

2

A N
EXPOSITION
OF THE FESTIVALL
EPISTLES AND
Gospels vsed in our
English Liturgie.

Together with a reason why the
Church did chuse the same.

By IOHN BOYS Doctor of Diuinitie.

*The first part from the Feast of S. ANDREVV
the Apostle, to the Purification of blessed
MARY the Virgin.*

Psalme 151. 1.

Laudate Dominum in Sanctis eius.



LONDON,
Printed by EDVVARD GRIFFIN for
William Aspley. 1615.

EXPOSITION
OF THE FESTIVAL

AT THE
GOSPEL

TOGETHER WITH A
DESCRIPTION OF THE

TOGETHER WITH A
DESCRIPTION OF THE

TOGETHER WITH A
DESCRIPTION OF THE

TOGETHER WITH A
DESCRIPTION OF THE

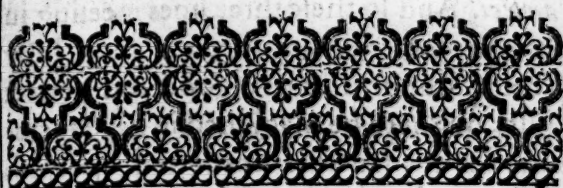
TOGETHER WITH A
DESCRIPTION OF THE

TOGETHER WITH A
DESCRIPTION OF THE

TOGETHER WITH A
DESCRIPTION OF THE

TOGETHER WITH A
DESCRIPTION OF THE





TO THE MOST REVEREND FA-

THER IN GOD, GEORGE BY
the diuine providence, Lord Archbishop
of CANTERBVRIE, Primate of all
England, and Metropolitane, &c.

My very good Lord.



Finde three sundrie readings
of the first words in the last
Psalme ; Praise God in his
^a Saints, praise God in his ^b fan-
ctitie, praise God in his ^c San-
ctuarie. God is to be praised in his Saints,
as hauing out of the riches of his mercie
bestowed on them eminent gifts of grace,
the which as their bequeathed ^d legacies
and onely true reliques are to beremem-
bred often in Gods Church vnto Gods
people, that (as ^e B. Latimer speakes) wee
may worship the Saints in following their good ex-

A 2

amples.

^a Hieron.
Augustin.

Euthym

^b Anonymus

and our old En-

glish translat.

^c Vatablus,

Caluin,

English Geno-

ua Bib. & Ge-

nebrardus ex

Chaldaeo.

^d Euseb. Emi-

sen. bon. de S.

maximo.

^e Ser. on Christ-

mas day prea-

ched at Ex-

terly.

The Epistle Dedicatorie.

f *Philip. 2. 15.*

g *Dan. 12. 3.*

amples. And so these three lines meeting in one center, intimate that the most holy (being donor of euery good and perfect gift) ought to be magnified in his Sanctuarie for his sanctitie conferred vpon his Saints, whereby they shined as ^f lights in this heauen on earth, and now shine like ^g starres in heauen of heauen. For this end I haue begun, and I hope to finish *an exposition of the Festiuall Epistles and Gospels used in our English Liturgie.* The which (howsoever herein I may seeme bold) yet am I bound to dedicate vnto your Grace for many respectiue considerations, especially for this one, because your honourable disposition in the midst of a crooked nation is euermore to be both a patron and a paterne of vntained sanctitie. Thus humbly beseeching the Lord to blesse, and your Grace to fauour these my labours; I rest

Your Graces seruant in all dutie,

IOHN BOYS.

S. ANDREVES DAY.

The Epistle. R o m. 10. 9.

If thou knowledge with thy mouth that Iesus is the Lord, and beleue in thy heart that God raised him vp from death, thou shalt be safe, &c.



THE Gospell and Epistle chosen for this Festiuall, intimate the true reason of our Church, in celebrating the memories of the blessed Apostles and Euangelists vnto Gods honour, namely, because they were *fibers of men, ambassadors of peace, preachers of*

good tidings, euen the disposers of the riches of God in Christ indifferently to men of all sexes and sorts, in that their sound went out into all lands, and their words vnto the ends of the world; and so by consequent principall instruments of God in the worke of our saluation and eternall happinesse. Which our Apostle sheweth heere by this

a 1. Cor. 4. 1.

b Sorites or gradation :

*Who soeuer calleth on the name of the Lord shall be saved,
Inuocation is by faith,
Faith is by hearing of the word,
Hearing is by the Preachers,*

And Preachers are sent of God, &c. Ergo, such as haue learned Christ, in their minde beleeuing vndoubtedly, with their mouth acknowledging him vndauntedly for their Iesus; ought to praise God in his Apostles, as being after Christ immediately the first, and vnder Christ

B

absolutely

*b Martyr.
Sarcerius.
Caluin.*

c Rom. 1. 16.

absolutely the chiefe Trumpetors of the Gospell, which is the ^epower of God unto saluation.

Proposition: If thou knowledge, &c. verse 9.

1. From a sufficient enumeration of the principall heads of

Faith; for to beleene with the heart in-
sisteth.

d Chri-
stiani-
tie.

Good works;
to knowledge
with the
mouth, &c.
vers. 10.

(Prooffe:)

d Aretius.

e Cap. 18. 16.

2. From the
testimonie
of the Pro-
phets.

e Esay: Who-
soener beleue-
th on him,
&c. vers. 11.

f Ioel: Who-
soener doth
call, &c.
vers. 13.

f Cap. 2. 32.

g Melancthon.
Parans.

Causa causa, the ^s meane for these meanes, and that is the preaching of the Gospell, in this respect aptly termed *the word of faith*: vers. 8.

h Rom 9. 18.

i Aretius.

k vers. 3.

If thou knowledge] S. Paul hauing in the Chapter afore, sufficiently discoursed of the reiection of the Iewes ^a priore, from Gods absolute decree (*showing^h mercie on whom he will, and whom he will hardening*) he commeth in this present, to demonstratethe same point ^a posteriore, from their obstinate incredulitie, ^k *stablishing their owne righteousnessse, and not submitting themselves unto the righteousnesse of God in Christ*, apprehended and applied by faith

In the whole text two points are remarkable:

*Causa causa-
ti*, the means
of our iustifi-
cation, and
herein a

faith only, declaring it selfe in a twofold act; one which is ^l outward, *to confesse with the mouth*: another which is inward, *to belecue with the heart.*^m Some confesse, but belecue not, as hypocrites: other belecue, but confesse not, as timorous and Peter-like professors in the daies of persecution: other doe neither confesse, nor belecue on Christ, as Atheists: other both confesse and belecue, and they be true Christians. A ⁿ bare confessing with the mouth is not enough, except thou belecue with thine heart, *Esay 29. 13. This people come neere to mee with their mouth, and honor me with their lips, but haue remoued their heart farre from me, &c.* Neither is it sufficient vnto saluation, only to belecue with the heart, vnlesse thou confesse with the mouth; according to that vnauoidable sentence, *Matth. 10. 33. Whosoener shall denie me before men, him also will I denie before my father which is in heauen.*

Now though in nature *beleueing with the heart* preceed *confessing with the tongue*: yet *Paul* mentioneth acknowledging in the first place, ^o for that wee doe not know the faith of such as beleue, but by their confession; according to that of *P. James*, *I will shew thee my faith by my workes.* Heere then obserue, that to confesse the Lord Iesus is necessary ^a both in respect of other and our selues. In respect of other, ^r as being herewith armed in the times of persecution, and instructed in the daies of peace. Christ is the fountaine of the waters of life; faith in the heart is as the pipes and cesterne that receiue in and hold the water; and confession with the mouth as the cocke of the Conduit that lets out the water vnto euery commer. And therefore ^t *let your lights so shine before men, as that they may see your good workes, and glorifie your father which is in heauen.* Againe to confesse, ^f that is, to praise Christ in thy words, and to doe whatsoever appertaineth vnto his worship, is needfull in regard of our selues, ^u in that a true faith is neuer idle, but alway working by loue, *Galath. 5. 6.* For although it iustifieth alone, yet is it no more alone, ^x then the heat of the

l Thomas 22. quæst. 3. art. 1. in D. Willel in loc.

n Ardens. Throphylact.

o Martyr. Heming. Aretius. P. Cap. 2. 18.

q Sacerius. t Occumen.

f Matth. 6. 16. t Param. u Church hom. of faith. & Confess. Anglican. art. 12. See Rogers ibid. & Caluin. Instit. lib. 2. cap. 16. x Caluin. apud Bellarmin. de iustificat. lib. 1. cap. 14. S. Iohannes.

Sunne which alone warmes the earth is seuered from light : or then Christ is disioined from his spirit : *Caluin apud Bellarmin. de Iustificat. lib. 1. cap. 15. §. Caluinus* : or then a hand when it alone doth apprehend any thing is separated from the bodie : *Luther apud Sanderum de Iustificat. lib. 4. cap. 4.*

y *Aug. l. 1. ref.*
70.
z *Marryt in*
loc.

This doctrine makes against the y *Priscilianists* in old time, defending this axiome, *Iura, periuira, secretum prodere noli*. And the z *Libertines* in our age, who following the *Carpocratian* Heretickes, hold it lawfull to dissemble their faith afore the Magistrate. As also the *Nicodemites* ashamed of Christ, and equiuocating *Iesuites* forswearing their Priesthood, and the Pope their holy father vpon euery pretended occasion of danger. In a word, all weatherwise professors, aduentring no more for the glorious Gospell, then one lately did for his horrible blasphemie, who being bound to the stake, suffered only the lingeing of his beard. This open acknowledging of Christ is necessarie, not only *casu mortis*, at the point of death, as *Liranus* ; or in the daies of persecution, as *Lombard* : but at all times, and in euery place, when occasion is offered iustly, faith ^a *Aquine*. Forseeing it is an affirmatiue precept, *obligat semper, etsi non ad semper*. As Christ in his ^b Gospell expressely, *Whosoever shall be ashamed of me, and of my words among this adulterous and sinful generation, of him shall the sonne of man be ashamed also when he commeth in the glory of his father with the holy Angels.*

a *In l. c. 22.*
quest. 3. art. 2.

b *Mark 8. 38*

c *De Iustificat.*
lib. 4. cap. 7.
§ Octauum.

d *22. quest. 3.*
art. 1.

e *Psal. 116 10*
& 2 Cor. 4 13
& Philip. 1. 11.

Whereas ^c *Bellarmino* inferreth out of this text, *fidem non sufficere ad salutem*, that faith is not sufficient vnto saluation, vnlesse confession of the mouth and other good workes as efficient causes concurre with it in the busines: our answer may betaken out of his old Schooleman *Aquine*, and Cardinall *Tolet*. ^d *Aquine* doth affirme that confession is an act of faith, according to that of the ^e *Psalmist*, *I beleueed, and therefore haue I spoken*. And in his second Lecture vpon this Chapter, he that is once iustified by faith ought to be ^f filled with the fruit

of

of righteousnesse. *Postquam homo per fidem est iustificatus, oportet quod eius fides per dilectionem operetur ad consequendam salutem.* And Cardinall *¶ Tolet* in plaine termes: *Oris confessio nos non iustificat à peccato, &c. sed iustificati tenemur eam palam profiteri, &c.* Confession of the mouth doth not iustifie vs; but being iustified, wee are bound publicly to professe it afore we can attaine to saluation. Herein agreeing with our ^a Protestant Interpreters, affirming that good workes are consequents and effects of a true faith, as if *Paul* should haue said here, we are iustified by faith onely, but yet this faith is operative, bringing forth liuely fruits, as the confession of the mouth, and the profession of the life; for they be necessarieto saluation, albeit faith alone be sufficient in the act of iustification, as you may see further Epist. Quinquages, and Sund. 2. in Lent.

In the words (*and beleue in thine heart that God hath raised him vp from the dead*) three points are considerable, namely,

Faiths } Act,
 } Obiect,
 } Subiect.

Faiths act is to beleue, and to beleue hath these degrees (as the ⁱ Schoole reacheth out of ^k *Augustine*) *Credere Deo, credere Deum, & credere in Deum.* A wicked man, and a wretched deuill, may so farre proceed in faith as to beleue there is a God, and in grosse to beleue God: but a true Christian, endued with a sauing faith, ascends higher, and beleueth in God also. ^l That is, he knowes God as hee hath reuealed himselfe in his word, acknowledging him onely for his God, and thereupon put his ^m whole trust in him, applying to himselfe Gods mercifull promise made to father *Abraham* and his seed, *with the heart vnto iustification*, and confessing the same *with the mouth vnto saluation*. He disclaimes not his part in Christ as the deuils, ⁿ *Ab, what haue we to doe with thee thou Iesus of Nazareth? o art thou come to torment vs be-*

g In loc.

h Melanctb.
Caluin.
Heming.
Piscator.
Chytraui.
Tileman.

i Lombard. 3.
sent. dist. 23. &
Aquin. 22. q. 2.
art. 2.
k Tract. 29. in
Ioan. & ser.
181. de Temp.
l Perkins expo-
sit. Creed, art. 1.

m See Church
Hom. of salua-
tion, part. 3.

n Mark. 1. 24.
o Matt. 8. 29.

p Cant. 6. 2.
q 1. Cor. 1. 30.

r 1. Cor. 3. 22.
23.

f Church Hom.
off faith, part. 1.
t Augustin ser.
115. de Temp
e Ambros. ser.
38.
u Mart. in loc.
x Church Hom.
of Christs resur-
rection.

y Thum 3 part.
9 53. art. 4.

z Param.

a Rom 1. 4.
b Rom. 4. 25.

fore the time? but he challengeth his portion in the bloud of his Sauour, saying with the Church in her ^r loue-song, *My welbeloued is mine* : and with ^q Paul, *Christ is become to vs wisdom, righteousness, sanctification, and redemption*. His bodie is in heauen, there shall I finde it mine : his diuinitie is on earth, and heere doe I feele it mine : his word is in mine eare, to beget him mine : his Sacrament is in mine eie, to confirme him mine : his spirit is in mine heart, to assure him mine : Angels are mine, to fight for mee : Prince mine, to rule for mee : Church mine, to pray for me : Vniuersitie mine, to studie for me : Pastour mine, to preach for me : all mine, ^r *whether it be Paul, or Cephas, or the world, or life, or death, whether they be things present, or things to come, euen all are mine, I am Christs, and Christ is Gods*.

Faiths obiekt is ^r all holy scripture, the ^r summe whereof is the Creed, and this one point how God raised up Iesus from the dead, is ^u *nexus articularum omnium*, as it were the bond or tying knot, on which all other linkes of our beleefe depend. ^x For if it were not true, that Christ is risen againe : then were it neither true that hee did ascend vp to heauen, nor that hee sitteth at the right hand of his father in heauen, nor that he sent downe the holy spirit from heauen, nor that hee shall come from thence to iudge the quicke and the dead. In a word, the matter of the whole Creed concerneth either God, or the Church his spouse. Now the raising of Christ from the dead, is the worke of God the Father, *Acts 2. 32*. of himselfe being God the Sonne, *Iohn 10. 18*. of God the holy Ghost also, *Rom. 1. 4*. Christ as ^y God, only raiseth and is not raised : as man, he is onely raised, and raiseth not : as the ^z Sonne of God, or second person in the blessed Trinitie, both the Father raiseth him, and he raiseth himselfe. The Father raiseth the Sonne by the Sonne, and the Sonne raiseth himselfe by the spirit of holinesse, ^a by which he was declared to be the Sonne of God. As for the Church : our Apostle sheweth ^b elsewhere, that Christ

Christ died for her sinnes, and rose againe for her iustification; and that^e ascending vp on high he bestowed on her gifts, as to be *Catholike, holy, knit in a communion*: and prerogatiues in her soule, namely, *remission of sinnes*: in the body, *resurrection of the flesh*: in both, *euerm-lasting life*. Wherefore *Paul* here mentioneth only the resurrection of Christ from the dead, not *exclusively*: but *synecdochically*, because this one article^e presupposeth all the rest, and takes them as granted; as if hee rose from the graue, then he died, and his death is a consequent of his birth. Or because this article was, and is most^e doubted in the world, for the Iewes and Gentiles acknowledge the death of Iesus; whereas the Christians only confesse his resurrection. Or because the^e rest (vnlesse Christ had risen againe) would haue profited vs little: for he triumphed in his resurrection ouer death, hell, damnation, *opening the kingdome of heauen to all beleeuers*.

And so the meaning of our text is plaine, *If thou confesse with thy mouth that Iesus is the Lord*: ^h that is, that Lord, ⁱ of whom all the Prophets inquired, as being the ^k desire of all Nations, euen the light of the Gentiles, and consolation of Israel. *And if thou beleene in thine heart*, that this Iesus (whom almightie God hath made ^l both Lord and Christ) offered ^m himselfe a sacrifice to ⁿ purge thy conscience from dead workes, and take away thy sinnes, ^o putting out and fastening vpon the Crosse the Lawes obligation against vs, and that hauing overcome death and the deuill, he rose againe, ^p leading captiuitie captiue, that hee might heereby deliuer thee from the bands and hands of all thine enemies; I may tell thee from *Paul*, and *Paul* here from God, vnto the comfort of thy soule, that thou art now ^q presently iustified, and shalt be hereafter eternally saued. *For the Scripture saith, whosoener beleueth in him, shall not bee confounded*: ^r That is, whosoener hath a sure trust in God that he will euen for his Christs sake pardon all his sinnes, and blot out all his offences: and out of this assurance calleth on

c *Ephes. 4.8.*d *Piscator.*
e *Gorran.*f *Anselm. Idem*
Augustin. apud
*Martyr. in loc.*g *Caluin.*h *Melancthon.*
i *Ps. 1.10.*
k *Haggai 2.8.*l *Act. 2. 36.*
m *Ephes. 5.3.*
n *Heb. 9. 14.*
28.
o *Colos. 2. 14.*p *Ephes. 4.8.*q *In presenti*
iustitiam, in fu-
turo salutem
Anselm. in loc.
r *Melancthon.*

f Theophylact.
Caietan.

t Lombard.
Martyr.
Caluin.
u Act. 10. 34.
x Ardens.

y Hyper. apud
Marlorat.

z Luke. 7. 5.
a Mat. 27. 54.
b Luke 23. 42.

c Caluin.
Paras.
D. Will. in
lec.
d Heming.
e. Perk. expo-
sit. Creed. art. 1.
D. Fulgin.
2. Cor. 13. 7.
disallows not
this assertion
in the Rhem.
Kido Thom. 22.
quest 4. art. 2.
Cy Bellarm. de
Iustit. lib. 1.
cap. 6.
f Sarcerius.
Beza.

the name of the Lord, he shall be safe. For the two testimo-
nies of the two Prophets ^f answer the two clauses of
Paul, *Ejsey* speaking of the beleening in the heart, and *Isel*
of acknowledging with the mouth.

And in these texts of the Prophets obserue their ^t vni-
uersal note *whofoener*, for God is ^u no respecter of persons,
he puts no difference betwene the Jew and the Gentile, but
being Lord ouer all, is rich vnto all that call vpon him. ^x O-
ther Lords cannot reward all their followers as being
Poore, many will not as being illiberall and fordid: but
our God is ^z able, because Lord of all; and willing, be-
cause rich vnto all of *whofoener* condition or conniuey.
Poore *Bartimaeus* begging, rich *Zachens* climbing, old *Si-
meon* in the Temple, young *Iohn* in the wombe, couetous
Matthew grinding his neighbour at the receipt of Cu-
stome, the louing Centurion ^a building his nation a Sy-
nagogue, the people ^a watching vnder the Crosse, the
b theefe hanging on the Crosse, confessing the Lord Ie-
sus, and walking in the sunneshine of his Gospell: indif-
ferently finde refreshing in the conscience, rest in the
soule. For *whofoener beleeneth on him shall not be confound-
ed, and whofoener calleth on his name shall be saved.*

As for the subiect or seate of faith: it is said here, *with
the heart man beleeneth*: Ergo, faith (as many ^c Prote-
stant authors haue noted) is not placed in the minde, or
vnderstanding only: but in the will and affections also.
^d For faith, as it is *notitia*, resides in the minde: but as *fi-
ducia*, seated in the will. ^e Other Interpretors (*etiam no-
ta purioris*, and no way branded with the markes of An-
tichrist) hold it not greatly to stand with reason, that
one particular and single grace should bee placed in di-
uers parts and faculties of the soule. It is true, that faith
is not a meere prattle of the tongue, nor a floating ^f opini-
on of the braine: but a certaine perswasion of the heart.
Yet notwithstanding this perswasion, or particular
knowledge whereby a man is resolu'd that the premises
of saluation appertaine to him, is wrought in the minde
by

by the holy Ghost, 1. Cor. 2. 12. A sure trust, and a stedfast hope of all good things to bee receiued at Gods hand, is not happily faith (if wee speake properly) but rather a fruit of faith, in that no man hath assistance in God, vntill he be first of all perswaded of his mercy toward him in Christ Iesu.

For mine owne part, I confesse with ^b Luther ingenuously, that it is exceeding hard to distinguish exactly between faith & hope, there is so great affinitie between them, one hauing respect to the other, as the two Cherubins on the Mercy-seate, Exod. 25. 20. Faith engendreth hope, and from hope proceeds assistance, which is nothing else but hope strengthened. For whereas an ⁱ hypocrites confidence shall be like the house of a spider: ^k he that putteth his trust in the Lord, shall be euen as the mount Sion, which may not be remooued, but standeth fast for ever.

And for as much as the word *hears* in my text (as is agreed on all sides) is put for the whole soule, without limitation to any part: all that I will obserue from hence shall be, that as wee must loue God; euen so beleue in God with all our heart, and soule, and minde. ^l For hypocrites haue forged faith, and deuils haue forced faith, acknowledging against their will out of horror vnto their condemnation, and not out of loue from their heart to their iustification, that *Iesus is the Lord*. A Recusant may be brought vnto the Church against his will, and compelled in despite of his teeth also to receiue the Sacraments Bread and Wine: ^m but none can beleue that Iesus is their Iesus, but with the heart only. See Gospell Sund. 8. and Epistle Sund. 10. after Trinitie.

How shall they call on him on whom they haue not beleued? A plainer text against the ⁿ Gentiles idolatrie, praying vnto gods ^o vnknowne. As *Herubain* in *Euripides*; *O Iupiter quicquid es, siue hoc cælum, siue mens in cælo, quam diu iam ignauos opuntiores innoco*. And it is a pregnant euidence to confute the ^p Papists in their inuocation of Saints also; for if they trust in *S. Martin* or *Ma-*

g Perkins vbi
supra.

h In Gal. 9.5.

i Job 8.14.

k P sal. 125.1.

l Caietan.

m Lombard.

n Melancthon.

o Act. 17.23.

p D. Fulke.

q Rims.

Patens in loc.

Idem Melanc.

Apol. August.

Confess. art. 31.

& Perkins re.

for. Cat. tit. 14.

q *Jeremy 17. 5.*r *Psal. 59. 17.*

f Mat. 11. 28.
t Auguſt. tract.
22. in Ioan.

u *Exod. 13. 21.*x *Ier. 16. 19.*y *Matth. 7. 7.*

z *Melanſithon.*
Martyr.
Tileman.

a *Aguin.*b *Lilins.*c *Matth. 9. 38.*

ry, S. Catherin or Clare, they rob the Creator to clothe his creatures, and ^a *cursed be man that puts his confidence in man, and makes flesh his arme.* If they trust not, how doe they call on him in whom they beleene not? Our heavenly Father saith in his ^r word, *Call upon me:* Christ our aduocate with the Father in like sort, ^t *Come vnto me,* for I am the way, the truth, and the life, *Ioan 14. 6.* ^e *Non est quæ cas nisi per me, non est quod cas nisi ad me:* No way to God but by mee, no light but from mee, no life but in mee. Christ is a mutuall helpe: to the Father one, to vs another. An hand to the Father, by which hee reacheth vs: an hand to vs, by which wee reach him. The Fathers mouth, by which he speaketh vnto vs: our mouth to the Father, by which wee speake to him. Our eye to see by, footway to goe by, the ^u pillar of fire by night, and cloud by day guiding his Israel in the wildernes of this world. Wherefore let vs call on him in whom alone we beleue, which is our ^x strength and refuge in the time of trouble, promising in his ^y Gospell, *aske, and yee shall haue: seeke and ye shall finde: knocke, and it shall be opened vnto you.* See Gospell on the 5. Sund. after Easter.

How shall they heare without a Preacher?] Heere you may behold the

^z Dignitie, in respect of their
 { Commission, as being sent of God.
 Errand, as being *ambassadors of good things*, euen such as bring *ridings of peace.*

between { God and man.
 Man and man.
 Man and him-

selfe. Wherefore ^b desire the Lord to send forth ^c labourers into his haruest, honouring such Elders as rule well, and labor in the word, euen with double honour, ¹ *Timoth. 5. 17.* receiuing them as Angels, yea as Christ himselfe, *Galat. 4. 14.*

Dutie; for if faith come by hearing, and hearing by preaching,

preaching, so that the word of God vnto faith is as^d oile to the lampe : such as will haue their feet kissed, ought to bring tidings of good things. If they will haue the^e worthie, good reason they should doe the worke. For assuredly such as croud into the Clergie without performance of their office, either through ignorance, that they cannot : or secular employment, that they may not : or negligence, that they will not : or feare of trouble, that they dare not preach the word of God, are^e aduersaries vnto the doctrine of the Church of England, and enemies of the Crosse of Christ, Philip. 3. 19. See further in the Gospell ensuing.

d Chrysost.

c 1 Tim. 3. 1.

f Rogers in Anglican Confess. art. 23 prop. 2.

The Gospell. MATTH. 4. 18.

As Iesus walked by the sea of Galile, he saw two brethren, Simon which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers) &c.

IN this Gospell { Calling } of foure Apostles.
is set downe the { Comming }

Who ? *Iesus.*

Where ? *By the sea of Galile.*

When ? *As the beginning of his preaching.*

In their calling these circumstances are considerable :

{	Name,	{ Peter. Andrew. James. Iohn.
	Whom, in	{
	Number, <i>two and two.</i>	
{	Nature,	{ Brethren. Fishers.

Why ? That they might become fishers of men.

How ? He saw them, and said vnto them, follow me and I will make you, &c.

As

g *Expos. prior.*
in *Galat. cap. 1.*
h *Possil. in loc.*
i *2. Pet. 1. 11.*
k *1. Cor. 20. 21.*
l *Joh. 1. 6.*
m *Mat. 10. 5.*

n *Vet. poemata*
de corrupto
stat. ecclesie per
Jhericum.

o *Ierem. 23. 21*
p *Phil. 3. 2. 18*
q *Iohn 10. 1.*
r *Matth. 7. 15*

s *Luther &*
Latimer in loc.
t *Heb. 5. 4.*

u *Anglic. Con-*
fess. art. 23.
Rogers ibidem.
Luther & Ki-
lius in loc.

As Iesus walked.] There be foure sorts of Apostles (as
g *Hierome* and h *Luther* obserue) some be sent only from
God, and not by men: immediatly from God the Father,
as the i *Prophets* vnder the Law; k *Iesus Christ*, and
l *Iohn Baptiste* in the beginning of the Gospell: immedi-
ately from God the Sonne, in his state mortall, as the
m *twelue Apostles*: in his state glorious or immortall, as
S. *Paul*, *Acts 9. 15.* Other are sent by men, and not by
God; as they who being vnworthie both in respect of
their bad learning, and worse liuing, croud notwithstanding
into the Ministerie, through alliance, fauour, or si-
monie. Which occasioned one to say that horses are
more miserable then asses, in that horses did past ordina-
rily to Rome to get asses preferment.

n *Cum Iesu Iudas, cum Simone fur Ananias,*
In templo Christi semper sunt quatuoristi.

Other are neither chosen of God, nor called by men,
as the false Prophets, of whom it is laid in holy scripture,
that they o runne without a warrant; p euill workers,
enemies of Christs Crosse, q theeuers climbing into the
Church at the window, not entring in at the doore, r ra-
uening wolues in sheepes clothing. See Gospell on the
2. Sunday after Easter, and 8. after Trinitie.

Other are both elected of God, and ordained by men,
as the Bishops of *Ephesus*, *Acts 20. 28.* and other Elders
in the Primitiue Church, *Acts 14. 23.* and all orthodoxe
Preachers of the word in our age. For as the Gospell
and Epistle well accord, how shall they preach vlesse they
be sent? No man (although he were more wise then ei-
ther *Salomon* or *Daniel*) ought to take this honour vnto
himselfe; s except hee be called of God. I say called of
God, either immediatly by himselfe, so Christ here cal-
led his Apostles: or else mediately by u such as haue pub-
like authoritie giuen vnto them in the congregation, to
call and send Ministers into the Lords vineyard, and so
Christ at this houre calleth Apostles in our Church, in
that the conformable Ministers of England are chosen
according

according to his word, as we teach against the *Brownists* and *Barrowists*; as also canonically consecrated, as wee prooue to the proud pontifician aduersarie. See Doctor *Fulke & Willet in Rom. 10.* Perkins Treatise of Callings: Rogers in *Anglican. Confess. art. 23. proposition. 1. & 5.* Sheldons motiues obseruant, of pontifician spirits, pa. 17. And surely God hath as it were set his hand and seale to the full approbation of our callings, in that hee bleisseth our labours in the ministerie for the conuersion of many soules in *England*. For euery learned and industrious Pastor may tell his people which he begets vnto God in Christ, as ^a Paul once told the Corinthians: *If I be not an Apostle to other, yet doubtlesse I am vnto you; for ye are the seale of mine Apostleship in the Lord.*

x 1. Cor. 9. 2.

By the sea of Galile.] This (as ^y Interpreters obserue) was not the maine sea, but a little creeke only, *The lake Genesareth*, as wee reade *Luke 5. 1.* but it is called a sea, for that the ^z Scripture termeth all gathering together of waters, *seas*: and the *sea of Galile*, for that it bounded vpon the borders of the ^a two Galilees. Consule *Plin. hist. lib. 5. cap. 15.* *Ioseph de bello Iudaico*, lib. 3. cap. 18. *Strab. Geogr. lib. 16. pag. 504.*

y Rabanus apud Thomam. Aretius, lansen in loc.
z Gen. 1. 10.

a Maldonat.

In this lake Peter and Andrew were fishing, James and Iohn mending their nets. Here I note with Aretius and ^b Otherv vnto your comfort, that almighty God is wont to bleise men especially when they be busied in their proper element, and well imploied in their owne vocations. An Angell being a messenger of gladnesse, appeared vnto Zacharias, ^c as hee executed the Priests office before God, as his course came in order. An Angell also deliuered the first ioyous tidings of Christs birth vnto ^d shepheards attending their focke by night in the field. While Saul according to his fathers expresse commandement, sought for asses, he found a kingdom, 1. Sam. 9. so Christ here seeing Peter and Andrew not idle, but casting a net into the sea; nor yet ouer-bulie, meddling in other mens trade; but only labouring in their owne calling (for they were
fishers)

b Ardens in loc.

c Luke 1. 8.

d Luke 1. 8.

c *Matth. 9. 38.*
f *Aret. in loc.*

g *Perkins*
treat of Cal.
lings.

h *Plin. hist.*
lib. 29. cap. 6.
i *Colloq. rom. 1.*
pag. 103.
k *Bucan. pref.*
loc. Com.
l *Marallus epi*
gram. lib. 3.

m *Chryf. apud*
Thom. in loc.

n *Ardens,*
Beaunusis.

o *Kilius.*

p *Chryf. apud*
Beaun. in loc.

fishers) he saith vnto them instantly, *follow me, and I will make you to become fishers of men.* A lasie person is vsnit for the Clergie, for none but ^a *labourers* are sent into the Lords haruest. On the contrary, the ^f *curious* and ouer actiue spirit is vnprofitable, for he will haue one foot in the Church, another in the Court, and if God had made him a *Tripod*, he would haue had a third in the Campe. *Miles equis, piscator aquis*, &c. an hammer is for the Smith, an *Homer* for the Schoole. Let the shoemaker attend his boot, and the fisher his boat. & He that comes to the corne heape, the more he openeth his hand to receiue, the lesse he doth hold: so he that enlargeth himself to beare the most offices in a State, the fewer shall he sufficiently discharge. The worrne ^h *millipeda* or *multipoda*, though it haue many feet, is of a very slow pasc. ⁱ So *Luther* said of *Erasmus*: *Quia vult in omnibus sapere, seipsum decipit.* And ^k *Melancthon* of *Vbiquitaries* in arts, *in omnibus aliquid, in toto nihil scire.* The wittie ^l *Poet* trimly,
Omnia cum facias, miraris cur facias nil?

(*Posthume*) *rem solam quis facit, ille facit.*

Againe, Christ called his Apostles in the midst of their fishing, ^m that wee might heereby learne to preferre the following of him before the businesse of the world: or Iesus happily *walked by the sea*, for that he did intend to chuse fishers. ⁿ Hereby teaching vs not to shunne, but rather to seeke those places where we may doe good: As the poore cottage, that we may releuee the needie: the house of mourning, that wee may binde vp the broken hearted, and remooue the spirit of heauinesse: the dungeon of *Ioseph* and *Daniel*, preaching libertie to the captiues, and opening of the prison vnto them that are bound. ^o *Flecte quod est rigidum, fone quod est frigidum, rege quod est denium.*

The next circumstance to be considered, is the time *when*, and that (as our Euangelist in the 17. verse) was so soone as *Iesus began to preach*. For ^p as a King who resolues to make warre against an enimie Prince, chufeth his

his Capitaines, and musters his souldiers, and in euery point fits himselfe for the present action: euen so Christ Iesus the King of the Church, intending to cast out of his hold Satan the Prince of this world, calleth his followers, and out of them electeth his Apostles, as chiefe Commanders and Coronels in the very beginning of his preaching, that being trained vp in his schoole, seeing his wonders, and hearing his wisdom, they might bee made fit for that excellent and eminent calling. They were first (as *S. Iohn* reports) acquainted with Christ, afterward made Disciples, and last of all Apostles. And therefore Christ here saith, *I will make you to become fishers of men.* He saith not I doe now make you: but hauing instructed them all his life, and breathing on them the Holy Ghost after his resurrection, hee speaks in the present, *as my father sent me, so send I you, & goe teach all nations, baptising them in the name of the Father, and the Sonne, and the Holy Ghost.* And that they might be powerfull and profitable teachers of other, he filled them also with the gifts of the Spirit after such a manner, and in so great a measure, that they could not but *speake the things which they had heard and seene of Christ.* And that not in one corner, or in a few countries onely, but (as it is in the selected Epistle for this day) *their sound went out into all lands, and their words into the ends of the world.* In the beginning they were rude, first Disciples, afterward Doctors, a great while learners afore they were leaders. Hence fathers of the Church are taught not to haue *χείρας διχάους*, halstie hands and ouer easie for admittance into sacred orders without tryall and testimonie, 1. Tim. 3. and the children of the Prophets also may learne to be *swift to heare, slow to speake*, neuer affecting, much lesse ascending *Moses* chaire, before God makes them apt and able to teach as well by their holy conuersation, as wholesome doctrine. For as the weights and measures of the Sanctuarie, to wit, the sicle, talent, and cubite, were of a double bignes to those for common

q *Iohn* 13. 31.

r *Lactymers* ser. upon this Gospel.

f *Cap.* 1. 39.

t For this was a second calling, as *Eusthym.* & *Anselm* in he.

u *Muscul.* in loc.

x *Iohn* 20. 21.

y *Mat.* 28. 19.

z *Acts* 2. 4.

a *Acts* 4. 20.

b *Arelimus* *Musculus.*

c 1 *Tim.* 3. 22.

d *James* 1. 19.

e *Exod.* 30. 13.

f *Natabnium.*

not. ad loc.

Exod. ex *Iosepho.*

mon use : so should the vertues in the Ministers of the Sanctuarie be of a sutable size. The which as some Diuines imagine, is implied in the sacrifice for their sinnes, appointed *Leuit. 4.* where the Priests offering is commanded to be as much as all the congregations, a young bullocke without any blemish for the Priest alone, ver. 3. and no more for all the people, ver. 14. See *Benedictus* in the Liturgie, Gospell on Trinitie Sunday, and 8. after Trinitie.

The names of the Disciples heere called, are *Simon, Andrew, James and Iohn* : ^g insinuating that a Preacher of the word must be *Simon*, that is, obedient to the will of God : *Andreas*, a stout man in executing his office : *Iacobus*, a supplanter of vices in his audiorie : last of all, a *Iohn*, ascribing all these good gifts in him vnto the Father of mercies and God of all grace, ^h *vita merito magnus, humilitate infimus.* ⁱ Other affirme that the foure cardinall vertues are designed by these foure chiefe Apostles, referring Prudence to *Peter*, Iustice to *Andrew*, Fortitude to *James*, and Temperance to *Iohn*.

For their number, it is said here, that Iesus called them two and two : first *he saw two*, then *other two* : ^k signifying that as the binarie number is the least, euen so the Church of little beginnings increaseth vntill her number be ^l without number ; ^m as a graine of mustard seede when it is sown is the least of all seedes, but when it is grown it is the greatest among herbes, and it is a tree, so that the birds of heauen build in the branches thereof. Or two and two, because they were Christs instruments in ioining together two people, the *Iewes* and the *Gentiles*, and so ⁿ making of both one. Or Christ happily would neither elect nor send his Apostles one by one, because *two* to him that is alone, Ecclesiast. 4. 10. but by two and two, and those brethren : ^o hereby teaching that Preachers of the word must accord as brethren, of one heart and one soule, Aet. 4. 32 hauing oneminde in many bodies, *inter multa corpora non multa corda. Sic viuentes in vnum, et vnum hominem*

^g Anselm in
loc.
Idem Rabanus
apud Thomam.

^h Hieron. epist.
ad Celant.

ⁱ Remigius
apud Thomam.

^k Aretius.

^l Apocal. 7. 9
^m Mat. 13. 31

ⁿ Ephes. 2. 14.
^o Beauxamii.
Pontan.

Kilii. Idem
Hentenius scho-
læ in Euthym.
in loc.

^p Augustin in
Psalm. 132.

hominem faciant, as *Augustine* sweetly. For a brother helping a brother is a very strong castle, and they that hold together are like the barre of a palace.

For their condition : our blessed Sauour (in whom are hid all the treasures of wisdom and knowledge) did not chuse the disputants of the world, whose wit was great ; nor the nobles, whose petigree was great ; nor the Pharisees, whose credit was great ; nor the Priests, whose authoritie was great : but he called ignorant and ignoble fishers, of little worth and lesse learning, to be the trumpetters of his Gospel, and bel-weatheres of his flocke; that the foolish things of the world might confound the wise things, and the weake things overthrow the mightie things, and things that are not, bring to nought the things that are.

^a *Sampson* in slaying a thousand Philistines with the iaw-bone of an asse, was a type hereof (as ^x *Prosper* obserues) insinuating that Christ by the foolishnesse of preaching should confound his enemies, and saue such as belecue. Nay Christ chose some notorious sinners for his Apostles, as bloudie *Saul*, and couetous *Matthew* ; that his abundant grace might be manifested in their persons, as well as in their preaching ; demonstrating that in themselves, which is the summe of all their sermons, namely, that *Iesus Christ* came not to call the righteous, but sinners to repentance. This is a true saying, and by all meanes worthie to be receiued, that Christ Iesus came into the world to saue sinners, of whom I am chiefe, *1.Tim.1.15*. The greatest Apottle whilome was the greatest oppressor of the Church, a blasphemor, a persecutor, a breaking out threatnings, and slaughter against the Disciples of the Lord : and therefore his auditors might well & cedere & credere, grant and belecue that Iesus is a sauour of his people. But this extraordinary calling, and singular action of Christ is ^b no patterne for Prelates (as phantastical spirits imagine) to send into the Ministerie leud and ignorant persons, as if the more faultie were the more fit, and the more sillie the more sufficient : for the

q *Pro.18.19*
as the translation
Heb.8.

r *Coloss.2.3*.

s *Musculus*,
Beauxamis,
Pontan,

t *1.Cor.1.27*.
28.

u *Judg.15.16*

x *Apud Beau-*
nam. H.7.10m.
1 fol.140.

y *1.Cor.1.21*.

z *Matth.9.13*

a *Act.9.1*.

b *Caluin*,
Musculus.

c *Epist. ad Oee-
anum, tom. 2.
fol. 322.
d Lumes 1.32.*

e *Acts 2.6.
f Acts 4.13.
g Luthier. post.
in loc.*

h *Mat. 19.14.*

i *Luke 14.18.*

k *Iacob. de Po-
rag ser 3. dom. 5
post Trinit.
l Remig. apud
Thom. in loc.*

m *B. Latymer
vltim. vale.*

same Christ by the pen of his Apostle *Paul* in that excellent Epistle to *Timothy* (which *Hierome* calles *speculum Sacerdotij*, as the whole Scripture is *speculum Christianismi*) sets downe these directions for the choice of a Pastour, *hee must be well reported of, euen of them which are without, vnreproachable, watching, sober, modest, harberous, apt to teach.* And albeit at their first comming (as I haue shewed a little before) these fishermen were rude, yet afterward they were so furnished with all parts of knowledge and varietie of language, that their hearers exceedingly *wondred at their wisdom, and knew* that they had beene with Iesus.

Other haue rendred other reasons, why Christ in the beginning of his preaching chose fishermen for his Apostles. As namely, to shew that God is no respecter of persons: as also for that he knew the poore would follow him immediatly, whereas *it is easier for a camell to goe thorow the eie of a needle, then for a rich man to enter into the kingdome of God.* For being inquired to the great Supper, he saith, *I haue bought a farme, and I must needs goe to see it: or I haue bought five yoke of oxen, and I goe to prooue them, &c.*

Let vs examine now why Iesus called them, and that is that they might be made *fishers of men*: not hunters, but *fishers*. In old time the Prophets and Apostles were fishers, *in our time more like hunters*, according to that of the Prophet *Ieremy*, *16.16. Behold, saith the Lord, I will send out many fishers, and they shall fish them, and after I will send out many hunters, and they shall hunt them, &c.* Heretofore the Preachers as fishers inclosed many fish in their net at one draught; but in our age wee resemble hunters, after a great noise, long and loud crying, wee catch either nothing, or else very little. *Ionas* was but one man, and he preached vnto *Ninus* but one sermon, and that a short sermon as touching the number of words; and yet he turned all the whole Citie, rich and poore, prince and people. Wee (God be praised) are many

many preachers, and we preach many sermons, and such as haue a full bus, nipping inuēctiues against sinne; yet England repents not in sackcloth and ashes. John Baptists sermon was short, *Behold the Lambe of God, which taketh away the sinne of the world.* S. Andrewes sermon shorter, *We haue found the Messias*: and yet (as wee read in the first chapter of Saint Johns Gospell) Andrew was caught by the one, and Peter by the other. The sermon of S. Peter, Acts 2. was exceeding brieft, yet it caught about three thousand soules: in our time scarcely one soule taken in many sermons. And the fault is partly the fishers, and partly the fishes, as I haue shewed at large, Gospell 5. Sund. after Trinitie.

I will make you fishers of men] ° Not of money, as if the sharing of the sheep and fish were the white they should aime at. Antichrist of Rome was not in a pulpit these nine hundred yeeres, and so by consequence succeeds not Peter in fishing with his net: but onely in fishing with his hooke, Marth 17. where it is said, that Peter cast an angle into the sea, and tooke a fish in whose mouth he found a peece of twenty pence. Such a kinde of fishing the Romane Peters vse; for Pope Leo the tenth exacted so much of the lay-men, and wasted so much of the Churches treasure, that whereas other were Popes no longer then they liued, hee was said to be pope many yeeres after he was dead. Which occasioned a learned Poet to write thus of him:

*Sacra sub extrema si forte requiritis, hora
Cur Leo non potuit sumere? vendiderat.*

John 22. left behind him (as Petrarcha reports) two hundred and fiftie tunne of gold, in so much that an odd fellow made this iest of him, *Erāt Pontifex maximus, si non virtute: pecunia tamen maximus.* Pope Sixtus Quintus (called of Englishmen in a by-word for selling our kingdome to Philip of Spaine, Six Cinque) through his intollerable couetousnesse left in his exchequer five millions: his successor Gregory the 14. wasted foure of

n Vide Sermon
de Pontan. in
loc.

o Musculus
in loc.

p Trial of
truth.

q Guicciardin.
hist. lib. 14.
r Actus.
Synecerus epi.
gram. lib. 3.

f Codrus V. cens
apud Swilf. lib.
1. de Car. eccles.
cap 4.
t Relat. of reli-
gion in the west
parts of the
world. S. 37.

u See D. Sutlis.
 & relat. of reli-
 gion, vbi sup. &
 Tar. Apo. Cam.
 excus. Lutetia
 1520. cum pri-
 uilegio parla-
 menti.
 x Plutarch.

y Tindal. prol.
 before the booke
 of Numbers.

z Watson
 Quod. 1. ars. 10.
 a Sheldons mo-
 tive concerning
 the pontifician
 spirits, pag. 5.
 b Walsingham
 Edw. 3. ad ann.
 1362.

c Matt. 24. 21
 d 1. Pet. 3. 7.

them in tennemoneths and lesse, beside his ordinariere-
 uenewes, in riot and pompe. The pontificians excee-
 dingly condemne the Protestant Preachers, because be-
 ing married & hauing children, they take care to provide
 for their familie: but their own Popes and Prelates are
 more greedie to scrape for their bastards and minions,
 then our men haue bin to provide for their honest wiues
 and legitimate issue. Happily some men of corrupt
 mindes among vs, as most among them, enter into the
 Ministerie, as *Stratocles* and *Dromoclidus* into the Ma-
 gistracie, *tanquam ad auream messem*, and so they be fish-
 ers of money, not of men; or if they fish after men, it is to
 finger their meanes. As the Friers in old time professed
 wilfull pouertie so long, y vntill they robbed the whole
 world, and became Lords of all. And at this houre the
 Iesuites are so couerous, that they maligne all other or-
 ders, except the *Capuchin*. And the reason hereof is plain,
^a because the *Capuchin* saith hee would haue nothing,
 and the Iesuite would haue all. ^a A wittie Libeller in
Spaine described the *Capuchin* Friers shooting from the
 purse, the *Franciscanes* aiming wide of it, and the *Iesuites*
 hitting it in the very middest. I haue read of ^b *Urbane*
 the sixth, how that when hee was a poore Chaplaine in
 the Court of *Rome*, he should vpon a time say to a fami-
 liar friend, *If all the Churches in the world should fall at*
once, none of them I thinke verily would light on my head.
 After being elected Pope, his old acquaintance told him
 at his inthronization, *Once (holy father) you complained*
that you were Parson of no Church, and now behold, God
bath out of the riches of his wisdom and mercie so dispo-
sed, as that all the Churches in the world are committed only
to your charge. Let vs be ^c faithfull in a little, ^d casting
 our care on God, who careth for vs. If any forsake with
 these Disciples his nets and ship, & *suos & sua*, to follow
 Christ, hee shall receiue an hundred fold at this present;
 houses, and brethren, and sisters, and mothers, and chil-
 dren, and lands with persecutions, and in the world to
 come

come eternall life. *Mark. 10. 30.* auarice is a sinne in any man, heresie in a Clergie man.

Fishers of men, in generall (as *Musculus* obserues) not of great men and learned men onely: for that is *Peters* fault to neglect his cure that hee may follow the Court, as if the soules of poore men in the country were not worthie to be fished for. Not of good men and brethren only, for that is a schismaticall trick, such I trow be caught already; we should therefore rather cast how to cast our net for other. A scabbie sheepe is of the flocke so well as the bell-weather, and because scabbie, wants our helping hand more then the whole.

Fishers of men, not of women only; for that is an hereticall trick, ^e to leade captiue simple women laden with sins, and led with diuers lusts. As *Simon Magnus* the first heretike broched his dangerous opinions by the helpe of the strumpet *Helena*; *Nicolas* the founder of the filthie *Famulists* had troupes of women euer accompanying him; *Apelles* had *Philomene* for his mate; *Montanus* had *Prisca* and *Maximilla* women of great birth and opulent estate; *Donatus* had *Lucilla* for his mistresse; *Arius* the Princes owne daughter for his Patronesse, as *S. Hierome* notes in his Epistle to *Cresiphon* against the *Pelagians*. ^h *Possellus* the Iesuite had an old beldame called mother *Iane*, and the rest of that ranke (as the ⁱ *Quodlibeticall* discourse auoweth) haue deluded many young gentlewomen, and deuoured many widowes houses. And this kinde of fishing they learned from Satan himselfe, who did first attempt the woman, and then tempt the man, vsing the wife as a trap to catch her husband. And the reason why the deuil and his agents are fishers of women rather then of men, is because they be lesse able to resist, and more willing to report a new-fangled opinion: in one word, for that their wits are shorter, and their tongues longer.

Fishers of men, not of children, as *Seruetius* absurdly cauilleth: *Ergo*, saith he, Preachers may not baptise little infants. Answer is made by ^k *Caluin* and other, that men

e *Com. in loc.*

f *2.Tim. 3. 6.*

g *Tom. 2. f. 353*

h *Iesuites Cat. lib. 1. cap. 10.*

i *Quod. 3. art. 10.*

k *Instit. lib. 4. cap. 10. § 31.*

l Matt. 28. 19.

m Ioh. 21. 15.

n Matt. 18. 14

o Mat. 19. 14.

p Ephes. 6. 4.

q Euripid. apud
Plutarch Com.
de lib. educan.
du.

r Matt. 13. 47

s Luther.
Aretius.
Musculus.

heere signifieth all mankinde of whatſoeuer age or ſex, Chriſts commandement is expreſſe, ¹ *teach all nations, baptiſing them, &c.* and *Mark. 10. 14. ſuffer the little children to come vnto me.* There be young ^m *Lambes* in his fold ſo well as old *ſheepe*, " it is not his Fathers will that one of theſe little ones ſhould periſh, for ^o of ſuch is the kingdom of heauen. See *Melancthon loc. com. tit. baptiſ. infant.* *Caluin. ubi ſup. in margin.* Maſter Iohn Philpots letter concerning this argument apud Fox in his martyr dome. *Bucan. loc. com. tit. baptiſ. quaſt. 35.*

Little children muſt be caught and brought vnto Chriſt, and after theſe minumes are baptiſed in the ſacred font, they muſt be carechiſed and further inſtructed in the principles of holy religion, that they may know what a ſolemne vow they haue made by their godfathers and godmothers. And forasmuch as euery man is a Prieſt and a Prince in his owne houſe, you muſt bring vp your children in *p* *inſtruction and information of the Lord*, drawing them vnto God while they be young, leſt afterward being paſt correction, they ſay with the wicked in the ſecond Pſalme: *Let vs breake their bonds aſunder, and caſt away their cords from vs.*

Niſi fundamenta ſtirpis iacta ſint probè,

Miſeros neceſſe eſt eſſe deinceps poſteros.

The ^r draw-net of the Church incloſeth all kinde of fiſh, and therefore the Preachers are fiſhers of all ſorts of men. None is too good, or too bad, or too rich, or too poore, or too young, or too old to be brought vnto God. I will make you fiſhers of *men* indefinitely, not of this or that man in particular. *Andrew* muſt fiſh for all, eſpecially for ſuch as are committed vnto his peculiar charge. *Acts 20. 28. Take heed to your ſelues, and ſo all the ſocke, whereof the holy Ghoſt hath made you ouerſeers.* Our principall care muſt be to reduce ſuch as are vnder our proper cure from the ſinke and ſeas of their ſin, to righteousneſſe and holineſſe, ^s by preaching of the word to draw them out of the ſhadow of death, out of the pit of ignorance

ignorance to the marvellous light and sunne-shine of the Gospell. And that we may performe this, it is required on our part that we be painfull, either *casting our nets into the sea*, or else *mending them in our ship*; and skilfull also, that we may know to cast our nets on the ^r right side of the ship. ^u *Omnis ignorantia mala, Sacerdotis autem pessima.* The blinde leading the blinde drawes him not out of the puddle, but rather hurleth him into the ditch, *Matth. 15. 14.*

Now the fishers of men for the catching of soules ought to preach and presse two points especially, ^x repentance and faith. Almighty God himselfe, the first fisher of men, in his very first draught (when the worlds sea was not so tempestuous as it is now) stood vpon these two principally. First, hee rebuked *Adam* for his sinne, that he might repent: and then he shewed how Christ is the propitiation for his sinne, *the seed of the woman shall breake the serpents head*, that he might belecue. The Patriarkes and Prophets vrged these points vnto the men of their age. *John Baptiste*, the last of the Prophets, and first of Apostles, a midling as it were betweene both, inculcated often these two, ^x *repent*, and ^a *behold the lambe of God*. All the sermons of Christ (as our Euangelist reports in the verse before my text) consisted of these two likewise, *from that time Iesus began to preach and say, amend your liues, for the kingdome of heauen is at hand*. If any then desire to know whether the fishers of men haue caught him or no, let him examine his owne heart, whether he be repentant and faithfull. If he feeles sorrow for his sin, and comfort in his Sauour; if he confesse his fault as the ^b Publican, *O God be mercifull to mee a sinner*: and confesse his faith as ^c *Andrew: Wee haue found the Messias*: if crying with teares hee can vnfaignedly say, *Lord I belecue, helpe mine vnbeleefe*: it is a manifest argument that the fishers of men haue drawne him out of the dead sea into the land of the liuing, out of the dark waters into the glorious light of the Sun of rightcounesse.

^e *Iohn 21. 6.*
^u *Laurent. Pisan. euangel. paradox.*

^x *Melanctih. Com. in loc.*

^y *Gm. 3.*

^x *Matth. 3. 2.*
Marke 1. 4.
^a *Ioh. 1. 29. 36*

^b *Iuke 18. 13*
^c *Iohn 1. 41.*

d Ephes. 4. 12.

e Melancthon
in Rom. 10.f See Rogers in
Anglican. Con-
fess. art. 23.g Sedul. epist.
lect. prefix apo-
loges. S. Fran-
cisci.h Jo. Serranus
appar. pag. 14

i Hom. in loc.

k Rom. 8. 30.

l Pontan.

m Marlorat.

Heere the Gospell and Epistle meet againe: Preachers are fishers of men, because men are iustified by faith, and faith commeth by hearing of the word, and the word is brought vnto you by the mouth of the Preachers. And therefore you must honour their holy function, as Gods ordinance for the ^d gathering together of the Saints, and edifying of the body of Christ. Abhorre the positions of ^e Steuckfeldius, ^f Anabaptists, Familists, holding that the word is not taught by the sermons of Peter and Andrew, &c. but only by the reuelation of the Spirit. As also the practises of vncharitable Martinists, Barrowists, Brownists, openly breathing out slander, secretly threatening slaughter against the Disciples of the Lord, making it their greatest vertue to meddle with the Preachers vice: so that whereas Andrew should catch them, it is apparant that they labour principally to catch Andrew. But the best is, in the meane while they lose themselves among themselves, hauing almost as many factions, as there be factions in their seuerall inuectiues, ^g In ista Babylonia secta dissecta, their sects are now so diuers and aduerse, that as ^h one said, *Lugando res non dirimuntur, sed perimuntur.*

The last of all the remarkable circumstances in our text is, how Iesus called his Disciples, and that is, *hee saw them, and saith vnto them follow me, and I will make you &c.* that is, as ⁱ Ardens in a short glossē pithily, *Vidit, per electionem: vocauit, per fidem: iussit se sequi, per obedientiam: premium promissit, per obedientia remunerationem.* ^k According to that of Paul, whom he did predestinate, them he called: and whom he called, them also hee iustified: and whom hee iustified, hee also glorified. For faith is a consequent of election, obedience of faith, and remuneration of obedience. He called his Apostles here by word only, *follow me.* ^l Goe not before me, nor beside me, but come after me, for I am the way, the truth and the life. Where note the ^m power of his word, hee spake and it was done, he called and they came immediatly. But we readē

reade in the 5. of *Luke*, that he called these by working a wonder also ; for whereas they laboured all night and caught nothing, he commanded them to let down their nets, and they tooke such a multitude of fish, that they filled two ships vntill they did sinke. Where Diuines obserue that Christ accommodates himselfe euermore to his present auditors, as hee called the ^a wise men of the East, addicted vnto the studies of Astrologie, by a starre: and conferring with a woman of ^o *Samaria*, who came to draw water at *Jacobs Well*, hee tooke occasion to speake of the water of life, saying, Whosoever drinketh of the water that I shall giue him, shall neuer be more a thirst: and in the 6. chapter of *S. Iohns* Gospell, hee did instruct the *Capernaits* who followed him only for loaves, by a similitude taken from bread and meat, willing them to labour for the true bread of heauen, and for the meat that endureth vnto everlasting life. By whose example filthers of men are taught to become ^p as weake to the weake, that they may winne the weake: being all things to all men, that by all meanes they may saue some.

Hitherto concerning the calling of *Simon, Andrew, James and Iohn*. Let vs now come to their comming. *Simon and Andrew straight way left their nets, James and Iohn immediatly left their ship, and their father, and followed him.* They came straight way, without ^q inquisition or ^r delay, considering only who called, and not disputing why hee called. And they came willingly without any grudging or griefe, *leaving nets, and ship, and father, and all things of the world, to follow Iesus*, whose kingdome was not of ^t this world, whose pouertie was so great, that hee was borne in ^u another mans house, and buried in another mans ^x tombe, as not hauing ^y wherein to rest his head. ^z They forooke all that little they had, and all the great things they desired to haue. They did not ^a abandon vterly their estate (for *S. Peter* afterward vsed his nets and followed his trade, *Iohn 21. 3.*) but they so subdued their will vnto Gods will, as that they counted

all

n *Matth. 2.*o *Iohn 4.*p *1. Cor. 9. 22.*q *Aretius.*r *Musculus.*s *Matth. 19. 27.*t *Iohn. 18. 36.*u *Luke 2. 7.*x *Matth. 27. 60.*y *Matth. 8. 20.*z *Aug. ep. 89.*a *Cuictan.*

Musculus.

Aretius in loc.

b Philip. 3. 8.
c Epist. ad
Pammach. tom. 1
fol. 166.

d Rom. 10. 12.
e Ephes. 3. 20.

f Ardens.
g Act. 1. 21.
h Rom. 8. 35.
i 1. Cor. 11. 1.

k Hieron. in
Matt. 20. &
Mat. West. ad
an. 95.
l Baronius an-
nal. tom. 1. ad
an. 92.

all things^b losse to winne Christ. *Apostoli* (quoth^c *Hie-rome*) *quantum ad diuitias nihil, quantum ad voluntatem, totum mundum pariter reliquerunt.* Iesus every day cal-
leth vs vnto him, either by the good motions of his spi-
rit, or by his word in the mouth of his Preachers, or else
by strange iudgements, or extraordinarie mercies. And
therefore let vs, I beseech you, forsake the vaine pompe
of the world, the carnall desires of the flesh, and all other
nets and lets whatsoeuer hindering our comming, that
wee may follow him immediately. For if the Disciples
heere followed him in his humiliation and pouertrie;
what a sinne, yea what a shame will it be, not to follow
him now, sitting at the right hand of God in the heauen
of heauens, a Lord of Lords, higher then the highest, a
King of glorie,^d rich ynto all that call vpon him,^e able
to doe for his follower exceeding abundantly aboue all
that they can aske or thinke.

These followed
him^f in

{ Bodie, being & conuersant with him,
and witnesses of all hee did and
said.

{ Minde, for nothing could^h separate
them from the loue of Christ.

{ Life, learning of him to bee meeke,
and mercifull as he was mercifull,
exhorting their auditors to beⁱ fol-
lowers of them as they were fol-
lowers of Christ.

{ Death, for as he suffred on the Crosse
to make their peace: so *Peter* and

Andrew were crucified, and *Iames* slaine with the sword
in his quarrell, and *Iohn* (as wee finde in Ecclesiasticall
historie) was by the commandement of the tyrant *Do-*
mitian cast in *feruentis olei*^k *dolium*, or as other,^l *solium*,
into a vessell or bath of hot boiling oile, from which
he was notwithstanding by Gods hand deliuered mira-
culously without any hurt. Though happily neuer occa-
sion

tion shall be giuen vs to die for the Lord, yet let vs so follow him in our liues and in our loues, as that we may die in the Lord. Let vs ^m mortifie our earthly members, our feet, that we ⁿ stand not in the way of sinners; our eies, that wee may not delight in vanities, or wantonly ^o behold a woman: our hands, that we may ^p labour and worke the thing which is good: our mouth, that it bee not full of ^r cursing and bitterneffe: our hearts, that they be not exercised with ^s auarice: that forsaking our selues to follow him only, which is our saluation: as we ^t suffer with him, euen so wee may be glorified together with him. Amen.

m Coloss. 3. 5.
n Psalm. 1. 1.

o Job 31. 1.
Maith 5. 28.
p Ephes. 4. 28.
q Psalm. 146.
r 2. Pet. 2. 14.
s Rem. 8. 17.

A'mightie God, which didst giue such grace vnto thy holy Apostle *S. Andrew*, that hee readily obeyed the calling of thy sonne Iesus Christ, and followed him without delay: grant vnto vs all, that wee being called by thy holy word, may forthwith giue ouer our selues obediently to follow thy holy commandements, through the same Iesus Christ our Lord.

The

The Epistle, EPHES. 2. 19.

Now are ye not strangers, nor forreiners, but citizens with the Saints, and of the household of God, &c.

THis Epistle sets down the most happy condition of all such as truly beleeue :

1. Priuatiuely, shewing what they are not in the 19. vers. *Now are ye not strangers, nor forreiners.*
2. Positiuely, describing in the rest of the text, what they are, namely,

$\left\{ \begin{array}{l} \text{Citie.} \\ \text{House.} \\ \text{Temple.} \end{array} \right.$	<i>Gods</i>
---	-------------

t 1. Pet. 2. 5.

Materials, are *liuely stones*, all Gods elect, *built together to be an habitation of God.*

Foundation, is *Iesus Christ himselfe.*
Builders, *Apostles and Prophets.*

Of which heauenly building the

Properties, are to be *built together*, &c. answering 3 three properties of the Church in the Creed.

Holy, a temple of the Lord, an habitation of God.
Catholique, all the building, &c. knit in a communion, coupled together and built together.

u In Psalm. 1.

x 2. Cor. 6. 1.

Now ye are not strangers] As *Augustine* said, it is one thing to walke in the law, another thing to liue vnder the law: so likewise there is difference between being in grace, and vnder grace. Many men in our time who receiue the Gospell of God in *vaine*, liue vnder grace but not in grace: many Prophets and holy Fathers in old time liued in grace, but not vnder grace. For (properly) to liue vnder grace is opposed vnto the state of the law, to liue in grace is opposed vnto the state of sinne.

The

The men of *Ephesus* and other Gentiles in time past vnbeleeuing, were neither in grace, nor vnder grace: not in grace, for in walking according to the course of this world, and in fulfilling the lusts of the flesh, and will of the minde, they became dead in sinnes: not vnder grace, for they were without Christ, aliens from the common wealth of Israel, and strangers from the covenants of promise, hauing no hope, and without God in the world, as our Apostle disputes in the former part of this Chapter. But now (saith he) God which is rich in mercie, through his great loue, wherewith he loued vs, euen when we were dead in trespasses, hath so quickned vs in Christ Iesum, that we be both vnder grace, released from the^r condemnation of the law, and in grace, deliuered from the^r dominion of sinne. We which once were farre off, are made neere to God and his people, not any longer strangers or forrainers, but fellow citizens with the Saints, of Gods household, yea Gods house. ^a Wherein our Apostle doth allude to the goodly buildings of the terrestriall *Hierusalem*, in which all the whole Citie was faire, the Kings house fairer, the Temple fairest of all. And so by these three, wherof one doth excell another, he describes the blessed estate of *Hierusalem* which is ^b aboue.

The materials of this high and holy building are Gods ^c elect, ^d as well his seruants on earth, as Saints in heauen. His elect in the militant Church are called by *S. Peter*, liuely stones, or (as ^e *Hierom* reades) liuing stones. A materiall house consists of blockes, and stockes, and other senselesse stufte: but all the parts of the mysticall house, built vpon the foundation of the Prophets and Apostles, are moouing and free stones, in that they be ^f quickned by God, and ^g liue by faith in his sonne. And this their faith is not dead, but liuely, working by loue, *Galat.* 5. 6. ^h For as in other buildings one stone lieth vpon another, and all vpon the foundation: euen so in the spirituall house, Christians ⁱ beare one anothers burthen, and Christ as the chiefe stone beares all. *Unusquisque & portat alterum, & portatur ab altero*, quoth ^k *Gregory*. The whole

y *Rom.* 8. 9.z *Rom.* 6. 14.a *Zanchinus*.b *Galat.* 4. 26.c *Aretius*.d *Zanchinus*.e *Com. in cap.*28. *Ezechiel*.f *Ephes.* 2. 5.g *Galat.* 2. 20.h *Vide Lorin.*
in *1. Pet.* 2. 5.i *Galat.* 6. 2.k *Rom.* 13. 8. in
Ezechiel.

l *Serm. 22. de
verb. Apostoli.*
m *Luther. in
Gal. 6. 2.*
n *Lib. de vitis
patrum.*

o *1. Cor. 12. 27*

p *Coloss. 3. 12.*

q *Acts 4. 32.*

r *Phil. 2. 2.*
s *Anselm.*

t *Lombard.*

u *Zanchius.*

x *Matth. 24. 5*

y *Augustin. de
Civit. lib. 5.
cap. 18.*

z *Acts 3. 18.*

whole building is so compact, as that every one beares another, and is borne of another. As for example, the rich and the poore man are thrust and piled together in Gods house, the poores burthen is his beggerie, the burthen of the rich is his ouergrowen estate. Wherefore the poore lieth on the rich, and the rich is content to sustaine the poore; the rich hath his burthen lessened by giuing, and the poore his burthen lessened by taking, and so saith ¹ *Augustine* they beare one anothers burthen. A Christian must haue ^m strong shoulders, and mightie bones, that he may beare flesh, that is, the weaknesse of his brethren. It was excellently said of ⁿ one, when it was told him how his brother had committed a foule fault: *He fell yesterday* (quoth he) *and I may fall to day.* The peble may not enuie the marble, nor the marble despise the peble: the pinne in the Temple serues for vse so well as the pinnacle: ^o *The eye cannot say to the hand, I haue no need of thee: nor the head to the feet, I haue no need of you.* So that every living stone must ^p put on tender mercie, kindnesse, humilitie, meeknesse, long suffering, forbearing one another, and forgiving one another, of one ^q heart, and of one soule, of one ^r accord, and of one iudgement. Thus all such as are truly faithfull, at ^t *tempore fidei*, from the beginning of their faith, and first embracing of the Gospell, are translated out of ^t *Babylon*, and made citizens of *Hierusalem*, euen walking and working stones in the building of Gods house.

The next point to bee discussed is the foundation of the Church, and that is not *Peter* alone, nor yet *all the Prophets and Apostles* jointly: but *Christ Iesus himselfe*. ^u Not the Christ of *Arius*, or the Christ of *Marcion*, or the Christ of *Legat*, or any false Christ, albeit there be ^x many such in the world: but onely the true Christ of the Prophets and Apostles, I say that Christ only which is ^y *velatus in veteri testamento, reuelatus in nouo*, promised by the mouth of all the ^z Prophets in the old Testament, and preached of all the blessed Apostles in the new.

p *Phisupra.*

q *Anselm.*
Hugo.
Dion. Carthu.
Erasmus
Suarez in
Matth. 16.
 r *Hieron.*
Caluin.
Arctius.

c *Jerem. 1. 9.*

t *Lyra in 1.*
Jerem.
 u *Zanchius in*
loc.
 x *1. Cor. 3.*

y *Marlorat in*
1. Cor. 3. 12.

every confessor is a *Peter*, and every *Peter* a liuing stone in the building of Gods house. Touching the words, (*upon this rocke will I build my Church*) *P. Augustine* the most accurate Doctor expounds them thus: *Super hanc Petram quam confessus es, super hanc Petram quam cognovisti, dicens, tu es Christus filius Dei vivi, edificabo ecclesiam meam, id est, super meipsum edificabo ecclesiam meam: super me edificabo te, non me super te.* So the Papiſts & owne Writers, upon this rocke, that is, I will build my Church vpon my selfe the Sonne of the liuing God. See Gospell on *S. Peters* day.

Againe, this sentence (*Christ is the foundation of the Prophets and Apostles*) ouerthroweth (as *Interpreters* obserue) *Marcion* and other heretickes, affirming that two sundrie disagreeing Gods are Authors of the two Testaments. As if one God were preached in the Gospell, and another in the Law: whereas one and the same Christ is the very center of both, at which all the Prophets and Apostles aime principally.

The builders of Gods house, are the *Prophets and Apostles*, and all their lawfull successours the Ministers and Preachers of the word. Behold, saith the Lord to *Jeremie* the Prophet, *I haue put my words in thy mouth, I haue set thee ouer the nations, and ouer the kingdomes, to plucke vp, and to roote out, and to destroy, and throw downe, to build, and to plant.* That is, to roote out vice, to plant vertue, to destroy the dens of *Saran*, and build vp Gods temple, to throw downe the kingdome of *Antichrist*, and to set vp the kingdome of Christ. And so *Paul* calls himselfe a skilfull Architect, or a cunning master builder laing the foundation, and hee saith of other Preachers of the word, that they build vpon his foundation *gold, silver, precious stones*, &c. y that is, doctrines and exhortations answerable to the foundation, and worthie of Christ. In a word, that the Pastors are Gods labourers, and the people Gods building, *1. Cor. 3. 9.* it is true that Christ himselfe is the chiefe builder, as hee saith in the Gospell

^a Gospel (*upon this rock will I build my Church*) he builds (as it is in our text) *through his holy spirit*, verſ. 22. yet hee doth vse *Prophets, and Apostles, and Euangelists, and Paſſors, and Teachers*, as vnder-workmen for the gathering together of his saints, and edification of his Church, Ephes. 4. 11. 12.

^z *Matt. 16. 18*

The tooles or instruments which Apostles and Preachers vse toward this worke, are the Word and the Sacraments especially. For so the Lord of these labourers hath appointed, ^a *Go teach all nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghost*. His word is his power to bring his elect to the foundation, and to build them vpon the foundation. His Sacraments are (sauntings as it were) to strengthen and confirm them after they be laid in the building, that they fall not away, but *grow to an holy temple of the Lord*. Our doctrine must be according to the ^b analogie of faith, our exhortation according to the rules of good life: the Bible (which is our lanterne and our guide) furnissheth vs with both, and therefore wee must euer build *vpon the foundation of the Prophets and Apostles*.

^a *Matt. 28. 19*

^b *Rom. 12. 6.*

Beside these tooles, a Minister ought to further Gods building with heartie ^c praiers and good example. ^d *Bezzarmine* laid of *Erasmus* falsely, that he was but halfe a Christian: but it may be said of a lewd Pastour truly, that he is but halfe a Preacher: he may peraduenture pull downe more building in one weeke with his bad life, then he can set vp againe in a whole yeere with his great learning. ^e *Seneca* thought it impossible that any body should at one time be both a good man and a good captain: but a Clergie man is nor a good Pastor, vnlesse he be a good patrone. God defend me and mine from a mangie Phylitian, a ragged Alchymist, and a dissolute Diuine. If thou be a prebident of godlinesse to thy people, pray to the God of all grace that you may so remaine: if you sometime were, and are now fallen, returne: if you neuer were, repent: if you neuer will be, pe-

^c *Zanchius.*

^d *De verb. Dei, lib. 1. cap. 9.*

^e *De benefici. lib. 4. cap. 37 ex sententia Pbiſlip Macedon.*

f Aretius.

g Calvin.

h Zanchiu.

i Dum enim
crescit tem-
plum Dei, fit 3
Occumen. in loc.k Calvin.
Marloras.
l 2. Cor. 6. 16.

m 1. Cor. 6. 19.

n Primasius in
loc.

o Psal. 32. 7.

p 1. Cor. 3. 30.

rish. Nam à Deo separabitur, qui à diabolo superabitur. Concerning the properties of the Church; it is *built together* in such a^d due proportion and concinne & *symmetric*, that euery part is content to keepe his ranke, and performe his function without any faction. It is a *body fitly ioined together, and compacted by that which euery ioins supplieth*, &c. Ephes. 4. 16. See Epistle 2. Sund. after Epiphanie. It is *built together*, in respect of her^b vnion with Christ the head corner stone: and *coupled together*, in respect of her communion with the members. See *Communion of Saints in the Creed*. And being thus inserted and built on Christ, it liueth and groweth from grace to grace, i till it become *an holy Temple to the Lord*. The which^k Interpreters vnderstand of euery singular part, so well as of the whole body: for euery Christian is *an habitation of God*. If thou be then a consecrated Chappell vnto the Lord, how darest thou commit Idolatrie which is against the first table? ⁱ *What agreement hath the temple of God with Idols?* Or how darest thou commit adulterie, which is against the second table, ^m *Know yee not that your body is the temple of the holy Ghost, and that God is to be glorified in your spirit and in your body? will you then take the members of Christ, and make them the members of an harlot? God forbid.* Euery liuing stone that is built vpon the foundation of the Prophets and Apostles is holy. ⁿ *Lapides in templo sancto non possunt esse non sanctificari.* The temples of God are holy, both in regard of their righteousness imputed, in that their vnrighteousnesse is ^o *forgiuen*, and ^p *Christ himselfe made their holinesse*: and in regard of sanctification and righteousness inherent, for that being deliuered out of the hands of all their enemies, they serue God in holinesse and righteousness all the daies of their life.

The

The Gospell. I O H N 20.24.

Thomas one of the twelue, which is called Didymus, was not with them when Iesus came, &c.

This Scripture } Dialogue, *Thomas one of the twelue,*
consists of a } &c.
Epilogue, *Many other signes truly did*
Iesus, &c.

The Dialogue is between a weake sinner, and a meeke Saviour. And according to these two principall persons, it hath also two principall parts : one concerning *Thomas*, and another touching Christ.

In *Thomas* ob- } Faults, which
serue his } are two :
1. His absence from the
meeting of the other
Apostles.
2. His incredulitie, not
beleeuing the resur-
rection of Christ, oc-
casioned by that ab-
sence.

Faith, *My Lord and my God.*

That other part concerning Christ, is a relation of his second appearing vnto the blessed Apostles after his rising againe from the dead.

And heerein } 1. What he did : *After eight daies he came*
is set down } *again, &c.*

What he
said,

1. To the whole companie :
Peace be to you.

2. To *Thomas* in particular :
Bring thy finger hither, &c

3. In conclusion, to him, and
them, and vs, and al; *Bles-
sed are they that haue not
seen, and yet haue beleued.*

q Cap. 18. vers.
25. 27.

c Vide Augu-
stin. hares 38.
& Epiphani-
h. hares. 59.

f Bellarm. de
Iustificat. lib. 4.
cap. 13. & Al-
teins hares. lex.
verb. opus su-
perrogat.

c Harding con-
fess. of Jewel. A-
polog. part. 2.
cap. 3.

u Bellarm. de
Rom. pon. lib. 4.
cap. 3.

x Jacob Greiser.
respon. ad The-
ses. Hun. pag.
147.

y Hosius apud
Jewel. pref. de-
fens. apolog.

z 1. Iohn 1. 8.

a Prou. 24. 16.

b Apud Jewel
in apol. Idem.
Hieron. epist. ad
Celant. Tom. 1.
fol. 109.

c Apud Jewel
apolog. part. 3.
cap. 7.

d Con. ad Cler.
Cantabrig.

In that our Euangelist hath set downe the fall of a Pe-
ter, and fault of Thomas, wee may learne that euen the
most holy men are but imperfectly perfect in this life.
The Pontificians are true *Donatists*, and as it were the ve-
ry spawn of the *Cathari*. For is any man so great a Pu-
ritan as the Papist, highly conceiting that he can obserue
all the commandements of God, and more then euer he
commanded, as the precepts of the Church, and Euan-
gelicall counsels, and so do works of supererogation? or
is any so great a Puritan as the Pope, who maketh him-
selfe a God in greatnesse, and a God in goodnesse? a God
in greatnesse, in that his vnlimited authoritie doth dis-
pence with the lawes of God in this world, and alter his
iudgements in another, hauing power *terrestriall*, in vsur-
ping the whole world for his Diocesse: *supernall*, exten-
ded to heauen in canonizing Saints: *infernall*, extended
to hell in freeing soules out of Purgatorie: a God in
goodnesse, for he cannot as Pope, *quatenus Papa*, erre in
doctrine, and hee may not be told of his errors in man-
ners: his holinesse is holy *se non sanctitate propria, sanctus
tamen sanctitate officij*. Whether the Pope be *Iulus*, or
Peter, or Paul, thereof God neuer bade vs be carefull:
onely this, that he sitteth in *Peters* Chaire, shall be suffi-
cient for vs. If wee say wee haue no sinne, wee deceiue
our selues, and truth is not in vs. Euen the iust falleth
often, and the godly Fathers euermore complained of
the corruptions in their age. *Tertulian* said, *O nos mi-
seros, qui Christiani dicimur hoc tempore, gentes agimus sub
nomine Christi*. *Gregorie Nazianzene* speaketh thus of
the pitifull estate of his owne time: *Wee that are Christi-
ans, are hated of the Heathen for our owne vices sake; we
are now become a wonder not onely to men and Angels, but
euen to all the wicked and vngodly. More lately Guenara:
The Philosophers beleueed as Paganes, but liued as
Christians: whereas we (quoth he) beleue like Christi-
ans, but liue like Paganes. Honoured Whitaker, exa-
mining the dissolutenesse of al degrees in England, cried out*

out in exceeding great passion, *Aut hoc non est euangelium, aut nos non sumus euangelici.* The reuerend^e Deane of Worcester, as yet more fully, *The sad all miserie of these latter daies*, hath made nothing good but in shew, nothing true but in opinion; when for iustice betweene kingdome and kingdome, *the longer sword hath eaten vpon the law of nations*; and for iustice betweene subiects vnder the same gouernment, *lawes are lost in the cases of the law*; and for the preseruer of all both truth and iustice, *religion it selfe is in a manner lost in the questions of religion.* Of all men Christians are the best, of all Christians vndoubtedly the primitiue professors, of all the primitiue professors Christs owne Disciples, of all the Disciples his chosen Apostles, and yet these men were but men, subiect to manifold sinnes, albeit they were Saints, and their infirmities are recorded in holy Bible, partly for the glorie of God, and partly for our good. For Gods honour, that his sauing health might be knowne vpon earth, and the riches of his mercie shewed in pardoning offences: according to that of ^b *Dauid, Against thee (my God) haue I sinned, and done this euill in thy sight, that thou mightest be iustified in thy saying.* In what saying, I pray, but in this, and the like, ⁱ *where sinne abounded, there grace superabounded.* Againe, the sinnes of the blessed Apostles are registred in the Gospels historie for our good, ^k that wee might neither presume, nor yet despaire: not presume, for we may feare falles, if these had their slips: not despaire, because Christ forgot and forgane *Peters* blasphemie, the proud ambition of the sonnes of *Zebedee*, and heere *Thomas* his incredulitie, speaking so mildly, working so mercifully with him, as that his sore was made his salue, his vnbeleeuing at the first occasioning greater faith in him afterward.

^l *Memento peccati, vt doleas:*

Memento mortis, vt desinas:

Memento diuina iustitie, vt timeas:

Memento misericordia, ne desperes.

^c Doctor Eades
for difference
betweene good
and euill.

^f Pontan.

^g Psal. 67. 3.

^h Psal. 51. 4.

ⁱ Rom. 5. 20.

^k Melancthon.
Culman.

^l Petrarcha de
remedijs lib. 1.
dialog. 8.

m Mat. 20. 17

Mark. 10. 32.

Luke 18. 31.

n Mat. 26. 31.

o Maldonat.

p Culman.

Kilius.

q Mat. 18. 30.

r Exo. 16. 27.

s De ascens.

Sir. 6.

t Exod. 3. 5.

u Luke 2. 46.

x Pontan.

Hitherto concerning the finnes of godly men in generall. I come now to *Thomas* his faults in particular, and they be principally two. First, his absence from the meeting of the Disciples, according to the tenour of our Text, *Thomas one of the twelve, was not with them when Iesus came.* Christ had ^m often foretold his Apostles, that he should be put to death, and that he should rise againe the third day from the dead: and therefore a little before his passion he made promise to them, ⁿ *after I am risen againe, I will goe before you into Galile.* Now then according to this word (as wee read in the former part of this Chapter) euen the same day wherein hee rose againe, hee came *when the doores were shut into the place where the Disciples were gathered together, and stood in the middes, and said to them, peace be vnto you.* But *Thomas*, either vpon supine negligence, or ^{*} cowardly feare, being absent from their assembly, lost the sight of his Saviour. Wherefore let vs (I beseech you) be diligent in frequenting the ^p congregation of the faithfull, especially on the Lords day, ^q for *where two or three are gathered together in Christs name, there Christ is in the mids of them,* and saith as here, *peace be vnto you.* ^r They who gathered Manna alone, lost their labour, and found nothing. *Falleris sancte Thoma, falleris, si videre dominum speras ab apostolorum Collegio separatus, non amat veritas angulos, sed stat in media, &c.* saith ^s Bernard. Thou art deceiued *Thomas*, exceedingly deceiued, if thou thinke to see Christ out of the Church and Colledge of Apostles. He lurkes not in the dennes of the wicked, but stands in the mids of the godly, appearing in ^t holy ground, found in the ^u Temple, seen among the Disciples.

The second fault of *Thomas* arising from the ^x former, is incredulitie, for his absence from the Disciples assembly, was the cause hee saw not Christ, his not seeing of Christ occasioned vnbeliefe, and then his vnbeleueing heart breakes forth into malapert words, *except I see in his hands the print of the nailes, &c.* I finde that some

Writers

Writers haue much excused this fact of *Didymus*, as *y* *Cy-
ril*, who thought he spake not thus out of incredulitie,
but out of a sudden passion, as being extremely greeued
for that he lost the sight of his Sauour, and almost out
of hope that hee should euer see him againe, because
Christ had said, ² *a little while and ye shall not see me, for I
goe to my Father.* And ² *S. Augustine* saith also, that these
word of *Thomas* argue not a denying, but a doubting
only: *For inquirentis est, non negantis*; *dum hoc dicit, do-
ceri voluit, confirmari desiderauit.* And ^b *S. Ambrose* most
expresly, that *Thomas* doubted not of Christs resurre-
ction, but of the manner of his resurrection onely: *Non
de resurrectione Domini, sed de resurrectionis qualitate vi-
detur dubitasse.* This I confesse is a charitable constru-
tion of those holy Fathers, extenuating rather then aggra-
uating the sinnes of others, especially the godly. But
Christ himselfe, being truth it selfe, reprehends in our
Text *Thomas* incredulitie, be not faithlesse, but faithfull:
and therefore ^c *that which is crooked can none make strait.*
This fact then of *Thomas* is a fault, and it is amplified
heere by three circumstances especially.

1. That he was *one of the twelve.* Not to belecue the
resurrection of Christ is a sinne in an ordinary Christian,
in a Disciple yet greater, but in an Apostle ^d so well in-
structed, and so well beloued, it was greatest of all.

2. For that hee gaue no credit to the report of his fel-
low Disciples, although his Master had often said, ^e *hee
that despiseth you, despiseth mee.* Moreouer, they were
the ^f greater part of the companie, tenne against one, and
each of those tenne had receiued afore the Holy Ghost,
Ver. 22. and concerning the present businesse, had heard
and seene more then he, Ver. 20. 21.

3. For that hee did vent his incredulous thought in
such a bold and peremptorie stile, *except I see in his hands
the print of the nailes,* nay that is not enough, except I
feele the print, *except I put my finger into the print of the
nailes,* euery one being so bigge as my finger: *except I*

^y *Apud Mal-
domst. in loc.*

² *Ioh. 16. 16.
2 Scr. 156. de
temp.*

^b *Lib. 10. in
Luc. cap. 24.*

^c *Ecclesiastes
1. 15.*

^d *Pontau.*

^e *Luk. 10. 16.*

^f *Iansen.*

g Maldonat.

h 1. Cor. 2. 14.

i Luk. 24. 31.

k Eubym.
Euseb. Emisen.
Iansen in loc.l Augustin ser.
146. 155. 161.
de temp.
Ambro. in Luc.
lib. 10. cap. 24.
Greg. in euan-
gel. hom. 26.
Bernar. hom. 2.
de beata virg.
Idem Cyrillus.
Gaudentinus.
Leonius apud
Maldonas in
loc.

thrust mine hand into his side, and search his wound so great as mine hand: except with hand and finger I measure both, and finde by due proportion that they are the same, I cannot beleue; nay the truth is, *I will not beleue.* From hence then obserue, that the ^a naturall man (if Christ once leaue him) is not able to discern the things of God, especially that hard article concerning the resurrection: it seemeth as a fained thing to such as with their senses only seeke their Sauour.

Thus much of the fault. I proceed now to the faith of *Thomas*. And heere the Doctors haue moued a double doubt.

1. Whether *Thomas* did touch the wounds of Christ or no.

2. Whether his speech, *my Lord and my God*, were an exclamation, or an acclamation.

For the first, it is thought by ^k some, that hee did not touch the wounds of Christ, and that for these two reasons especially: First, because Christ saith in the 29. verse, *Thomas, because thou hast seene me, thou hast beleued*: and not, because thou hast touched me. Secondly, for that it is probable that *Thomas* hearing his masters voice, and seeing his countenance was abundantly satisfied without any further enquire. But these obiections in the iudgement of the most ^l ancient and best learned expositors are very weake, because Christ in the 27. verse saith expressly, *put thy finger hither, and see mine hands, &c.* What (as *Augustine* disputes in 121. tract. in Ioan.) had *Thomas* his eies in his fingers? if not, then seeing in that text is nothing else but touching, *put thy finger* and see. For seeing is attributed to all the senses: *Audi & vide quàm bene sonet*: Heare and see how trimly the bells ring. *Olfac & vide quàm bene oleat*: Smell and see how sweet the flower is. *Gusta & vide quàm bene sapiat*: Taste and see the pleasantnesse of the fruit. And so *Tange & vide*, touch and see, *reach hither thine hand, and thrust it into my side.*

For

For the second arguments, albeit happily *Thomas* at the very sight of his master instantly became satisfied in himselfe : yet that euery scruple might be removed out of his and our minde., our blessed Saviour suffered his glorious bodie to be touched, as *S. Iohn* in his ^m first Epistle, *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life.*

m Ca. 1. ver. 1.

Yea but Christ said in this Chapter at the 17. verse to *Mary Magdalene*, *Touch me not, for I am not yet ascended to my Father* : is it likely that *Thomas* obtained more fauour then *Mary* so dearely beloued of the Lord ? Diuines answer this obiection diuersly : First, our Saviour did not forbid all touching simply, but ⁿ immoderate embracing only : for *Mary Magdalene* and other holy women with her touched his feet, *Matth. 28. 9. They tooke him by the feet, and worshipped him.* It is plaine then that *Mary* was suffered to touch and onely forbidden when she did it too much. Secondly, *Mary* beleeued the resurrection of Christ, and ^o therefore had no such need to touch him as *Thomas* had. Thirdly, Christ did intimate that his body being now glorified, he was not any longer to be respected carnally, but onely to be touched ^p spirituallly with the finger of faith ; according to that of ^q *Paul*, *If ye be risen with Christ, set your affections on things which are above, not on things which are on the earth.* And lastly, there is an euasion in the text, *Touch me not, for I am not yet ascended to my Father, but goe to my brethren, and say to them, &c.* ^r As if Christ should say, you need not be so fond and forward in touching mee now, for I meane not as yet to depart from you, but goe tell my brethren that I am risen againe from the dead, and then both they and you shall further handle and seeme. For so we finde, *Luk. 24. 39. Behold mine hands and my feet, for it is I my selfe ; handle me and see : palpe & uide- te, see with your fingers that it is I.* This exposition is proper and pertinent, and therefore notwithstanding the former

n Calvin.

o Marlorat.

p Arctiu.

q Coloss. 3. 1.

r Bellarmine de
sacrament. Eu-
charist. lib. 1.
cap. 14. S. addi
potest alia.
Idem annota.
Maldonat. in
Mat. 28. 9.

former obiections, I conclude, if not demonstratiuely, yet probably, that *Thomas* did actually touch Christs wounds according to Christs words, *bring thy finger hither, and see mine hands, and reach hiser thine hand, and thrust it into my side.*

The next *quære* to be discuffed, is whether the words of *Thomas* (*my Lord and my God*) are an exclamation, or an acclamation. *Arius* and his brood, who denie Christ to be very God of very God, make them an exclamation, as if *Thomas* should haue said; O Lord God, what is it that I touch and see! not an acclamation or acknowledgement that Christ is the Lord God. Answer is made: first, that the text hath not any note of exclamation, it is *δ*, not *α*, which is prefixed to the two Greeke words. Secondly, *Thomas* acknowledged something which he did not afore beleue, but he knew before that the Father was God: and therefore this speech of his concerned God the Sonne. Lastly, Christ commended his faith in confessing the sonne to be the Lord, *Thomas*, *because thou hast seene me, thou hast beleued*: hee did reprehend *Thomas* for the manner, but yet approoue him for the matter of his beleefe. So that the words (*my Lord and my God*) are a plaine confession of *Didymus* his faith touching Iesus Christ the Sauour of the world. He saith not, thou art my Lord and my God: but, as if he had not time enough to put in Creed enough, hee brake forth into this abrupt and imperfect speech, as being of *greater* force, *my Lord and my God*. And it is so sweet as it is short, *ut breuissima, sic absolutissima confessio*, quoth *Bullinger*, a very brieft, yet a most absolute Creed.

For the further examination whereof, obserue first his knowledge, then his application, the which are the two principall parts of faith. As for his knowledge, *Thomas* confessed here not only that Christ is a Lord and a God, for there be *many* Gods and many Lords in *opinion*, analogie, title &c. But to distinguish Christ from all these kindes of Lords and Gods, he doth affirme that he is *δ* *υ* *ο*.

f Calvin.
Maldonat.
e Apud Mar-
lorat. in loc.
Idem Culman
& Fernus.
u 1. Cor. 8. 5.
x Euthym. in
Psal. 49.
y Cyrillus &
Leontius apud
Maldonat. in
loc.

et dicitur, the Lord and the God, that is, the Lord of Lords, and God of Gods, Psal. 50. 1. Here then is a pregnant text against vnbeleeuing *Iewes*, and misbeleeuing *Ariani*. If Christ had not been very God of very God, euen one substance with the Father, he would haue condemned, and not commended this confession of *Thomas*. If any shall aske why *Thomas* is not content with one word, but vseth two, Lord and God: and why first hee calls Christ Lord, and then God? ^a Answer may be, that he called him *Lord*, in that he conquered hell and death: and *God*, in that hee knew the very secrets of his heart. For when Christ had said, put thy finger hither, and see mine hands, and reach forth thine hand, and put it into my side; *Thomas* instantly remembring what hee had fondly thought, and foolishly said, confesseth his fault in confessing his faith, *my Lord and my God*. The Disciples vually termed him *Lord* in his life, to signifie therefore that it was the same Christ, hee first according to his accustomed manner calleth him *Lord*, and then after hee proceedes further then he was wont, and calleth him also *God*. In the word ^a *Lord* acknowledging his humanitie, in the word *God* his diuinitie. Faiths obiect is the reuealed will and word of God, and the summe of his word is the new Testament, and the summe of the new Testament is Iesus Christ God and man. In that therefore *Thomas* confessed his Lord to be crucified, dead, and buried, as a man; and that he did againe raise himselfe and loose the bonds of death as God: hee did vtter that in two words, which is the contents of the two Testaments, and summe of all summes of faith and holy beliefe.

Now for application, hee saith *my Lord*, and *my God*, ^b Not onely God in generall, but my God in particular, mine by promise, mine by stipulation, mine by oath, mine by free gift, mine by purchase, mine by participation of grace; *my Emmanuel*, *my Shilo*, *my Iesus*. Of this particular faith ^c *Isaiah* the Prophet spake, whē he said, *Secretum meum mihi, secretum meum mihi*: My secret to my selfe,

^a *Ferus ser. 1.*
in loc.

^a *Theophylact.*
in loc.

^b *Bullinger.*

^c *Cap. 24. 16.*
Consule Vatabli in loc.

d *Psal. 63. 1.*e *Fernu vbi sup.*f *Matth. 7. 1.*g *1. Cor. 4. 5.*h *Calestan.*i *Chrysost. apud Thom.*k *Kilian.*l *Rom. 15. 1.*m *Janfen. Concord. cap. 147.*Idem *Theoph.*et *Euthym. in*

loc.

n *Aretian.*

selfe, my secret to my selfe. The Papists indeed terme this personall and particular assurance presumption: but the children of God in all ages haue thus applied the medicine to the maladie, saying with ^d *David, O God, thou art my God*: and with *Mary, my Sauour*. For as their ownē ^e Frier notes vpon my text, it is not sufficient to beleue that he is the Lord, except thou beleue likewise that he is thy Lord; as *Didymus* here not only once, but twice, *my Lord, my God*: doubling as it were his faith, as he had before doubted his fall, O the deepnesse of the riches of Gods mercie! Who would haue thought that *Thomas* who beleueed least, and last of all his fellowes, vpon so short a conference, should thus equall, if not excell them all in his abrupt yet absolute confession? And therefore let not any man either discomfort himselfe, or ^f condemne his brother ^g afore the time: for no man hath so weake a faith, or so wicked a life, but that one day Christ out of his infinite goodnesse may call him, and heale him, as he did *S. Thomas*, making him who did not beleue so soone as the rest, to become notwithstanding in his beleeve so sound as the rest, apprehending and applying the merits of his Sauour to his soule, *my Lord, my God*.

After eight daies againe his Disciples were within, and Thomas with them, then came Iesu.] Hee came ^h before hee was vpought, and that to seeke ⁱ one lost sheepe only. Teaching vs heereby to ^k recall such as are in errors, and to ^l beare the infirmities of the weak. But hee deferred his comming a whole weeke, that *Thomas* in the meane while might be better ^m instructed, and induced to beleue the resurrection. Or happily for the greater manifestation of his goodnesse, in tolerating such incredulitie so long. Or as ⁿ other, to trie the faith of the rest, and to shew that humane reason is not able to perswade this article.

The translation of Gods holy day from the Saturday to the Sunday, is not by patent in the Bible, but only by paterne,

paterne, because the blessed Apostles vsually met together ° on this day: The which assuredly they did by the direction of Gods holy spirit, and as it may seeme heere by Christs approbation at the least, if not by institution, againe and againe manifesting himselfe to be risen on the eighth day. So that albeit happily some will grant that the Church assembled in a generall Councell, hath authoritie to constitute another day for the Sabbath, as the second or third of the weeke; yet I am sure wee can neuer haue so good a patterne, nor yet so great a reason for altering this our day, as was heerefor the changing of that other day. The patterne is Christ and his Apostles, and the reason is the resurrection of Christ; even that exceeding wonderfull worke of our redemption. Againe, Christs appearing on the eighth day is not without a mysterie: wee labour six daies in this life, the seventh is the sabbath of our death, in which wee rest from our labours, and then being raised from the dead on the eighth day, Christ in his owne body, the very same body that was crucified, dead, and buried, shall reward euery man according to his worke.

When the doores were shut.] Papists vrge this place to prooue the carnall and grosse presence of Christ in the Sacrament, extremely condemning our incredulitie, who will not beleue that Christs body and blood is vnder the formes of bread and wine; seeing his whole body heere perfect in all his lineaments, length, breadth, and thiknes, distinct and diuers from the substance and corpulence of the wood, was in the same proper place the wood was in, and passed thorow the same. To this obiection our Diuines answer diuersly: some, that the doore opened of it selfe to let him in; other, that the doore was vnbarred by some of the house within vknowne to the Disciples; other, that to come in the doores being shut, is no more but that he came in late in the evening, at what time men vse to shut their doores: but most acknowledge that he came in miraculously, not thorow

o A. 7. 10. 7.
1. Cor. 1. 6. 2.
Apoc. 1. 10.
p Maldonat.
in loc.
q See Dod.
p. 4.

q. 2. 1. 1. 1.
r. 1. 1. 1. 1.
[Apoc. 1. 1. 1.]

r. 1. 1. 1. 1.
u R. 1. 1. 1. 1.

x. 1. 1. 1. 1.
y. 1. 1. 1. 1.
in loc.

z. 1. 1. 1. 1.
in loc.

a Cyril.
Euthym.
Matth. in loc.
Idem Caluin.
Instit. lib. 4. cap.
17. §. 19.
b D. Fulg. in
loc.

c Heb. 3. 17.
d Heb. 4. 15.
e Eph. 5. 17.

g 1. Cor. 10. 17.
h 1. Cor. 10. 17.

f Anglican.
Confess. art. 28.
g Com. Cat. tit.
Sacrament.

g Act. 3. 31.
h Church hom.
of the Sacra-
ment. part. 1.

thorow the wood and iron of the doores; as the Papists absurdly conceiue: burthrough his omnipotent and al-commanding power the doores were opened to him, as they were to Peter, Acts 12. 9. and to some other Apostles, Acts 5. 19. *Creatura cessit Creatori, Hieron. epist. ad Panynam. tom. 2. fol. 178.* b Or as Malchm care was so soone healed, that an incredulous Jew would not believe that Peters sword euer went betwene it and his head: so the place thorow which his body passed, might be shut and whole before and after he passed; but not in the instant of his passing, because that is contrary to the nature of a true body, such as his was. I know God can doe whatsoeuer he will, but his word is his reuealed will, and that telleth vs expressly, that Christs body was like our body in all things, only sinne excepted. And if it be like our body, then it cannot be without distance of space and place: for (saith Augustine) *That is no body, which is no where.* Lastly, the plaine text is against them, for it doth not say that Christ came thorow the boords and barres of the doore, but only that he came and stood in the midst, after or when the doore was shut; not determining the manner how he came, but only reporting the matter that he came, and the time when he came. So that hauing so many and those so manifest euasions otherwise, we need not say that Christ came in at the window: that is a Popish forgerie crept into the Remonists annotations thorow the wicket of our aduersaries owne mouth.

For the conclusion it selfe: we teach, as the Scriptures and holy Fathers, that the sacramentall bread and wine are signes and seales of Christs body and blood, and we receiue them in thankfull remembrance he died for vs. As for his crucified body, it is now in heauen a glorified body, & where it shall remaine till hee come in the last day to iudge and end this and all other controuersies. In the meane while, we must as Eagles flie to the place where the dead body lieth, ascending vpon the

the wings of faith vnto it, and not expecting that it should locally descend vnto vs. See *Sursum corda* in the *Liturgie*.

And stood in the midst.] We reade in the Gospels historie, that Christ was often in the midst. In the midst of the Doctors, in the midst of his Apostles, in the midst on the Crosse betweene two^k theues, and shall at the last day be likewise in the midst^l betweene the sheepe and the goats. In his natiuitie, life, death, resurrection, and comming to iudgement in the midst. ^m Heereby signifying that he is our *Messias* and *medius*, like ⁿ *Moses* standing in the gap betweene God and vs. Hee stood in the midst here, that^o all might the better heare him and see him, as the^p Sunne in the midst of the firmament, and the heart in the midst of the members, affoording his comfort indifferently to the whole company: for hee came not only for the benefit of *Thomas*, but for the common good of other. And this may teach all Pastors and parents, to seeke the good of all that are committed vnto their charge.

Christ standing in the midst of his Apostles, openly rebuked *Thomas* for two causes especially: first, that as *Thomas* had offended afore them, hee might also be reprehended afore them all. A priuate fault is to be censured priuately, but a publike scandall openly: ^q *them that sinne rebuke publicly, that the rest also may feare*. Secondly, that *Thomas* his vnbeleefe might strengthen others faith, & that his doubt might put all other out of doubt. So infinite is God in greatnes and goodness, that he can bring light out of darknes, and vse the weaknes, yea the wickednes of other for our good, and his glorie. ^r *Thomas interrogatio, vniuersalis instructio*, saith *Augustine*. Ones ignorance was all others instruction: for except *Thomas* had doubted so much, other should neuer haue knowne so much, and seene so many demonstrations of Christ his resurrection, as the Church in the Collect: ^s *Almighty God, which for the more confirmation of the faith, dost suf-*
fer

i Luk. 24. 6.

k Luk. 23. 33.

l Mat. 25. 33.

m *Arctius*.

n Ps. 108. 23.

o *Enbryn*.p *Vide postil.*

Pontan. &

Peg. Dom. 1.

post Pasch.

q *Musculus.*

Maldonat.

r 1. Tim. 5. 20.

s *Arctius*.t *Serm. 136 de*

serm.

for the holy Apostle Thomas to be doubtfull in his Summe & resurrection, &c.

Peace be unto you.] This salutation was vsuall among the Iewes, and at this instant of all other vndoubtedly most fit. For hereby Christ did insinuate, that howeuer in the world they had trouble, yet hee had made their peace with God: as also that they need in their troubled estate to pray for peace of Church, O pray for the peace of Hierusalem; and peace of conscience, for that is a continuall feast. Or happily, that they might the better know him after his resurrection, hee speaks vnto them as a little before his death, *I leave peace with you, my peace I give vnto you, let not your hearts be troubled, nor feare.* Christ is our peace, preaching peace in his life, making peace in his death, assuring peace in his resurrection, and consumimating our peace in his coming againe to iudge the quicke and the dead, when he shall say to the sonnes of peace, *Well done good seruants, and faithfull, enter into your masters ioy.* Now the Lord of peace give you peace alwaies by all meanes.

Bring thy finger hither.] After Christ had saluted the whole Colledge of Apostles in generall, he turnes himselfe to Thomas in particular, repeating euery word Thomas had vttered in his absence. Teaching him hereby, that he was risen againe through his omnipotencie, for the dead haue no sense, much lesse reason, and least of all vnderstanding the secrets of anothers heart. And teaching vs hereby, not to commit any sinne though it may be done neuer so closely, for he seeth all our workes, heareth all our words, and knoweth all our thoughts, *aperia & aperis.* Remember the speech of God vnto David, *Thou didst it secretly: but I will doe this thing before all Israel, and before the Sunne.*

Our Sauiour did neither reiect Thomas finally, nor yet correct him fiercely for his incredulitie: but accomodating himselfe to Thomas infirmitie, seeks to winne him, and to bring him home to his sheepfold, O Thomas, thou

u Maldonat.

x Form. ser. 2.

in loc.

y Ephes. 2. 14.

z Psal. 122. 6.

a Prov. 15. 15.

b Theophylact.

Euthym.

Bullinger.

c Ioh. 14. 27.

d Math. 25. 21.

e 2. Thes. 3. 16.

f Arctium.

g Kilim.

h Lipsius de

Conf. lib. 2.

cap. 16.

i 2. Sam. 12. 13.

k Culm. Con. 1.

in loc. & Per-

kins exposc.

Creed. art. 20.

urrect. of

Christ.

thou hast thy faith at thy fingers end, seeing, that thou wilt beleue no more then thou seelest, I pray thee therefore bring thy finger hither, and see my hands, &c. Heere then is a patern whereby ¹ Paul might giue his precept, *That are strong ought to beare the infirmities of the weak, that we may make them*, as Christ did Thomas, of faithlesse faithfull.

And this sup-
porting is = by

Patience, = forbearing them.
Pitie, = weeping with them that weepe.
Pietie, relieuing them as well with our counsell if they want wit, as with our almes if they want wealth.

Thomas, because thou hast seene me, thou hast beleued Faith is an ^evidence of things not seene; how then did hee beleue that which he saw? can you touch God as the wicked *Arians* object, and feele him with a finger? Answer is made by the ⁹Fathers, that Thomas touched onethings, and beleued another. *Videbas hominem, confitebatur Deum*, as ¹ Augustine vpon my text. He touched Christ as man, but beleued in him as God; saying, *my Lord and my God*: acknowledging the diuinitie which he did not see, by the wounds he did see. So that Christ here commends the faith of Thomas, in saying *thou hast beleued*: and reprehends only his ²slacknesse of faith, in adding *because thou hast seene me*. First handling the wounds of Christ, afore hee would credit the words of his Apostles. *Quidenim est fides nisi credere quod non videt? id est plus habet meriti, quo minus argumenti*. Thomas in beleuing after he saw Christ, is a type of the ³Jewes: and therest of the Disciples in beleuing afore they saw Christ, a figure of the Gentiles. *Augustin, tract. 121, in Ioan. circa fin.*

Blessed are they that haue not seene, and yet haue beleued He denieth not Thomas to be blessed in this sentence, but only preferreth other Apostles, and ⁴all other Christians afore him, in that *they haue not seene, and yet haue*

I Rom. 15. 1.

m Ciceron in
Rom. 14.
n Coloss. 3. 13.
o Rom. 12. 15.

p Heb. 11. 1.

q Greger. hom.
26. in euangel.
Beda.
Maxentius
apud Maldonat.
in loc.
r Tract. 121.
in Ioan.

s Aretius.
Marloras.

t Augustin.
tract. 40. in
Ioan.
u Maldonat.
x Rupert. in loc.

y Theophylact.
Musculus.
Culman.
z Aretius.
Ferus.
Maldonat.

a Rom 10. 9.
b Psal. 118. 2.

c 1 Tim. 4. 8.

d Epiphani.
heres. 28.

e Idem Epiphani.
heres. 44.

f Heres. 23.

Idem Alphons.

de castro iii. de

Christ: heres 12

g Idem Al-

phons. eod. vii.

heres 2.

h Bucan. loc.

com. tit. de re-

surrect. Christ.

quæst. 23.

i Bellarm. cat.

exposit. art. 5.

of the Creed.

have beleueed. For^a if thou knowledg with thy mouth that Iesus is the Lord, and beleeue in thine heart that God hath raised him vp from the dead: O^b well is thee, and happie shall thou be. So blessed as *Iohn*, whose head lay neere his Masters heart: so blessed as *Ioseph* of Arimathea, who buried his bodie: so blessed as old *Simcon*, who lulled his Sauour in his armes: yea so blessed as the Virgin her selfe, that bare him in her wombe: for shee was more blessed in being the daughter, then in being the mother of Christ. Here the Gospel and Epistle meet, all they that haue not seene, and yet haue beleueed, are fellow citizens with the Saints, and of Gods house, built vpon the foundation of the Prophets and Apostles, Iesus Christ himselfe, being the head corner stone, in whom they grow to be an holy temple of God, ^c hauing the promises of the life present, and of that which is to come. See Gospel, Sunday 13. after Trinitie.

By this it doth appeare, that the resurrection of Christ is the chiefe object of a blessed faith, as also the maine subiect of all this out present Gospel. And it is exceeding profitable for confutation, and instruction. As first it doth overthrow the wicked error of ^d *Cerinthus*, who taught Christ should not rise againe till the generall resurrection; of whom *Epiphanius* worthily, *Stolidus est, et solidorum magister*. Secondly, ^e *Apelles* heresie, who said Christ rose againe, but not in his owne flesh, or (as ^f *Augustine* reports his opinion): without any flesh. Thirdly, that of ^g *Cerdon*, and the *Passionists*, affirming that Christ ascended into heauen in soule only. Fourthly, that assertion of ^h *Eutychian* heretikes, holding that Christs humane nature was deified after his resurrection, and made not glorious only, but meere ly diuine also.

Againe, the doctrine of Christs rising againe from the dead, serues for instruction in matters of holy faith and good manners. In articles of belife concerning Christ, and our selues. First touching Christ: whereas he did abide among the dead at ⁱ least thirtie three, or thirtie foure

four hours : as he continued among the living thirtie three, or thirtie foure yeeres ; I say whereas Christ being starke dead, raised himselfe to life by his owne power : it is a manifest demonstration of his Godhead, as *Paul* disputes, *Rom. 1. 4.* and God said in the second Psalme, *Thou art my sonne, this day haue I begotten thee.* The which text ought to be construed not so much of Christs eternall generation afore all worlds, as of the manifestation therof in time. *This day,* ^k that is, at the time of thine incarnation, but at the day of thy resurrection especially, *haue I begotten thee* : that is, I haue made knowne vnto the world, that *thou art my sonne*, as *Paul* expounds it, *Acts 13. 33.* for none euer raised another from the dead, but by God : none euer raised himselfe from the dead but God.

Secondly, this doctrine^l proues euidently, that Christ was a perfect Priest, and that his passion was an omnisufficient sacrifice for the sinnes of the whole world. For if hee had not fully satisfied for them all, if there had remained one little sinne only, for which he had made no satisfaction, he could not haue risen againe : for death and the graue, which came into the world by sinne, and are daily strengthened by sinne, would haue held him in bondage. To this purpose ^m *Paul* saith, *If Christ be not risen againe, your faith is vaine, and you are yet in your sinnes.* That is, Christ had not answered fully for your sins, or at least you could not possibly know that hee had made satisfaction for any of them, if he had not risen againe.

As for points of faith appertaining to thy selfe more neerely, the resurrection of Christ is a demonstration of our resurrection, according to that of *Paul*, *If it be preached that Christ is risen againe from the dead, how say some among you, that there is no resurrection of the dead ? 1. Cor. 15. 12.* Behold, saith theⁿ Lord, *I kill, and giue life : I wound, and I make whole* : that is, as ^o *Tertullian* aptly, killing by death, and giuing life by resurrection. If a man be cast into the sea, though all his bodie sinke vnder the

^k *Calvin. in Psal. 2 & Suda-
ref. Tom. 2. in 3.
Thom. disput.
45 sect. 1.*

^l *Perkins on
the Creed, art.
Christs resur-
rection.*

^m *1. Cor. 15. 17*

ⁿ *Dent. 32. 39
o Lib. de carnis
resurrect.*

p Rom. 4. 25.

q Esay 53. 5.

r 1. Pet. 2. 25.

f Rom. 6. 23.

t Coloss. 3. 1.

u Rom. 6. 4.

water, yet there is hope of recouerie so long as his head is about the waues : in like manner, if wee beleue that Christ our head is the first fruits of those that sleepe, let vs not doubt, but vnfaignedly beleue, that we which are his members, in our due time shall be raised out of the dust also. Moreouer, the resurrection of Christ is a proote of our iustification before God, *p he was deliuered for our offences, and raised againe for our iustification.* As in his death he stood in our place, *q wounded for our transgressions, and broken for our iniquities, and bearing our sinnes in his body on the tree :* so likewise in his resurrection, he is not to be considered as a priuate, but as a publike person representing the whole Church, making his righteousness a cloke to couer all our vnrighteousnesse. If death could not keepe Christ fettered in his prison, it is euident that his power was overcome. Now then if death be conquered, it followeth necessarily, that sinne the wages of death is also destroyed. If death and sinne be vanquished, then the tyrannous kingdome of Satan is subdued, who had the power of death, and was author of sinne, and ruler of hell. So that euery true Christian may reioice with Paul ; *O death, where is thy sting ? O grave, where is thy victorie ? the sting of death is sin, and the strength of sin is the law : but thanks be to God, which hath given vs victorie through our Lord Iesui Christ.* And lastly, concerning matters of honest and holy conuersation ; this doctrine teacheth vs to *seeker those things which are above, where Christ sitteth at the right hand of God, and to rise from dead workes unto newnesse of life.* See Epistle on Easter day, and Epistle Sunday 6. after Trinitie. Touching our Euangelists epilogue, see Gospell on S. Iohns day.

The

The Epistle. Heb. 1. 1.

God in times past diuersly and many waies, spake vnto the Fathers by Prophets: but in these last daies he hath spoken to vs by his owne sonne, &c.

THE whole world in old time was distinguished by three principall languages (as it appears in *Psalmes* inscription or title ^a written on Christs Crosse) *Latine, Greeke, Hebrew*. The *Latine* tongue was famous in regard of the *Romane* Empire, which ouerspread and ouertopt all other kingdomes on earth; according to that of ^a *Virgil: Romanos rerum Dominos, &c.* or as ^a another Poet wittily:

*Roma tibi quondam suberant domini dominorum,
Seruorum seruus nunc tibi sunt domini.*

The *Greeke* tongue was especially regarded, because *Greece* was the worlds Vniuersitie, the seat of Wisdome, the mint of Arts, and as it were the common Nurserie of all humane learning. In which respect ^b one commending *Paris* in *France*, called it *Graca libris*, and

Attica philosophis, rosa mundi Balsamus orbis.

The *Hebrew* most honoured, in that it is Gods owne language, wherein his owne law was written, and wherewith it was expounded vnto his owne people. Now *Paul* preached sermons, and penned Epistles in all these languages, as being a ^c chosen vessell of the Lord, to beare his name before the *Gentiles*, and *Kings*, and children of *Israel*. He preached and wrote to the *Romanes*, and so he did beare Christs name before *Kings*, for they were Lords of the world. He preached and wrote to the *Grecians*, as to the Church of *Corinth*, *Ephesus*, *Philippi*, *Thessalonica*, &c. and so he did beare the name of Christ before the *Gentiles*. He preached and wrote to the faithfull *Hebrewes*, as ^d *S. Peter* telleth vs, and so he did beare the

x *Iohn* 19. 30.

y *Gorran. prom. 2. in epist. Pauli.*

z *Aeneid* li. 1.

a *Apud Hygri. cum poem. de corrupt. statu ecclesie.*

b *Architren. minus apud Munster. cosm.*

c *Act.* 9. 15.

d *2. Petr. 7. cap. 2. f. 15.*

c Vale Prolog.
Arct. et Piscat.
in ep. ad Heb.
Wintker di-
spnt. de s. c.
scrip. quest. 1.
cap. vii.
i Apul. Pri-
mas.
Aquin.
Anselm.
Prasut. in epist.
ad Heb. &
Bellarm. lib. 1.
de v. rbo Dei.
cap. 17. &
Sixt. Senen.
Bib. sanct. lib. 7.
her. f. 8.
g. Mat. 13. 57
h. Apud Pri-
mas. & Aquin.
vbi sup. Idem
Caic. an. &
Marlorat ar-
g. ment. epist.
ad Heb.
i Deering lect.
1 Heb.
k Jam 2. 1.
l 1. Cor. 3. 22.
m Primusius.
Lombard.
Aquin.
n Rom 15. 4.

o Mar. Dresse-
rus.
p Act. 21. 20.

name of Christ before the children of Israel. I say Paul wrote to the Jewes, holding with the most and best expositors, that he was author of this excellent Epistle.

Now the reasons are ^f manifold, why Paul did not heere set downe his name: First, because hee was not an Apostle of the Jewes, but of the Gentiles, as he saith himselfe, Galat. 2. 7. *The Gospell ouer the uncircumcision was committed vnto me, as the Gospell ouer the circumcision was vnto Peter.* Secondly, for that his name was odious vnto the Iewes (as we reade in the 21. and 22. Chapter of the Acts) often crying out against him, *away with such a fellow from the earth, for it is not meet hee should liue.* Thirdly, Paul was an Hebrew, 2. Corinth. 11. 22. *They are Hebrewes, so am I.* He therefore concealed his name, because a Prophet is not honoured in his owne countrey. But whether ^h Barnabas, or *Clement*, or *Luke* wrote it, as many thinke; or *Paul*, as most affirme, ⁱ the matter is not great: for if the name had beene here, what had it shewed but that God vsed the ministerie of such a man? and now the name is not knowne, it teacheth vs expressly the doctrine is of God. And for this cause to the bookes of holy Scripture names are sometime prefixed, & sometime not, that we might ^k not haue the faith of our glorious Lord Iesus Christ in respect of persons. Whether it be *Paul*, or *Apollos*, or *Cephas*, all are ^l yours: happily *Paul* first planted it in Hebrew, then *Luke* watered and ^m translated it into Greeke, but God gaue the grace to both And therefore we must not attend *who*, but *what*. For ⁿ whatsoeuer is written afore time, is written for our learning: especially this Epistle, penned of purpose to maintaine the chiefe point of holy beleeffe, namely, that forgiveness of finnes is by Christ only. These Hebrewes had ioined the ceremonies of the Law with the Gospell of Christ, as the Christians in the kingdomes of ^o *Prester Iohn* at this houre retaine Circumcision and Baptisme. For albeit ^p many thousands of the Jewes beleueed, yet were they still zealous of the Law, not enduring to heare of the abrogation

abrogation of it, in so much that they made this a point of faith, and it is the 9 ninth article of their Creed at this day, *God gaue his Law to Moses his faithfull seruant*, and he will neuer change nor alter it for another.

Now true Christianitie reades a contrary lecture, namely, that the ceremonies of the law were *primò mortales, postea mortuae, postremò mortifera*. So that to leaue Christ for them, or to ioyn Christ with them, is the plaine way to destruction. ^r *Augustine* excellently, *Legales fuerunt ante passionem Domini vna, statim post passionem mortuae, hodie sepulta*. That is, the Iewish ceremonies afore Christ came were alieue; when hee suffered on the Crosse they were dead, and now they be buried. And so by consequent they may not rise vp againe to be put in the ballance with his glory: for the gold, siluer, precious stones, and all other ornaments of the magnificent Temple compared with his rich mercies, are but *beggerly rudiments*, as our Apostle speakes, Galat. 4. 9. Nothing in earth, or vnder earth, or in heauen, or in the heauen of heauens is so glorious as he, no name else that is named, in which, or by which, we can be saued, but onely the name of *Iesus Christ*.

q Deering lect.
1. Heb.

r Apud Io.
Comb. & compend.
Theolog. lib. 6.
cap. 8.

c Act. 4. 12.

The first is concerning Christs excellencie, shewing in the ten first Chapters what he is,

Nature, { Diuine, cap. 1.
Humane, cap. 2.

in respect of his

The whole tract is divided in two parts :

Prophetically, in the third and fourth chapter, Sacerdotally: chap. 5. 6. 7. 8. 9. 10. Regally, of which our Apostle writes not as of the former two purposely and copiously, but incidently and briefly: chap. 1. vers. 2, 3, 8, 13. chap. 2. vers. 9. chap. 7. vers. 2. chap. 8. vers. 1.

Offices,

The second, how saluation is onely through him in the residue.

The Law was ordained by glorious Angels, written by Moses, obserued by the Priests, expounded by the Prophets. In the first and second chapter Paul compares our Sauiour with Angels and Prophets. In the third with Moses. In the 4. 5. 6. 7. 8. 9. 10. with the Priests and their ceremonies; intimating in all, that the Law is deficient, and that Christ in the worke of our saluation is onely sufficient and efficient. Our onely Prophet, in whose word we must rest: our onely Priest, in whose sacrifice we must rest: our onely King, vnder whose protection wee must rest: who with his blessed Spirit leadeth vs in waies of eternall

t. Aquin. lect. 1.
in Heb. 1.
Idem Deering
& ali.
u. Aretine.
Beza.
Piscator.

eternall life, working in vs all in all. ^x *Quemadmodum enim membrum ipsius corporis recipit ab eate humores, à corde vitam, à capite sensum & motum: sic homo recipit ab homine carnem, à Deo animam, à Christo homine & Deo sensum & motum, id est totum bene esse & gratiam: & sicut membrum habet duos motus, unum de natura sua cadere deorsum, & alium à capite, scilicet motum sursum, & iste motus est supra naturam membri: conformiter homo quoad animam habet duos motus, unum de natura sua, & iste motus est cadere deorsum ad nihil, ad non esse, ad propriam voluntatem; & elongari à Deo; & alium habet à Christo, scilicet moueri sursum ad Deum, &c.*

In this text appointed fitly for this time, Christ is first preferred, and then preferred before the Prophets and Angels. In the comparison betweene Christ and the Prophets, obserue the ^x consent, and dissent between the old Testament and the new. The consent and agreement is, in that one God spake in both, in the one by his seruants: in the other by his Sonne. The same God is author of both, and the same Christ is subiect of both, in so much that each Testament is in other; in the Law there is an hidden Gospell, and in the Gospell a reuealed Law. So like as the two ^a Cherubins on the mercy seat, whose faces looked one to another. And like the Seraphims, Esay 6. 3. one crying to another, *holy, holy, holy*, both hauing one voice saith ^b *Augustine*. Or resembling each other, as *Iesus* and *Iames*: who were so like that they were one anothers. ^c *glasse*. *God in times past, and God in these last daies hath spoken to vs.* And whosoever hee be to whom this ministry shall bee committed, if hee will be numbred with Patriarkes, and Prophets, Apostles and Pastors, and with our Sauour Christ himselfe: whatsoener hee speake, let him speake ^d as the word of God. For this couenant hath God made with his seruants, Esay 59. 21. *My spirit that is upon thee, and my words which I haue put in thy mouth, shall not depart out of thy mouth; nor out of the mouth of thy seed.*

^x Vide Raymundum de Sabunde Theolog. natural. Tit. 277.

^y L. m. bard. Guttan.

^z Aretius.

¹ Exod. 25. 20.

^b In Psal. 49.

^c Iguatium episc. ad Iohann. Sennerm.

^d 1 Pet. 4. 11.

c Heb. 4. 12.
f Psalm. 7. 10.

g Kilian.
h Esay 40. 3.

i 2 Epist. 1 cap.
vers. 21. &
Act. 1. 16.

k Primasius.
Anselm.
Piscator.

l Arctius.
Douring.

m Heb. 13. 8.

seed, nor out of the mouth of the seed of thy seed from henceforth euen for euer. And indeed whole word else should discern the ^e thoughts of the soule, but his onely who is the ^f seacher of the heart? and whose word should kill our carnall affection, but his onely who giues the sword of the spirit?

God spake.] The word God here may be taken either essentially for the whole & Trinity, because God the sonne (being a ^h crier in the wildernesse) spake by the Prophets as well as God the Father, and God the holy Ghost as well as either of them, according to that of S. ⁱ Peter, *Prophetic came not in olde time by the will of man, but holy men of God spake as they were moued by the holy Ghost.* Or it may be construed in respect of Christs office personally. God, ^k that is, God the Father, spake to the fathers by Prophets, and by his owne sonne to vs.

The dissent and difference betweene the two Testa- ments is in regard of the	{	manner for	{	Time, sundry times.
				Fashion, many waies.

{ Vnto whom, vnto the fathers in times past, but in these last daies vnto vs.

{ In whom, or by whom, God spake by the Prophets in the one, by his owne sonne in the other.

The ^l first dissent is in respect of time, the times of the Fathers are olde and past: but the time of Christs preaching passeth not, it is for euer, alway continuing new; ^m Iesus Christ yesterday, and to day, and the same also for euer. The doctrine taught by the Prophets in old time was reuealed *multis vicibus*, as Beza translates, at *sundry times* as our English Bible. But that which Christ himselfe deliuered, is reuealed but once. The which is insinuated heere, but exprest else where by this author, as in

in chap. 9. vers. 26. *But now in the end of the world hath Christ bene once reuealed.* And in chap. 12. vers. 26. *Yet once will I strike, not the earth onely, but also heauen.* And this it is which ^u Iude saith of the Christian faith, *that it was once giuen vnto the Saints.* Once, ^o that is, perfectly, so that wee need not another Gospell. Almighty God hath spoken *last in his sonne*; that is, in the fulnesse of time so fully, ^q that we may not expect hee should vent in time to come any new doctrine. For albeit the spirit was giuen after Christs ascension; yet the same spirit taught that onely, which Christ had taught afore. See Gospell 4. Sunday after Easter.

From hence we may learne boldly to refuse whatsoeuer is ^r *επιστημονικη*, that is, an after, or another doctrine sprung vp since. As the new Gospell of *Anabaptists*, and idolatries of *Mahomet*, and the reuelations of *S. Briger*, and all superstitious positions and expositions of *Papists*. In a word, ^c whatsoeuer bastard religion is contrary to Christs once preaching vpon earth, which because it was once, confutes all after it, and abrogates all afore it which had diuersitie of time, as our Apostle gathereth in the 12. chapter of this Epistle, vers. 27.

The second difference betweene the two Testaments is, that God in the one spake *many waies and diuersly*, either by Angels; or by the Cloud; or betweene the Cherubins, or by visions; or by dreames, after sundry kindes of speech, and diuers kindes of actions: but the doctrine of the other is taught after one sort, euen by preaching of the Gospell; ^r which is the power of God vnto saluation to euery one that beleeueth, and it worketh more mightily then all those kinds of reuelations, and pierceth into the heart of man more deeply then any manner of perswasion; yea though one should rise from the dead and seeke to vs.

The third dissent is, that God in old time spake only to the *Fathers, Abraham, Isaac, Iacob*, vnto some few men; and one nation. ^u *He shewed his word vnto Iacob*

his

n Epist. of Iud. vers. 3.

o Aquine.

Coiscane.

Arct. in epist.

Iude.

p Galat. 4.4.

q Sacerdum.

Lombard.

Marlorat.

r 1. Tim. 1.3.

c Diering. 1. c. 1. Heb.

r Rom. 1.16.

u Psal. 147. 19

x Galat. 3. 28.

y Luk. 23. 42.

z Luk. 18. 13.

a Mark. 10.

47.

b Aretium.

his statutes and ordinances vnto Israel, hee dealt not so with any people, neither had the heathen knowledge of his lawes. But in these last daies he hath spoken vnto vs indefinitely, to Iew, to Gentile, to bond, to free, to male, to female, being ^x all one in Christ Iesus, hauing all through faith one entrance vnto the throne of grace, Heb. 4. 16. So that I need not say now, Lord remember *Dauid*, or the covenant made with *Abraham*: but in time of need I may go boldly to the throne of grace, saying, ^y Lord remember me, ^z O God be mercifull to me, ^a Iesus haue pittie on me. For vnto those that are nigh, and vnto those that are farre off, there is but one covenant in Iesus Christ, Eph. 2. 13. 17.

The fourth difference betweene the two Testaments is, that God in the one, spake by *Prophets* his seruants: in the other, by *Christ* his owne sonne, by meere men in times past vnto the fathers: but vnto vs hee hath spoken by that eternall word which is God, whom hee hath made heire of all things, by whom also hee hath made the world, &c. ^b The maine proposition of this chapter is that Christ who reuealed the Gospell is the sonne of God, yea, God himselfe. Now the first part, namely, that Christ is he who brought into the world the Gospell: is *concessum & confessum*. The faithlesse Hebrew complained of it, and the faithfull Hebrew beleueed it. And therefore taking this as granted, hee doth insist in the latter part only, prouing at large that Christ is God. And that

In respect
of the

Glorie of his name, being Gods owne sonne,
and heire of all things.

Worthinesse of his person, as being the
brightnesse of the glorie of God, and the
very image of his person.

Greatnesse of his power, upholding all things
by his mightie word.

Benefit purchased for vs, hauing by himselfe
purged our sinnes.

Dignitie procured to himself, in that he sit-
teth at the right hand of the maiesty on high.

In

In all which he doth excell Angels, as first *having obtained a more excellent name then they*. For albeit Angels are called sonnes of God in respect of their creation, and Israel the ^c first borne of God, and all elect the ^d children of God, in respect of adoption and grace: yet no man or Angell is the sonne of God by nature, but Christ alone begotten of the substance of the Father, as being *the brightnesse of his glorie, and expresse image of his person*. Of whom the Father said in the second Psal. *Thou art my sonne, this day have I begotten thee*. And in another ^e text, *I will be his father, and he shall be my sonne*. And when hee bringeth in the first begotten sonne into the world, ^f he saith, and let all Angels worship him. Insinuating that Christ is not onely greater then Angels, but also God, to be honoured of all Angels. Againe, where-as Christ is an eternall King, *whose scepter is a right scepter, and whose throne is for ever and ever*: Angels are but subiects and seruants, according to that of the ^g Psalmist, *He maketh his Angels spirits, and his ministers a flame of fire*.

Moreouer, Christ in the beginning laid the foundation of the earth, and the heauens are the workes of his hands, and all that in them is, ^h things visible and inuisible, whether they be thrones, or dominions, or principalities, or powers, all were created by him and for him; and therefore seeing Christ is Creator, and Angels his creatures; hee doth excell them, as farre as things infinite can exceed things finite. Lastly, Christ *sitteth at the right hand of the Maiestie on high*: heereby signifying that God hath giuen him all power in ⁱ heauen and in earth, and taken him into the fellowship of his glorie, for *all things that the father hath are mine*, saith ^m our Sauour: where-as Angels, howsoever they ⁿ behold the face of our heauenly father, and enioy his presence; yet are they but messengers and ministers, attending about his throne, for the good of such as are heires of saluation, as the ^o Nightingale of France sweetly:

The

^c Exod. 4. 22.
^d Rom. 8. 14.

^e 2. Sam. 7. 14.
^f 1. Chron. 22. 10.
^g Psalm. 97. 7.

^h Psalm. 45. 7.
ⁱ Psalm. 104. 4.

^j Exod. 10. 11.
^k Coloss. 1. 16.

^l Mat. 28. 18.
^m Ioh. 16. 15.
ⁿ Mat. 18. 10.

^o Du. Entus.
1. day. 1. weeke.
pag. 29.

*The sacred tutors of the Saints, the guard
of Gods elect, the pursuivants prepar'd
To execute the counsels of the highest,
Gods glorious Heralds, heavens swift harbingers,
Twixt heauen and earth the true interpreters.*

And here let vs according to the present occasion of
text and time, magnifie the Father of mercy, for that the
Sonne of God on this day for our sake became the sonne
of man, yea seruant vnto men, in that he came into the
world *not to be serued, but to serue*, Matth. 20. 28. For
that the *brightnesse of Gods glorie* tooke vpon him the
vilenesse of our nature, being made *p a worme and no
man, a very scorne of men, and outcast of the people*. For
that he who was *more excellent then Angels*, at this time
became lesse then Angels, that hee might make vs so
great as Angels. *¶ Ut nos aquaret Angelis, minoratus est ab
Angelis*: for that he who *laid the foundation of the earth,
and made the world*, was himselfe now made. *¶ Factor ter-
re, factus in terra, Creator cæli, creatus sub cælo*, being
the childe of *Mary*, who was the father of *Mary*. *¶ Sine
quo pater nunquam fuit, sine quo mater nunquam fuisset*: so
that whereas *Dauid*, Psalme 118. 24. *This is the day
which the Lord hath made*: we may say, *This is the day
wherein the Lord was made*, wee will reioice and be glad
in it. For that he who *sits on the right hand of the maiestie
on high*, and *measuresh the waters in his fist, and heauen
with his spanne*, was now lodged in a stable, crouded in
a cratch, and swaddled in a few ragges. O beloued, if we
were not in this great light of the Gospell, almost so
blinde as the Bat, we would wish our selues all eie, to
behold the *babe Iesus in the manger*. If wee were not as
deafe as the stubborne Adder, we would wish our selues
all eare, to heare the tidings of great ioy to all people;
namely, *¶ that vnto vs is borne this day in the citie of Da-
uid a Sauiour, which is Christ the Lord*. If wee were not in
some sort possessed with a dumbe spirit, wee would wish
our selues all tongue, to chaunt that heauenly caroll of
the

p Psal. 11. 6.

q Anselm spcc.
euang. cap. 1.

r Augusi. ser.
27. de temp.

l Leo ser. 6 de
nat. Dom.

t Aug. ser. 16.
de temp.

u Euseb. Emisf.
hom. 3. de nat.

D. m.

x Esa. 40. 12.

y Luk. 2. 11.

the glorious Angels; ^a *Glory be to God on high, and in earth peace, and good will toward men.*

^a *Luk. 2. 14.*

It is the fashion of many men, at this festiuall especially, to boast of their rich attire, great attendance, good fire, large cheere: yet (seeing *Christ is heire of all things in the world*) they cannot in their owne right enioy so much as a Christmas log, or a Christmas pye, till they be first ingrafted in him. I may haue from man, my warrant on earth heere, that my land is mine, my benefice mine, my coate mine, house, horse, hofe mine: and he is a very theefe that taketh away these from me: But all the men in the world cannot giue me my possession before the liuing God, but his sonne Christ onely, who is *heire of all*; and therefore that our land may bee our owne, our apparell our owne, our meate our owne, our men and money our owne: let vs be Christs, that in him wee may haue the good assurance of all our substance: that I may pronounce that vnto you, which our ^a Apostle to the Corinthians: *All are yours, and yee Christs, and Christ Gods.*

^a *1 Cor. 3. 23.*

The Gospell. I O H N I. I.

In the beginning was the word, and the word was with God, and the word was God, &c.

Saint Peter was an Apostle, but not an Euangelist: S. Luke an Euangelist, but not an Apostle: S. Matthew was both an Euangelist and an Apostle, but not a Prophet: ^b but our S. Iohn was all these; in his Epistles an Apostle, in his Apocalyps a Prophet, in compiling his Gospell an Euangelist. In which (as Interpretors haue with one consent obserued) he mounts as an Eagle, ^c for whereas his fellow Euangelists specially treat of the conception, birth, education, and other points of Christs incarnation in the world: Saint Iohn flying higher then these,

^b *Hieron. lib. 1. aduers. Iovin.*

^c *Chrysost. Theophylact. Beauxam.*

d Tract. 1.
in Ioan.

e Iob 39. 30.

f Rupert. pro-
log. in euangel.
Ioan.

g Mark. 3. 17.

h Alcuinus
apud Beauxam.
bar. Tom. 1. fol.

3.
i Hom. vi. in
natal. dom.

k Hieron. in
Mat. 23.

l Maldonat. in
loc.

these, beginneth his historie with Christs eternall gene-
ration before the worlds, in the beginning was the word,
&c. as ^d Augustine vpon my text, *transcenderat omnia*
cacumina montium terrarum, transcenderat omnes campos
aëris, transcenderat omnes altitudines syderum, transce-
derat omnes choros & legiones Angelorum, nisi enim transce-
deret ista omnia que creata sunt, non perveniret ad eum per
quem facta sunt omnia. For as an ^e Eagle, ^f so Iohn remain-
neth vpon the top of the rocke and tower, from thence hee
spies his meate, and his eyes behold a farre off. He was ap-
ly called the ^g sonne of thunder, ^h for in sayng in the begin-
ning was the word, and the word was with God, and the word
was God: hee seemes to speake not words, but wonders,
yea thunders, as ⁱ *Ardens* excellently, *filius tonitruus est qui*
loquitur, & tonitruum est quod loquitur, a preamble so
strange and starely, that some Christians in olde time
(which had happily zeale but not according to know-
ledge) ^k hung it about their necke as an amulet, or as ^l o-
ther, as a Symbole to distinguish them from *Arians*.
And a certaine *Platonist* (as *Augustine* reports in *lib. 10. de*
civitate dei cap. 29.) reading this one line, said it was wor-
thy to be written in letters of gold, and to be represented
in the most eminent places of all Churches in the world.

In the text
allotted for
this day, two
points are
remarkable:

1. What Christ is
in himselfe,

God, In the beginning
was the word, and
the word was with
God, and the word
was God, &c.

Man, the same word
became flesh, and
dwelt among vs, &c.

2. What Christ is vnto vs, openly reuealed
by the witness of Iohn the Baptist, and his
owne dwelling among vs in the world.

to be

1. Our Creator *ad esse*, for all
things were made by him.

2. Our ^m preferuer in esse, for
he is our life, ⁿ vpholding all
things in their being.

3. Our Redeemer in *bene esse*,
for he gave power to them that
beleue in his name to bee the
sonnes of God.

m Aretius.
Marloras.
n Heb. 1.3.

In the beginning.] The word *ἀρχή* is *potestativum* as well
as *ordinativum*, in which acception higher powers, espe-
cially Princes, are called *ἀρχοντες*, and so ^o some take this
in *principio* to be nothing else but in *principatu*, because
Christ the word hath vpon his garment and vpon his
thigh a name written, *The King of Kings, and Lord of
Lords*, Apoc. 19. 16. p Origen, Cyril, Augustine, Gregor.
Nyssen, and many ^q more construe it thus, in the begin-
ning, that is, in the Father, according to that of the
^r Schoole, *Pater est principium sine principio, filius est prin-
cipium de principio.* ^t The Father is of none, the Sonne is
of the Father alone, not made, nor created, but begotten.
Beleeue mee (saith our blessed Sauour) that I am in
the Father, and the Father in me, Iohn 14. 11. I am in
the Father, ^u as the riuer in the fountaine: the Father in
me, as in his ingraued image, Heb. 1. 3. God the Sonne
then is *de principio principium*, as ^v *lumen de lumine*, light

o Apud Beau-
seam. bar. Tem.
1. fol. 5.

p Apud Mal-
donat. in loc.

q Beda.
Ardens.
Ludolphus.
Arboreus.

r Thom. 1. part.
quest. 23. art. 4.

s Athanasius
in Symb.

t Aretius in
Iuan. 14.

u Symb. Nicen.

x Chrysost.
Euthym.
Marlorat.
y Nonnus pa-
raphras. in e-
uangel. Ioan.
z Proverb. 8.
vers. 22. 24. &
sequent. Vide
Bellarm. lib. 1.
de Christo ca. 8.
§. igitur ater-
nitas.

a Palladius lib.
1. de unione
person. du-
rum in Christo
natur.
b Aretius.
Maldonat.
Bez. Idem
Aug. tract. 1.
in Ioan. &
quest. Minutim.
quest. 122.

c Iren. lib. 3.
ca. 11. Epiphan.
hares. 51. Hieron.
in vita Ioan.
Euangelist.

d Vbi supra.

e Braunamin
in loc.
f Maldonat.
g Chrysost.
Theophylact.
Arboreus.

of light, and very God of very God. * Other expound in the beginning of eternitie, for the word being the true Me'chisedec, is $\gamma\epsilon\gamma\epsilon\theta\epsilon\iota$, hauing neither beginning of daies, nor end of life, Heb. 7. 3. ² The Lord (saith he) hath possessed me in the beginning of his way, I was before his workes of old, when there were no depths I was begotten, when he prepared the heauens I was there, when he gaue his decree to the sea, that the water should not passe his commandement, then was I with him, &c. In-
linuating that he was in the beginning without any be-
ginning, in a time when there was no measured time.

^a Principio rutili cum nondum lumina caeli,

Et nondum granidis extarent limina terris,

Iam tum patris erat sanctum & venerabile verbum.

^b Other vnderstand by beginning, the beginning of the world : as if our Euangelist had said, in the begin-
ning when all things were made, *the word was*, and there-
fore not made, but all things on the contrarie were made
by it, and without it was made nothing that was made. The
creatures are from the beginning, but Christ (who made
the world) was in the beginning, before there was a be-
ginning. This exposition is agreeable to the plaine
words, as also most answerable to *S. Iohns* intent. For
if hee penned his Gospell (as the ^c Fathers haue noted)
against *Ebion* and *Cerinthus* : he confounds them in one
word, and that the very first, in *principio* : for that had no
beginning which was in the beginning, Ergo, Christ
had not his first being from his mother *Mary*, nam quod
ante omnia erat, semper erat, quoth ^d *Augustine*, hee was
alwaies, who was before all workes.

Was.] It is probable that Saint *Iohn* in this exordium
alludes ^e per antithesin vnto *Moses* preface, Genes. 1.
In the beginning God created heauen, &c. & hereby shew-
ing the difference betwene the Creator and the crea-
ture. For whereas *Moses* wrote, in the beginning God
made heauen and earth, and all that in them is : our E-
uangelist on the contrary saith, in the beginning *was the*
word,

word, not in the beginning *God made the word*. ^h Insinuating that the word had his being already, when other creatures (of what sort soever) had but their beginning. And here ⁱ diuines haue distinguished acutely between *fuit* and *erat*, affirming that *fuit* imports a thing that once was, and is not now: so *Scaliger* in his *Motto*, ^k *fusimus Troes*; whereas *erat* implyeth eternitie; which was, and which is, and which is to come, *Apocal.* 4. 8. Saint ^l *Ambrose* notes excellently, that this one verbe *erat*, is repeated heere foure times, in the beginning *was* the word, and the word *was* with God, and that word *was* God, the same *was* in the beginning, &c. *Erat, erat, erat, erat, ubi impius inuenit quod non erat?*

The word] He saith not in the beginning was the son, ^m lest his reader should dreame of a carnall generation: but in the beginning was *the word*. Holy Scriptures or speeches of the Prophets and Apostles vttered by Gods appointment for the reuealing of his diuine will towards man, are called Gods word: but to ⁿ distinguish God the Son from these words, hee is termed after a more eminent sort *ὁ λόγος*; *the word*, or that excellent word, ^o from whom euery diuine truth issueth, and in whom are hid all the treasures of wisdom and knowledge, *Coloss.* 2. 3. Christ is not a vocall word, ^p *verbum eo quod verberato aëre plectroque lingua formetur*: for hee was in the beginning before there was any sound or aire. But Christ is the mentall, and substantiall word of his father, ^q *verbum non sonus auribus strepens, sed imago mentibus innotescens*. As our Epistle for this day doth vnfold the Gospell, *The brightnesse of his glory, and expresse image of his person.*

^r *ὁ λόγος ipse paterni*

pectoris effigies, lumenque à lumine vero.

And the word was with God] Concerning the diuerse significations of the preposition *apud*: I referre you to *Thomas Beauxamis*, and *Maldonat* in their commentaries vpon this text. It imports here not a locall, but a

^h *Rhem.* in loc.

ⁱ *Basil.*
Cyri.
Eeda.
Alcimus apud
Maldonas.
Idem Iansen.
Con. cap. 1.
^k *Virgil.*
Ænead. 2.
^l *Lib. 1. de fide*
ad Granat.
cap. 5.

^m *Theophilact.*
Eusym.

ⁿ *Beza.*

^o *Erasmus.*
Jansen.
Beauxamis.
^p *Donatus*
apud Rupert.
in loc.
^q *August. epist.*
112. cap. 12.
Consule Mal-
donat.
Beauxam.
Arbor.
Ludolph. in loc.
^r *Palladius ubi*
supra vitum
et alius vrbem,
quam sermo.
Vide Iansen.
Concord. cap. 1.
& Eras. an.
in loc.

*i Ardens.
Melanct.
Beza.*

*r Augustin. re-
tract. lib. 1.
cap. 4.*

*u Augustin. de
ciuit. Dei lib.*

*11. cap. 10. &
Lombard. sent.*

1. distinct. 2.

*x Fulgentius
ser. de dup. nat.
Christ.*

*y Leontius a-
pud Mald. nat.
& B. Ilaym. de
Christ. lib. 1.*

*Cap 6 & quan-
tum ad secund.*

*z Amros. lib.
de incar. Dom.
sacrament. c. 3.*

a Aquin.

b Melanct.

*c Theophilact.
Ludolphus.*

*d Augustin.
hares. 44.*

*e Jansen. con-
cord. cap. 1.*

** Ardens.*

f Coloss. 1. 16.

personall distinction. I and my Father (saith Christ) are one, Ioh. 10. 30. *unum* of one substance, not *unus* one person; and therefore he saith not in the singular, I and my father *am one*: but in the plural, *are one*. The Sonne is *alius* then the Father, not *aliud*, another person albeit not another essence, ** non alius in natura sed alter in persona*: for it is written here the word was *with God*, as that it *was God*, first said to be with God, and then to be God, *y* signifying that the word was the same God with whom it was in the beginning. *z Semper cum patre, semper in patre, semper apud patrem, & semper quoad patrem*. Herethen obserue concerning the word *a* three points especially.

1 When it was, *in the beginning*.

2 Where it was, *with God*.

3 What it was, *and the word was God*.

The pith of *b* all is, that God the Son is a distinct person from God the Father, and yet of the same substance with the Father, equall in glory, coeternall in Maiesty. This one verse then ouerthroweth many blasphemous hereticks; [*in the beginning*] confuteth Ebionites and Cerinthians. The clause [*was with God*] *c Sabellians* and other denying a Trinitie in vntie, that is, a distinction of persons in the deity [*was God*] confoundeth Arians, and all such as with *d Paulus Samosatenus* affirme that Christ was a meere man [*in the beginning with God*] all *e Eunnomians* and ** such* as hold Christ to be but a temporall God by grace, and not an eternall God by nature.

All things were made by it, and without it was made nothing that was made] As the epistle doth expound the Gospell, he laid the foundation of the earth, and the heavens are the works of his hands, *f* all things as well invisible as visible, were created by him and for him, he made whatsoever was made, and it was exceeding good, Genes. 1. 31. But Satan as hee is a deuill, and inne which came into the world by the suggestion of the deuill, and death

and death also which is brought vpon man as a curse by sinne, are not his workes. And the reason is plaine, because that which is euill is a & nothing, *mali nulla natura est, sed amissio boni* (quoth^h *Augustine*) *mali nomen accepit*. And ⁱ *Gregorie Nyssen*, *Mali essentia in eo posita quod essentiam non habet*: euery good and perfect gift is from aboue, comming downe from the father of lights, and with him is no variableness, neither shadow of turning: ^k *Ita confert bona, quod non infert mala*. See *S. Augustine*, tract. 1. in *Ioan. Bibliothec. Sixt. Senen. lib. 6. annot. 174. Melanc. postil. & Eras. annot. in loc.*

The clause more proper to this Festiuall, and most profitable for vs to be further examined, is, that *the word became flesh, and dwelt among vs*, &c. And this was^l not by conuerſion of the Godhead into flesh, but by taking the manhood into God. ^m *Naturam suscipiendo nostram, non mutando suam*. ⁿ *Homo quippe Deo accessit, non Deus à se recessit*. For in the word made flesh all the fulnesse of the Godhead dwelleth (as the Scripture speaks) bodily, Col. 2.9. that is, ^o personally. For albeit he be God and man, yet is he not two, but one Christ: one, not by confusion of substance, but by vnite of person. For as the reasonable soule and flesh is one man: so God and man one Christ. See Epist. Sund. next before Easter.

The first newes of Christs actuall natiuitie was broached and brought into the world (as we read in the second lesson appointed for this morning praier) by the tongues of Angels, and that with an *ecce*, *Behold, I bring you tidings of great ioy, that shall be to all the people: that is, that vnto you is borne this day in the Citie of David a Saviour, which is Christ the Lord*. Reioice grandfather *Adam*, for on this day, according to the word of thy gracious Creator, the seed of thy wife *Eua* hath bruised the serpents head: reioice father *Abraham*, for on this day in thy seed all the nations of the earth are blessed, *Ge. 22. 18*. Reioice King *David*, for on this day God hath of the fruit of thy body set a King vpon thy throne. Reioice ye Prophets

g *Augustin.*
Soliloq. cap 5.
h *De ciuit. Dei*
lib. 11. cap. 9.
i *Apud Casaub.*
not. in epist.
Nyssen. ad
Eustat.
k *Ardens hom.*
4. *Natal. dom.*

l *Athanasius*
in symbol. vide
Bellarm. de in-
carnat. Christ.
cap. 4.
m *August. ep.*
120 cap. 36.
n *Aug. ep. 3.*
o *Melanc.*
Com. in *Ioan. 1.*

p *Luk. 2. 10. 11*

q *Gen. 3. 15.*

r *Pf. 132. 11.*

f *Act.* 3. 24.
Luk. 1. 70.

c *Esay* 6. 9.
 u *Galat.* 4. 4.
 x *Luk.* 2. 7.

y *Ser.* 1. in na-
 tal. Dom.

z *Jer.* 23. 24.

a *Ser.* 3 in na-
 tal. Dom.

b *Heb.* 4. 15.
 c *Mat.* 9. 13.

of the Lord, for ^f all your prophecies on this day were fulfilled. Reioice yee that are licke, for on this day the Physitian of the world was borne. Reioice yee Virgins, for a Virgin on this day brought forth a sonne. Reioice ye children, for on this day the great God became a little babe. Let all people reioice, for that he who *was in the beginning*, and (as it is in the former lesson appointed for this morning praier) ^z *an everlasting father*, in the fulnesse of time ^u *was made of a woman*, and ^x *wrapped in swaddling clothes*. For that he who was *the word*, became an infant not able to speake one syllable. For that hee who *was with God*, did vouchsafe to *dwell among vs*, appearing in the shape of a man, *Philip.* 2. 7. For that hee who *was God*, and therefore most mightie, became *flesh*, and so most weake, for *all flesh is grasse, and the grace thereof as the flower of the field*, *Esay* 40. 6.

Saint ^y *Bernard* preaching on this day, said the shortnes of the time constrained him to shorten his Sermon: and let none (quoth hee) wonder if my words be short, seeing on this day God the Father hath abbreviated his owne word: for whereas his word was so long, as that it ^z *filled heauen and earth*; it was on this day so short, that it was laid in a manger. I wish vnfeinedly with the same deuout ^a *Bernard*, that as the word was made flesh, so my stonie heart might be made flesh also, that it might alway meditate on this heauenly Gospell, *Unto you is borne this day in the Citie of David a Saviour, which is Christ the Lord*. For all our sound comfort stands in happinesse, and all our happinesse is in fellowship with God, and all our fellowship with God is by Christ. For God the Father (if wee consider him in his iustice) heares not sinners, *Iohn* 9. 31. He therefore remembering his mercie, got as it were new eares, and set them on our head *Iesus Christ*, who being flesh of our flesh, is such an high Priest, as is ^b touched with the feeling of our infirmities, openly professing ^c that hee came not to call the righteous, but sinners to repentance: Come to me all yee that are

are laden, and I will ease you, Mat. 11. 28. Whatsoever yee shall aske the Father in my name he will giue it you. Iohn 16. 23.

If thou wert invited to some great wedding, thou wouldest I am sure be very carefull what apparell to put on; but if thou wert to be married thy selfe, thou wouldest be very curious in thine attire: behold (saith ^d Augustine) all of vs are bidden on this day to a marriage, for Christ came out of the Virgins wombe as a bridegroom out of his chamber: the Godhead was ioyned vnto the flesh, and the flesh vnto the Godhead, and these two were coupled together, and after an ineffable manner in an ineffable marriage made one. Beleeue this, and thou shalt haue power to be Gods owne sonne, as it is in our text. My (beloued) if thou put on this wedding garment, thy soule shall be Christs own spouse, so nere, so deare to him, as that he will say to it *I am thy saluation*: and it may also tell him, *I am my welbeloueds, and my welbeloued is mine*. For if ^s Pilate by wearing Christs coate without a seame did appease the wrath of angry Caesar: how much more shall euery true beleeuer please God our heauenly King, if he ^h put on Christ himselfe. ⁱ O the blessed crying of a blessed babe, by which euery faithfull seruant and sonne of God escapeth eternall howling in hell. O glorious manger, in which our soules Manna lay; the ^k bread of life that came down from heauen, on which if a man feede hee shall not hunger againe. O how rich are the ragges, which haue made plaisters for our sores, for our sinnes. I conclude with an hymne of ^l Prudentius.

*Mortale corpus sumpsit immortalitas,
Ut dum caducum portat eternus Deus,
Transire nostrum posset ad caelestia.*

d Ser. 2. & 4.
de temp.

e Psalm. 35. 3.
f Cant. 6. 3.
g Flores hist.
ad an. 38.

h Rom. 13. 14.
i Augustin. ser.
9. de temp.

k Iohn 6. 35.

l Periscep.
hym. 10.

The Epistle, A c. t. 7. 55.

And Stenen being full of the holy Ghost, looked up stedfastly with his eyes into heauen, &c.

Yesterday you heard how Christ was borne, to day you shall vnderstand how *Stenen* died: In Christs natiuitie, who was borne in a little village, and in an Inne of that village, and in a stable of that Inne, and laid in a cratch of that stable: wee may learne humilitie nor to boast of our great birth. In *S. Stenens* martyrdome wee may behold an excellent patterne how to behaue our selues at our death, hauing faith in God, and loue toward our-neighbours, the which assuredly will breed such a Christian resolution in vs, as that wee shall depart this life cheerefully, lying downe in our graues as in a bed to sleepe; for so the text here, *when hee had thus spoken, he fell a sleepe*. The Church then in ioyning these two festiualls, is desirous that wee should learne to liue well as Christ: and dyewell as *Stenen*. In the words of ^m Augustine, *Celebramus hesternam die natalem quor ex martyrum natus est in mundo, hodie cel. bramus natalem quo primicerius martyrum migravit ex mundo. Oportebat enim ut primus immortalis pro mortalibus susciperet carnem, & sic mortalis pro immortalibus contemneret mortem. Et ideo natus est Dominus ut moreretur pro seruo, ne seruus timeret mori pro domino. Natus est Christus in terris, ut Stephanus nasceretur in caelis, &c.* And I pray with the same Father hartily, donet mihi dominus pauca dicere salubriter, quidonanis Stephano tanto dicere fortiter.

m Ser. 1. de
S. Stephano.

n Ser. 3. de
S. Stephano.

In

In the whole
text two points
are to be confi-
dered especi-
ally the

bloudy behauiour of the Iewes in
martyring Steuen.

godly behauiour of Steuen in his mar-
tyrdome.

God
in

generall, hee sted-
fastly looked vp
into heauen, and
called vpon God,
particular, Lord
Iesus receiue my
spirit.

toward

Men, heartily praying
for his enemies on his
knees, with a loud voice,
Lord, lay not this sinne
to their charge.

Himselfe, undergoing
his martyrdome so
comfortably, that gi-
uing vp the ghost hee
laid downe his head
vpon the hard stones
as vpon a soft pillow
to sleepe.

The Iewes in their blind zeale were so furious and
mercilesse, that they put Steuen to death, who sought to
bring them to eternall life; stoning him as a ° blasphem-
er against God and his law, who was a man full of faith,
and power, and the holy Ghost. An harsh and an hard fact of
a stonie people saith *Augustine*, *ad lapides currebant, duri
ad duros, & Petris lapidabatur qui pro Petra, qui Christus est
moriebatur.*

o *A. 7. 5. 11. 13.*

p *Apud Lorin-
in loc.*

q *Lapides Iudea rebellis*

q *Arator. lib. 1.
carm. in aet.*

*In Stephanum lymphata rapis, qua crimine duro
saxea semper eris.*

But

r *Paratus ser.*
de S. Stephano.
f *Mat. 6. 20.*
t *Philip. 3. 20.*
u *Arctium.*
x *Psal. 120. 1.*
y *Psal. 121. 2.*

z According to
which our most
illustrious
Queene Anne
gaue for her
word in the lot-
tery 1612.

La mia Gran-
dezza dal ec-
cesso.

a *Vide Baron.*
Mart. Rom. an-
not. in decemb.

29. & Stapleton
in vita Thom.
cantuar.

b *Reg. Houn-*
den. annal. part.
poster. pag. 298.

c *Brantius apud*
Marlorat. in
loc.

d *Disputat.*
Albona 3.

e *Lib. 3. de fide*
ad grat. cap. 71.

But of their crueltie toward *Steuin*, and other Pro-
phets of God : in the Gospell appointed for this day
more copiously. The most obseruable point in our pre-
sent text is the godly behauiour of *Steuin* in his martyr-
dome, 1. to God, he looked vp stedfastly with his eyes into
heauen, &c. r As to the place where his t treasure was;
his t conuerfation was, his helpe was. u Hereby teaching
vs whether we should flie for succour in aduerfitie, not
vnto men here below : but vnto God in heauen aboue.
So *David*, x *When I was in trouble, I called vpon the Lord,*
and bee heard me, y my helpe commeth euen from the Lord.
So *Iob*, my witnesse is in heauen, and my record is on high.
And so *S. Iames*, every good gift is from z aboue.

Calling vpon God, and saying Lord.] *Thomas Becket* a
renowned t Martyr and Saint among the Papiſts, at his
death earnestly b commended himselfe and his cause to
the protection of *S. Mary*, but our protomartyr heere
(knowing that shee was c *neque magistra neque ministra*,
neither mistresse of his soule, nor yet a ministring spi-
rit to his soule) forgetting our Lady, calleth vpon our
Lord only, saying, *Lord Iesu receiue my spirit*, the which
is not an invocation of God the Father, (as d *Fran. David*
impiouſly taught, making *Iesu* the Genitiue case, and
the meaning thus, O Father in heauen which art the
Lord of thy sonne *Iesu*) but (as e *Ambrose* notes) a pray-
er vnto God the Sonne, for besides infinite places of ho-
ly Scripture (where Christ is called Lord, and called vp-
on as the Lord.) *S. Iohn* Apocalips, 22. 20. vieth as *Steu-*
in here *Iesu* in the vocatiue Case, *etiam veni Domine*
Iesu, euen so come Lord Iesus. Where (*Domine Iesu*)
cannot bee construed the Lord of Iesus, but the Lord
Iesus. See *Lorin. in loc.* & *Bellarmino de Christo, lib. 1.*
cap. 8.

If the Lord be considered without Iesus, howſoeuer
in regard of his power he is able, yet in regard of his iu-
ſtice not willing: the good Angels and blessed Saints in
heauen are willing but not able: wretched vncharitable
men

men on earth are neither able nor willing : onely Christ the Mediator betweene God and man is both able and willing to heare vs and helpe vs ; able, because *Lord* : willing, because *Iesus*. And therefore *Steuens* here doth not inuocate the Lord, but in the name of *Iesus*, neither doth he call vpon any Iesus but the *Lord Iesus*: he looks not for any succour either from men on earth, or blessed spirits in heauen : onely hee poureth out his soule to the redeemer of his soule, *Lord Iesu receiue my spirit*.

Receiue.] He knew that his life was hid with Christ in God, and therefore commendeth his soule to him alone who created it, and redeemed it, and iustified it, and sanctified it, and will in his good time glorifie it. O Lord *Iesu*, take thine owne into thine owne custodie ; seeing I am now to leaue this life, receiue my spirit. Heere then against the *Sadduces* in Christs age, and *Atheists* in our time, we may note the soules immortallitie ; & for God is not the God of the dead, but of the liuing. Again, that al soules departed are in certaine receptacles vntill the generall iudgement, they do not obambulate and wander vp and downe, but remaine in places and states of happinesse or unhappinesse, either in the hands of God, or in the Devils prison : and therefore all the daies of our life, but especially at the houre of our death, it behooueth vs to say and pray with *S. Steuen*, O Lord Iesu receiue my spirit.

My.] Charitie begins with it selfe, malice with another : in our idle busie time men are very sollicitous lest God lay this or that sinne to their enemies charge ; but we may tell them as Christ did other in another cause, *Weepe not for me, but for your selues*. If your deuotion be so great, and your prayers so good, pray first for your selues, for you peraduenture haue more need ; and then wish well and do well vnto your enemies, as *Steuens* here, first, Lord Iesus receiue my spirit : and then Lord Iesus forgive their sinne.

Spirit.] Most men are all for the bodie, nothing for their soule : but *S. Stephen* is all (as it should seeme) for the

f Coloss. 3.3.

g Mat. 23.32

h Luk. 12.28.

i Mat. 16. 26.

k Larrt. in vi-
ta Democrit.

l 1. Cor. 13. 1. 3.

m Augst. ser.
5. de S. Steph.n Luke 23. 34.
o Ser. 4. de S.
Stephano.

the soule, and nothing for the bodie. For *what is a man profited if he should gaine the whole world, and lose his owne soule*, saith our blessed Sauour: by which Apophthegme it doth appeare, that euery soule in it selfe is of greater price then a whole world, but thy soule vnto thy selfe ought to be of greater account then a million of worlds, if (as *Empedocles* and *Democritus* imagined) there were so many: saue this, and saue all; lose this, and lose all: and therefore let thy whole life be nothing else but a meditation of death; and that thou maist die well as *Stenen*, endeuour to liue well as *Stenen*. Howsoever it goe with thy goods, or good name, be sure to looke well vnto thy soule; that whether thou die for the Lord, or in the Lord, thou maist cheerfully deliuer it vp vnto the Lord, as *Stenen* here, *Lord Iesu receive my spirit*.

Vnto faith in God he doth adioine loue to men, without which all his praying, and kneeling, and crying, yea dying had been but as a sounding braisse and a tinckling Cimbball. Of loue there be two principall offices, one to giue, another to forgiue. *S. Stenen* is an excellent patterne of both, of the latter especially, praying for his hatefull enemies^m euen at that houre when hee could scarce gaine time to thinke on his friends. It is said, 1. *Peter* 2. 21. That *Christ suffered for vs, leaving vs an example*. Now Christ on the Crosse praied for his persecutors earnestly, ⁿ Father forgiue them, for they know not what they doe. *Pendebat, & tamen petebat*, as ^o *Augustine* sweetly. *S. Stenen* followed his masters example, *Lord, lay not this sinne to their charge*. The which praier is clothed with two circumstances, *hee kneeled downe*, shewing his reuerence to God: and *cried with a loud voice*, manifesting his vnfained affection toward them. Vnto the top of which exceeding great charitie there are three degrees.

1. He praied for enemies.
2. For mortall enemies who stoned him.
3. In hot blood, at that time when they did wrong him

him most, as being more sory for their riot, then for his owne ruine. For p eternall death is the wages of such a sinne, but everlasting life, the Crowne of such a suffering.

Hee kneeled downe } God is the Lord of the body, so well as of the soule, and therefore challengeth as well reuerent gesture, as inward deuotion: in praying then either stand as a seruant before thy Master, or knee'e as a subiect to thy Prince. ¶ *Daniel* prayed kneeling, ¶ *Peter* prayed kneeling, ¶ *Paul* prayed kneeling, ¶ *Christ* himselfe kneeling, and the *Magdeburgenses* acknowledge this gesture to be most ancient, and most vsuall among the children of God in all ages, and therefore not to kneele in the congregation argueth either ignorance; or arrogancie. For seeing all of vs are Gods adopted sons, and not borne to the good we possesse: it behooueth vs when we come before our Father, especially to craue his blessing, to be dutifull and humble in our cariage.

Concerning kneeling at the Lords Supper: if the Church haue power and authority to change the time, commanding vs to receiue the Communion in the morning, whereas Christ administred it in the night: to change the place, for whereas Christ ordained his Supper in a priuate house, wee communicate in a Temple: to change the number and qualities of the persons, deliuering the Sacrament vnto more then twelue, and to women as well as men: I see no reason but it hath authoritie likewise to change the gesture. The time was altered. because for this sacrifice the morning is the most fit time: the place was altered, because the Church is the most fit place: The gesture was altered also (being a matter not of the Sacraments essence, but of outward order onely) because kneeling is the most fit gesture, for Protestants especially, who deny the grosse reall presence, and hold the Lords Supper an *Eucharist*, or thankgiuing vnto God for the redemption of the world by the death of his Sonne: giuing of thanks is a part of prayer,

p *Iller. mimpistatam mors sequatur aterna, huius autem mortem vita perpetua.*
Aug. ser. 5. de Stephano.

q *Dan. 6. 10.*
r *Act. 9. 40.*
s *Act. 20. 36.*
t *Luk. 22. 41.*
u *Cent. 2.*
col. 117.

x *1 Cor. 11. 23.*

y *Mat. 26. 18.*

z Hieron. *epist.*
ad Marcel. de
laudibus *Afella*

a *Augustin. ser.*

z. de S. Ste-
phano.

b Caetan.

in loc.

c *Augustin. ser.*

5. de S. Ste-
phano.

d In loc.

e *Mat. 5. 43.*

f *Lombard. 3.*

sent. dist. 30.

Thomas 22.

quæst. 25. art. 9

gloss. in Mar. 5.

Sint. sen. biblio-

thec. lib. 6.

annos. 27.

g *Exhortation*

to the Prisoners of

Europe by a

pilgrims Spa-

niard. pag. 25.

h *Laquet. ad*

an. dom. 706.

prayer, and in prayer no gesture so fit as kneeling. De-
uout ^z *Afella* did vse geniculation in prayer so much, as
that her knees were made brawnie like the knees of a
Camel. See *Step. durant. de riibus Eccles. lib. 3. cap. 24.*

It is very remarkable that *Stemen* here stood when
he prayed for himselfe, but kneeled when he prayed for
his enemies: hereby shewing the greatnesse of their
^a impiety which easily could not be forgiven, as also the
greatnesse of his ^b piety, ^c *Qui plus illorum dolebat pecca-*
sa quam sua vulnera. For this end hee cryed also with a
loud voice, *magnus clamor magnus amor:* Or as ^d *Caie-*
tan, he cryed with a loud voice for others instruction and
example, that we might be followers of him as hee was a
follower of Christ.

Lay not this sin to their charge } The ^e Scribes in their
glooses on the Law said expressly, *Thou shalt loue thy*
neighbour, and hate thine enemy. ^f Some Papiſts also
thinke that the words of our Sauour (*resist not euill, and*
loue your enemies) are not absolute precepts, but onely
counſels: according to this doctrine the *Cassilians* (as I
haue ^g read) since the battell of *Aliabarto* would not
suffer any to preach vpon the friday in the first weeke of
Lent, because the Church on that day sings *inimicos dili-*
gite, loue your enemies. And ^h *Iustinian* being restored
again to his Empire, shewed extreame crueltie toward
his aduersaries and their allies; for as often as he moued
his hand to wipe the filth from his nose which was cur
off, hee commanded one of his enemies to be put to
death. Wherefore seeing to loue our enemies in the
iudgment of some men is against Gods law, and of o-
ther beside the law: seeing many men in their precepts,
and most men in their practise manifestly shew that it
is an hard saying: Saint *Stemens* charity doth appeare to
be great in blessing such as cursed him, and in praying for
such as did hurt him.

Iob renowned in holy Scripture for his patience, said,

ⁱ *If mine aduersarie should write a booke against me, would I*

ⁱ *Iob 31. 35.*

not take it upon my shoulder, and binde it as a crowne vnto me? But *Steuens* surpassing *Iob* (as ^k *Gregorie Nyssen* obserues) esteemed the very ring of his persecutors, where-with he was enclosed on euery side, his crown, and euery stone flung at his head a pretious diamond, ¹ so that it might haue beene said of him, as it was of *Dauid*: ^m *The Lord preuented him with the blessings of goodnesse, and set a crowne of ⁿ pretious stones vpon his head.* Our goods are sweet vnto vs; and therefore wee can hardly forgieue the theefe: our good name sweeter; and therefore wee doe more hardly forgieue the slanderer: but our life most sweet, (^o *Skinner for skinner, and all that euer a man hath will he giue for it*) and therefore most hardly doe we forgieue murtherers and martyrs: in hot blood especially while they wring vs and wrong vs: and yet *Steuens* full of the holy Ghost, and therefore full of loue, *in persecutione possumus pro persecutoribus orabat*, in the midst of his persecution heartily praied for his persecutors, *O Lord Iesu, lay not this sinne to their charge.* Our sinnes not forgieuen are ^r set before vs, and as enemies in ^r battell fighting against vs, a pillar of infamie to disgrace the wicked in this; and the next life: the which (as ^r *Basil* thinkes) is more grieuous to their soule then hell fire. So that the ^r meaning of *S. Steuens* is in saying (*lay not this sinne to their charge*) that God would giue them a better minde, and not impute this offence, but rather to burie this and all other their sinnes in his death and graue, that they neuer rise vp againe to worke desperation in this world, or destruction in the world to come. ^u *S. Augustine* brings in *Steuens* speaking thus vnto God: *Ego pator, ego lapidator, in me seuiunt & in me fremunt; sed ne statuas illis hoc peccatum, quia vt dicam tibi a te primo audiui. Ego seruus tuus pator, sed multum interest inter me & te; tu dominus, ego seruus; tu verbum, ego auditor verbi; tu magister, ego discipulus; tu Creator, ego creatus; tu Deus, ego homo; multum interest inter peccatum istorum qui lapidant me, & illorum qui crucifixerunt te: quando ergo dixisti, Pater* ignosce

k *Oras. de S. Stephano.*

l *Lorin. in loc.*
m *Psal. 31. 3.*

n *De lapide pretioso. vulgar. Latin. Consule Acoftam. con. de S. Stephano.*
o *Iob 2. 4.*

p *Augustin. ser. 5. de S. Steph.*

q *Psal. 50. 31.*
r *Lorin. in loc.*

f *In Psal. 33.*

t *Aret. in loc.*

u *Ser. 1. de Stephano.*

ignosce illis, quia nesciunt quid faciunt, pro magno peccato petisti, & me pro minimo petere docuisti: domine ne statuas illi hoc peccatum; ego patior in carne, isti non pereant in mente,
 Now the Lord heard his praier, and granted his request,
 * in that Saul had not this sinne laid to his charge, as
 * himselfe witnesseth I was a blasphemor, and a persecutor, and an oppressor: but I was receiued to mercy, for I did it ignorantly through vnbeleefe. So that * *Augustine* is bold to say, *Si Stephanus non sic orasset, ecclesia Paulum non haberet.* And * *Fulgentius*, *Quò præcessit Stephanus trucidatus lapidibus Pauli, illuc sequutus est Paulum adiutus orationibus Stephani.*

When hee had thus spoken.] Uttering such excellent words, and with such a resolute spirit, and in such a reuerent fashion: after he had thus spoken for the matter, and thus for the manner; giuing vnto God the life of his soule, forgiuing his persecutors the death of his bodie, hee sweetly slept in the Lord. *Christus pro nobis hominem induit, Stephanus pro Christo hominem exiit;* as *Gregorie Nyssen* elegantly. Christ became man for *Steuen*, and *Steuen* became no man for Christ, *hominem exiit*, he so willingly put off his flesh, as a man would put off his clothes at night, and so death as welcome to him as sleepe to the wearie: *when he had thus spoken, hee fell asleepe.*

To *c* mitigate deaths horror, it is called often in holy Scripture *sleepe*. So the text saith of *d* *Dauid*, and of *e* *Salomon*, and of other Kings of Israel and Iuda, that they *slept with their fathers*. In the new Testament also such as are dead in the Lord, are said to *f* *sleepe in Christ*. I would not haue you (saith *g* *Paul*) ignorant concerning them which are asleepe, &c. For this cause many are weake and sicke among you, and many sleepe, 1. Cor. 11. 30. For man in his graue sleepeth, and waketh not againe till the heauen be no more, Iob 14. 12. So great a resemblance the Gentiles acknowledged between dying and sleeping, that *Ouid* calls sleepe *h* *mortis imago*, deaths image; *i* *Virgil*

con/an-

* Calvin in loc.
y. 1. Tim 1. 13.

z Vbi sup.

a Ser. de S.
Stephano.

b Orat. de S.
Stephano.

c Ares. in loc.
d 1 King. 2. 10
e 1. Kin. 11. 43

f 1. Cor. 15. 18.
g 1. Theff. 4. 13

h Lib. 2. de art.
amand.
i Aeneid. 6.
Jdem recitat.
Aug. epist. 120.
cap. 33.

consanguineus latbi, the kinsman of death : * *Seneca* the brother of death, and *Hesiod* the sister of death. Among infinite comparisons I finde that death is principally likened vnto sleepe,

In¹ respect of the $\left\{ \begin{array}{l} \text{Rest} \\ \text{Resurrection} \end{array} \right\}$ of the dead.

Concerning the first : it is said by the ^m spirit, Blessed are the dead in the Lord, for they rest from their labors, and so God ^a giueth his beloued sleepe. The coffin is a couch, ° *in quo mollis ille dormit, quisquis durus in vita se gesserit*. I finde in the records of antiquitie, that a Sepulchre is called ^r *requietorium*, a bed of ^q sacred rest and securitie, which *Valerius Probus* expressed in these letters, *H.R.I.P. Hic requiescet in pace*, and *Pet. Diaconus* in other, *D.M.S. Dormiunt mortui securi*.

^r *Hic mortuus requiescit semel,*

Qui vivus requiescit nunquam.

But here we must obserue, ^r that our soule sleepest not in the dust, as our body till our last dome : For the soules of the reprobate at their death are ^r fetched away from them, and carried into ^a hell. But the soules of such as die in the Lord, instantly liue with the Lord, conueied by the glorious Angels into *Abrahams* bosome, *Luk. 16. 22*. So Christ ^a expressly to the theepe on the Crosse, Verily I say to thee, this day shalt thou be with me in Paradise. ^r *Anima absoluitur, corpus resoluitur : qua absoluitur, gaudet ; quod resoluitur in terram suam, nihil sentit*. And so the Saints departed are dead in their worst part onely, but liuing in their best : euen in that wherein they desire to liue most, as an Heathen ^a Poet diuinely :

Sed lugere nefas, nam quise (Pisces) reliquit,

Visit qua voluit vincere parte magis.

And therefore though the ^a dead bodies of Gods seruants haue beene giuen as meat to the fowles of the aire, and their flesh vnto the beasts of the land ; yet ^b *rights deare in the sight of the Lord is the death of his Saints*. And these things (as ^c *Augustine* notes) are spoken in the

G

Psalme

k *Her. furen.*
act. 4. in *Choro.*
Idem *Homer.* &
Orpheu.

l *Caiet in loc.*

m *Apoec. 14. 13*

n *Psal. 127. 3.*
o *Ambros. ser.*
28.

p *Vide Lorin.*
in loc.

q *Tul. lib. 2. de*
legibus.

Cambri item
vicant sepul-
chrum, Bed.

r *Gneciardin.*
de Jacob. Trial.
milite.

s *Caluin.*
Aretinu.

t *Luk. 12. 20.*

u *Luk. 16. 23.*

x *Luk. 23. 43.*

y *Ambros. de*
bono mortui,
cap. 8.

z *Martial. E-*
pigram. lib. 6.
Epigram. 18.

a *Psal. 79. 3.*

b *Psal. 116. 23*

c *Lib. de cura*
pro mortui,
cap. 2.

d *Apor.* 20. 13.e *Mat.* 24. 31.f *1. Cor.* 15. 53g *1. Thes.* 4. 16h *Philip.* 3. 21.i *Iohn* 11. 25.k *Iob* 19. 25.l *Possidonius*
in vita Aug.
cap. 27.m *Perkins*
tract. of dying
well. Idem re-
*fers Simon**Grinaus de eius*
*vita & obitu.*n *Baron. annal.*
*Tom. 1. ad an.*253. & *marty-*
*rolog. Rom.**January* 24.o *Magdeburg.*
cent. 3. col. 305.p *Psal.* 116. 7.q *Pet. Damian.*
ser. de S. Steph.

Psalme not to shew the Martyrs infelicitie, but in amplification of the murtherers inhumanitie. For the ^d sea shall giue vp the dead in it, and the glorious Angels in the last day shall ^e gather together all Gods elect from the foure winds, and from the one end of the heauen to the other, and then this ^f corruptible shall put on incorruption, and this mortall immortalitie ; then our bodie which hath a long time slept in the graue, shall be roused vp againe by the sound of the trumpet, and raised vp againe by the power of our blessed Sauiour, who died for our sinnes, and rose againe for our iustification. And then he shall change our ^h vile bodie, that it may be fashioned like vnto his glorious bodie. Then he which is the ⁱ resurrection and the life, shall giue vs our perfect consummation in bodie and soule in his eternall glory.

^k *Iob* in his greatest extremitie said, *I am sure that my Redeemer liueth, and though after my skinne wormes destroy this bodie, yet shall I see Gou in my flesh.* ^l *Ambrose* being readie to depart out of this world, told his acquaintance, *Non sic vixi ut me pudeat inter vos vivere : sed nec mori timo, quia bonum dominum habemus :* I haue not so liued among you, that I am ashamed to liue : neither doe I feare to die, because we serue a good Lord. ^m *Oecolampadius* to his friend visiting him at the point of death, *What shall I say to you, newes, I shall be shortly with Christ my Lord.* The renowned Martyr *Babilas* (when ⁿ *Decius* the cruell Emperour had commanded his head to be chopped off) ^o vsed the words of the ^p Psalmist, *O my soule returne to thy rest.* And *Stenen* here stoned to death, is said *terminis terminantibus*, to sleepe in the Lord. ^q *Felix* *somnus cum requie, requies cum voluptate, voluptas cum aternitate.*

The

The Gospell. MATTH. 23. 34.

I send unto you Prophets, and wise men, and Scribes, &c.

IT is a good obseruation in the Churches historie, that these three commonly succeed each other. *† Ingentia beneficia, ingentia peccata, ingentes poena.* The present Gospell is an example hereof, in which all the same points are very remarkable.

1 *Ingentia beneficia*, Christs exceeding great mercy toward the Iewes in seeking their conuersion as well by himselfe, as his messengers. And those *Prophets, and wise men, and Scribes*, and that not once but often: *how often would I haue gathered?* and that not cursorily, but earnestly; *Ierusalem, Ierusalem*, not coldly, but affectionately, *like as the henne gathereth her chickens vnder her wings.*

2 *Ingentia peccata*, the Iewes exceeding great malice toward Christ, abusing

meanes, *ye would not.*

his

of all sorts

{ Prophets.
Wise men.
Scribes.
}

ministers

with all
kind of
iniury,
{ Killing.
Crucifying.
Stoning.
Scourging.
Persecuting.
}

in all places, not sparing so much as the Sanctuarie, *whom yee slew betweene the temple and the altar.*

At all times, for it is not heere, thou that hast killed in time past, or thou that wilt kill in time

*† Magdeburg.
epist. praefat.
cent. 5.*

*† Theophylact.
Enthym.
Aquin.*

t Chrysoſt.
Cajetan.

u Marlorat.

time to come: but in the preſent, *ſhow that killeſt and ſtoneſt.* Intimating their continuall habit in killing the Prophets, and ſtoning ſuch as were ſent vnto them. As if he ſhould haue ſaid, *ⁱ qua occidiſti, & occides, & occiſura es.*

3. *Ingentes pœne*, both
in reſpect of the

Guilt, that vpon you may come
all the righteous blood, &c.

Puniſhment, behold, your
houſe is left vnto you deſo-
late.

x Fernuſer. 3.
in loc.

Or as ⁱ other, their
puniſhment is
threefold,

Temporall, your houſe is left vnto you
deſolate.

Spiritually, yet ſhall not ſee more honour
forth.

Eternall, that vpon you may come all
the righteous blood.

y Maldonat.

Wherefore behold] This ⁱ *Ideo* renders not the reaſon why Chriſt did ſend Prophets vnto this people; but imports the true cauſe why they persecuted ſuch as were ſent: namely, becauſe they were *ſerpents, and a generation of vipers*, as it is in the words immediately going before. ⁱ Vipers are conceiued by byting off the males head, and borne by renting the females belly: ſo they killed their ſpiritual Fathers the Prophets, and rent in ſunder the compaſſionate bowels of their deare mother the Church.

I ſend] ⁱ How ſhall they preach except they be ſent, no man ought to take that honour vnto himſelfe but he that is called of God, Heb. 5.4. ⁱ Here then obſerue that Chriſt is very God, taking vpon him as the maſter of the vineyard, and Lord of the harueſt, to thruſt forth labourers into the Church. ⁱ It is a token of his mercy to ſend Prophets, and Wiſemen, and Scribes vnto any nation, and an infallible demonſtration of his ſeuere iudgment not to ſend: according to that of the Prophet *Amos* in his

z *Plin. nat. hiſt.*
lib. 10. cap. 62.

a *Theophylaſt.*
Euthym.

Anſelm. in
Mat. 3. 7.

b *Rom. 10. 15.*

c *Theophylaſt.*
Euthym. in l. c.

d *Matth. 20. 8.*

e *Matth. 9. 38.*

f *Luther.*

his 8. chapter at the 11. verse : Behold, the daies come, saith the Lord, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

[Prophets, and Wisemen, and Scribes.] Howsoever all these may be 8 confounded, and meet in one, yet I thinke with ^h Hierome, and ⁱ other expositors, that Christ vsed so many tearmes to shew the riches and ^k diuersities of his graces, ordaining some to be Apostles, and some Pastors and teachers, Ephes. 4. 11. As if hee should haue said, I will omit no meanes for your conuersion, I will send vnto you messengers endued with all varietie of gifts, administrations, and operations. Some distinguish Prophets, and Wisemen, and Scribes after this sort: *Prophetae sunt, qui futura praenunciant; Sapientes, qui recte praesentibus vtuntur; Scribae, qui praeterita nobis in memoriam renouant.*

God hath dealt with England as with Iewrie, speaking vnto vs ^m early and late by his Wickliffes and Whiggists, Bilneys and Bradfords: giuing vs his Latymers and Ridleyes, and other Jewels of all sorts: vsing all kindes of messengers, adorned with all kindes of gifts; sending zealous Preachers endowed with the spirit of propheticke, politicke Prelates endued with the spirit of wisdom, iudicious and accurate writers endued with the spirit of knowledge, who like learned Scribes ⁿ taught vnto the kingdome of heauen, are able to bring forth out of their treasure things both new and old. Ierusalem had many Prophets, and great is the number of our Preachers. England affords an Eli for an Eliab, and a Matthew for a Mattheu, &c. In the first obseruable point of our text concerning *Ingentia beneficia*, Gods owne people, the Iewes and wee parallell.

[And some of them shall yee kill and crucife.] Some they killed, as ^o Iames the brother of Iohn, with the sword. Some they crucified, as Peter, and Christ himselfe the Lord of life, Act. 3. 15. Some they scourged, as

g Acost. in loc.
ca Hilar. &
Chrysost.
h Comin loc.
i Soares,
Musculus.
Marlor, in loc.
k 1. Cor. 12.4.

l Fernus ser. 3. de
S Stephano.

m Jer. 7. 13.

n Mat. 13. 52.

o Act. 12. 3.

Paul, for thus hee^r writes of himselfe: *Of the Jewes first times received I fortie stripes save one; I was twice beaten with rods. Some they persecuted from Citie to Citie, as Barnabas, A. Ct. 13. 50. Some they vexed with all these kinds of cruelties, as S. Steuen on this day. They gnashed at him with their teeth, A. Ct. 7. 54. and scourged him with their tongues, suborning men which said, we have heard him speake blasphemous words against Moses and God, A. Ct. 6. 11. They brought him to the^r Councell, and^r cast him out of the Citie. They persecuted him in words, disputing against him; and in deeds, despighting him, vntill in fine they stoned this holy Prophet sent vnto them. In a word, they made such^r hauocke of the Church, as that the messengers of God complained out of the bitterness of their spirit; ² For thy sake are wee killed all the day long, and are counted as sheepe appointed to be slaine.*

*Sanguine fundata est ecclesia, sanguine creuit,
Sanguine decreuit, sanguine finis erit.*

Yet for all this let no Preacher or professor discourage himselfe, for S. Steuen in the midst of his afflictions (as it is recorded in this daies Epistle) *saw the heauens open, and Iesus standing at the right hand of God.* It is said in the Creed, that Christ sitteth at the right hand of God: but when his faithfull seruant Steuen was martyred, hee was standing. Now then if Christ stand with vs, who can withstand vs? happily we may weepe for a time, but all teares shall be wiped away from our eies: the Father of mercies, and God of all comfort shall assist vs in our tribulation so gratioussly, that as the sufferings of Christ abound in vs, euen so our consolation shall abound through Christ, 2. Cor. 1. 3. 5.

^x *Myssically hereticks scourge Catholicks with their venomous tongues, & by labouring to thrust them out of their holds y built vpon the foundation of the Prophets and Apostles, into new found habitations, raised vpon the^r sands of humane^r philosophie; what doe they but persecute them (as it were) from Citie to Citie? The Pagans first,*

q *Act. 6. 12.*

r *Act. 7. 58.*

f *Act. 8. 3.*

z *Psal. 44. 22.*

Rom. 8. 36.

u *Apor. 21.*

x *Origin. apud
Them. in loc.*

y *Eph. 2. 10.*

z *Matt. 7. 26.*

a *Colos. 2. 8.*

first, and the Papists afterward did actually kill, and crucifie and scourge, and persecute the Saints of God in this Island, as well *Abel* as *Zachary*, ^b that is, the laymen and the Clergie, the lowest of the people, so well as the highest of the Priests. And albeit in our time wee need not happily feare their murthering; yet wee still feele their murmuring against vs. And with them are ioyned another generation of Vipers, I meane the schismaticall brood, whipping vs in their words, and scourging vs in their writings, according to their will and wile hourly *kill[ing] the Prophets, and ston[ing] such as are sent unto them.* For whereas there be two kinds of death, one naturall, another ciuill. If any discredit the good life, or discountenance the sound doctrine of his Pastor, by raising false tales, and suborning false witnesses against him, as the Iewes against *Stemen*: what doth hee but ciuilly, or rather indeed vnciuilly like a Iew murther his Preacher. And such a Minister as patiently beares these wrongs, and suffers these dilapidations in his credit, is a very *Stemen*, a *meere Martyr*. For (as ^c *Gregory* notes) there bee three kinds of martyrdom without any shedding of blood. 1. To be patient in our owne misery. 2. To be compassionate in anothers aduersitie. 3. To loue our enemies hartily. Thus in the second part of our text also touching *ingem[is]a peccata*, the Iewes and English are parallels.

That vpon you may come all the righteous blood, which hath been shed vpon earth, from the blood of the righteous Abel vnto the blood of Zacharias.] Here two questions are moued: First, who was this *Zacharias*. Secondly, how all the righteous blood shed vpon earth is required of this generation. Concerning the first: it is thought by ^d some that this *Zacharias* is that *Zacharie* numbred among the twelue lesser Prophets, in that his ^e fathers name well agrees with this historie. But that opinion is censured as improbable, because the Scripture saith not any where that this Prophet was *slaine between the Tem-*

^b *Ardens.*
Anselm.
Caetan, in loc.

^c *Apud discipulum ser. 13. de S. Stephano.*

^d *Apud Hier. & Euthym. in loc.*
^e *Zach. 1.1.*

f Nyssen. orat.
de nativitate Dom.
Theophylact.
Euthym.
Maclear. in loc.

g In loc.

h Hieron. Cy.
Maclearat. in
loc.

i2 Chro. 24. 16.

k Josephus de
bello Iud. lib. 5.
cap. 1.

l Acosta ser. 5.
Steph.

m Psal. 113. 3.

n Psal. 24. 6.

o Heb. 13. 17.

ple and the altar. ^f Other affirme that this *Zacharias* is the father of *Iohn* the Baptist, mentioned Luk. 1. 5. of whom it is reported by tradition, that the Jewes slew him betweene the Temple and the Altar, for that as hee was a Priest, he did ranke *Mary* the mother of Christ, after she had conceived and brought forth her sonne, with vnspotted Virgins in the Temple. But saith ^h *Hieron.* hoc quia de scripturis non habet auctoritatem, eadem facilitate contemnitur qua probatur. ^h Other hold that this *Zacharias* is that zealous *Zacharias* the sonne of *Iehoiada*, who (for that hee did openly rebuke the Jewes for their abominable Idolatrie) was stoned by them in the court of the house of the Lord 2. Chro. 24. 21. Neither is there any contradiction between the sonne of *Barachias*, and the sonne of *Iehoiada*: seeing *Iehoiada* might have two names, or else called *Barachias* (in the Hebrew signifying blessed of the Lord) because *Iehoiada* the Priest had done good in Israel, and toward God and his house. For mine owne part, I coniecture that this *Zacharias* is hee, who was martyred at the beginning of the siege of Ierusalem in the daies of *Vespasian* the Romane Emperour. For the ^k story saith expressly, that he was the sonne of *Baruch* or *Barachias*, and that hee was slaine by the Jewes in the midst of the Temple. The clause (*whom yee slew*) serves to crosse this exposition a little, but it is avoided easily, ^l because Christ here speaking prophetically, reports that to be done, which was yet to come. This interpretation of all the rest, amplifieth most, as well the sinne, as the punishment of the Jewes; in that all the righteous blood from the first Martyr among them vnto the last, euen from *Abel* vnto *Zacharias* while their City was besieged, is laid vnto their charge.

Touching the second doubt: wee read in holy Bible that there be two generations, one good, another bad: a ^m blessed generation of the faithfull, euen of such as ⁿ feare God; and a generation of *Vipers*, as Christ in this present chapter. As then the generation of such as ^o obey their

their overseers, and kisse the feet of such as bring glad tidings of peace, shall receiue the reward of a Prophet: euen so the generation of such as *kill the Prophets*, and *stone such as are sent vnto them*, if they fulfill the measure of their fathers sinne, they shall haue their portion and proportion in their fathers punishment also. For albeit the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne: yet if the sonnes are partners with their parents, in imitation the children of such as murdered the Prophets; as the Iewes were the sons of *Cain*, in slaying the righteous *Abels*. If *Cain* and all the bloody Iewes as well after as vnder the Law, make the same generation, vnited in fact and faction, it is in God very good iustice that *all the righteous blood shed from the foundation of the world should be required of this generation*. For he who readeth often, and seeth almost daily the seuerie iudgments of God vpon sinners, and yet himselfe continueth in the same sinne, deserues worthily to be punished with as many stripes as he neglected examples. He that knowes how *Cain* was a runagate on earth, and how the clamour of his brother *Abels* blood entred into the eares of God in heauen, and how this cry was a voice; *vox sanguinum*, a voice of bloods in the plurall, namely, the voice of the blood shed, and of all the blood which might haue come of that blood, if it had not been shed. Againe, hee that heares of the lamentable destruction of Ierusalem, how her magnificent Temple was made *desolate*, and the glorious Towers of her Citie were laid *euē with the ground*; and all this for that shee *killed the Prophets, and stoned such as were sent vnto her*. Hee that reads and beleeueth these things, and yet is an obdurate despiser of propheticie; *killing, crucifying, scourging, persecuting the messengers of the Lord from City to City*: shall receiue greater damnation then either *Cain* or Ierusalem, as hauing neglected greater meanes of saluation. For all things are written for our learning, but these

p Rom. 10. 15.
q Mat. 10. 41.

r Mat. 23. 32.

s Ezech. 18. 20.

t Hieron.
Caluin.
Musculus in
loc.
u Mat. 23. 31.

x Luk. 11. 50.
y Enthy. in
loc.

z Luk. 19. 44.

a Rom. 15. 4.

b 1 Cor. 10. 11.

c Origin.

Bullinger.

Piscator.

d Consule Aug.
quest. euangel.
lib. 1. cap. 36. &
Marlorat. in
loc.

c Hos. 13. 9.

f Psal. 135. 6.

g Act. 7. 51.

these things (I meane Gods extraordinarie iudgments vpon notorious sinners) are written more principally ^b for our examples vpon whom the ends of the world are come. See Epist 9 Sund. after Trinitie.

How often would I haue gathered thy children] How often by the mouth of my Prophets, how often by mine Apostles, how often by mine owne selfe: ^d as the louing Hen is alway caring for her chickins, alway clucking and calling them if they wander out of her sight neuer so little, that she may gather them under her wings, and so garde them from the mischief of the Kite: euen so *Ierusalem*, I would haue gathered thy Children under the wings of my protection, I would haue kept thee and thine from the iawes of thy rauinous enemy Sathan, and from the hands of all such as hate you, but yee would not. ^e O Israel, thou hast destroyed thy selfe, but in me is thine helpe: now this ought to be construed either of Christs humane will as he was man, or else of his conditionall and reuealed will as he was God: otherwise Gods absolute will is effected alway, ^f both in heauen, and earth and hell: it was the conditionall will of God the Iewes resisted, according to that of Saint Steuen in the second Lesson allotted for euensong this day. ^g Yee stiffnecked and of uncircumcised hearts and eares, ye haue alway resisted the holy Ghost, as your Fathers did so doe you: this (I would) of Christ is voluntas signi, not voluntas beneplaciti. See Melanct. Castran, Piscator, Marlorat in loc. Iansen. Concord. cap. 41. & 90. didac. Alvarez de auxilijs diuinae gratiae lib. 5. disputat. 33. 34.

O Father of mercies, increase our faith, and graunt vnto vs in this thy day of our visitation, vnfeined repentance: that howsoeuer England hath equalled *Ierusalem* in being dissolute, yet shee may not parallell *Ierusalem* in being desolate.

The

The Epistle. I. I O H N I. I.

That which was from the beginning, which we haue heard, which we haue scene with our eyes, &c.

SAint Iohn euer like himselfe, ^h that his Gospell and generall Epistle might be sutable, ⁱ confirming each other in the maine scope: makes (*in the beginning was the word*) the beginning of words vnto both: omitting here an ordinarie salutation, that hee might at the very first entrance treat of ^k more necessary points of saluation: and yet this *exordium à re ipsa*, preamble raised from the matter it selfe, is agreeable to the rules of arte, ^l wherewith he makes his readers attentiuē, docile, beneuolous: *attentiuē*, for that he writes not of a trifle, but of Christ Iesus, *the word of life who cleanseth vs from all sinne*: *docile*, for that the subiect of his doctrine is ^m neither new, nor vncertaine: not new, *for we shew vnto you that which was from the beginning*; not vncertaine, for we preach vnto you *that which we haue heard, which we haue scene with our eyes, which wee haue looked vpon, and our hands haue handled*: *Beneuolus*, for that hee penned this Epistle for their good, namely, that they might haue fellowship with the Saints, and that their ioy might be full. Iⁿ finde the whole tract diuided into three parts; answerable to the three chiefe christian vertues, Faith, Hope, Charitie: but for as much as our Apostlewrites of these ^o promiscuously without distinction and order, I rather a mit of *Aquines* plaine partition.

Commendation of the Gospell, Chap. 1.
Exhortation to the fruitfull and faithfull ob-
serving of the same, Chap. 2, 3.
Into a Dissuasion from the contrarie Doctrine,
Chap. 4, 5.

In

^h Aquin. in loc.
ⁱ August. tract.
1. in hanc epist.

^k Vide Lorin.
cap. 5. prolog in
1. epist. Iohn.

^l Arctium,
Zanchini in
loc.

^m Marlor, in
loc.

ⁿ Pet. Aureolus
apud Lorin. ubi
sup. cap. 6.

^o Piscator.

In the present
text there be
two descrip-
tions :

Two re-
markeable
properties :

One of Christ, { in respect
of his

Natures, { As God, *that*
which was
from the be-
ginning.
As man, which
we haue heard
and seene, &c.
Office, being our
light and life,
cleansing vs from
all sinne.

Another of a Christian, *hauing fellowship*
with God, his Saints, and his Sonne, in
whom are

1. A studiounesse to doe good,
Ergo, not a carnall *Epicure* :
For if we say we haue fellowship
with God who is light, and walk
in darknesse, we lie, and doe not
the truth.
2. A sorrowfulnesse when hee
doth ill, *Ergo*, not a spirituall
Puritane : For if we say we haue
no sinne, wee deceive our selves,
and the truth is not in vs.

I haue spoken enough of the first description in my
notes vpon the Gospell on Christmas day : the pith of it
is, that Christ Iesus eternally God, in the fulnesse of
time made man, is our only mediator and aduocate with
God the Father ; inasmuch as our fellowship with God in
this world, and fulnesse of ioy in the next, is attained by
faith alone first apprehending, and after applying his
merits. Here then our Apostle commends the doctrine
of the Gospell in three respects especially.

First, in regard of the subiect, as being most ancient
and excellent, euen that which was in the beginning Gods
owne

owne sonne, the word of life, yea that eternall life which was with the father afore all worlds.

Secondly, in regard of the certainty, that which wee have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled: declare wee unto you. For Christ who was in the beginning that eternall word with the Father, in these p^{re} last daies appeared unto us. And as S.^{er} Paul expounds S. Iohn, he was manifested in the flesh: Or as S. Iohn in his^t Gospell expounds himselfe, hee became flesh, and dwelt among vs. And so wee have seene and heard him^t immediatly speaking in the world, as well as mediatly, speaking in his word. For he spake to the Fathers by the mouth of all his Prophets euer since the beginning: but in our daies he hath spoken with his owne mouth unto vs: our eares haue heard him in his Sermons, our eyes haue seene him in acting of his miracles, our hands haue touched his precious body both afore his death, and after his resurrection; and so that which wee so^u many waies assuredly know to be true, declare we unto you. For albeir the word of life being very God of very God; is neither visible nor palpable: yet in respect of the^x personall vnion of the two natures in him, it may be safely said againe and againe that which we haue seen and heard. And we saw the glory of it as the glory of the onely begotten sonne of the Father full of grace and truth. Iohn 1. 14. And in this sense the word of life, yea the Lord of life is said y^{er} elsewhere to be killed and crucified.

Thirdly, in regard of the profit, because Christ is the word of life, not onely formaliter, in respect of himselfe: but in respect of vs effectiue, being authour of our naturall life, for in him we liue, and mooue, and haue our being. Act. 17. 28. Of our spirituall life, Thus I liue, yet not I now, but Christ liueth in mee saith Paul, Galath. 2. 20. Of our eternall life, for he is the way, the truth, and the life, Iohn 14. 6. the resurrection and the life, Iohn 11. 25. yea that eternall life, as it is in our present text. So that if wee will

p Heb. 1. 3.
q 1 Tim. 3. 16.
r Cap. 1. 14.
s Arcum.

t Aquin.

u Erisimus.

x Marloray.
Piscator.

y Act. 3. 15.
1 Cor. 1. 8.

z Caietan.
Zanchius.

a Rom. 7.24.

b 1 Cor. 13.9.

c Luk. 6.38.

d Heb. 4.13.
Prov. 15.3.

e 1 Cor. 2.14.

f 1am 1.17.

g 1 King. 3.9.

h 1 Tim. 6.16.

i Prov. 25.27.

k Caluin.
Aretius.
Zanchius.

l Psal. 145.17.

will embrace the Gospell, and receiue these glad tidings of peace, we shall haue fellowship with the blessed Apostles, and in conclusion it will bring vs vnto fulnes of ioy. ² The which is not in this life, for here many sorrowes are mixed with a few ioyes. Hee was a blessed man who said, *O wretched man that I am, who shall deliuer me from this body of death?* Our reioycing is in part, as our ^b knowing is in part, and our prophecyng in part. Here God giueth his children sometimes a good measure of ioy, shaken together and pressed downe: but hereafter in his kingdome of glory, when all teares shall be wiped from our eyes, and all cares from our heart: then onely our *soy shall be full*, and (as ^c Christ speakes elsewhere) *running ouer*. Let all Doctors of Diuinitie learne by this *Diuine*, to shun new, dubious, vnprofitable quirkes of learning; and to deliuer vnto Gods people *that which was from the beginning*, a true Gospell and a certaine, procuring an happy communion with God, and a fulnesse of ioy.

God is light] Almighty God is compared vnto light in many respects. As first for that ^d all things are naked and open vnto his eyes as to the light. Secondly, as wee cannot see things earthly without light: so wee cannot ^e discern things heauenly, vnlesse the father of ^f lights illuminate our minde, and giue vs an ^g vnderstanding heart. Thirdly, for that as the light of the sunne dasheth our eyes if they gaze too much vpon it: euen so the Diuine Maiestie ^h dwelling in the light which no man can approach vnto, confoundeth all such as curiously pry too much into it, according to that of ⁱ Salomon in the vulgar latine, *qui scrutator est maiestatis opprimitur à gloria*. But God is called ^k here *light*, as expelling all darknesse of sin & ignorance, being in himselfe pure, sincere, ^l righteous in al his waies, & holy in al his works. Our Apostle then argueth against hypocrites and tale-gospellers often and openly boasting of their Communion with God, *a natura Dei*, from the properties of God after this sort.

God

God is light, *Ergo*, none can haue fellowship with him except they walke in the light. *If we say we haue communion with him, and walke in darknesse, we lie, and doe not the truth.* Our wilfull ignorance and sinnes vnrepented are called in ^m holy Scripture *darknesse*, as hauing their beginning from Satan the Prince of darknesse, and their end in hell, which is the pit of darknesse: and therefore though hypocrites out-mouth (as it were) true Christians in bragging of their familiaritie with God and his Sonne; yet the truth is, as long as they walke in darknesse, it is impossible they should be children of God; for in him is no darknesse, nor so much as a shadow, *Iam. 1. 17.*

ⁿ What communion hath light with darknesse? or what concord hath Christ with *Belial*? or what fellowship hath righteousness with vnrighteousnesse? God is ^o without wickednesse himselfe, and hateth all manner of wickednesse in other, according to that of the Prophet in the fifth Psalme: *Thou art the God that hath no pleasure in wickednesse, neither shall any euill dwell with thee. Such as be foolish shall not stand in thy sight, for thou hatest all them that worke vanitie. Thou shalt destroy them that speake leasing: the Lord will abhorre both the bloudthirstie and deceitfull man.* I conclude this point in the words of our ^p Apostle: *Little children, let no man deceiue you: he that doth righteousness, is righteous.* It is not sufficient to say that hee is righteous: for if wee say we haue fellowship with God, and walke in darknesse, we lie, and doe not the truth, ^q that is, we lye to our selues, and doe not the truth vnto other, because they be misled through our example, *mentimur commissione, veritatem non facimus omissione.*

If we walke in the light.] An^r argument from the effect to the cause: for our studiousnesse to walke in the light, and to doe good in our callings, is not the cause of our fellowship with God, and of the remission of our sinne by the bloud of Iesus Christ his sonne; but an effect or consequent. It is a signe that we are the sonnes of God, if wee bee ^r followers of God as deare children, *if wee walke*

m *Rom. 13. 12*
Ephes. 5. 11.

n *2 Cor. 6. 14.*

o *Deut. 32. 4.*

p *1. epist. cap. 3.*
vers. 7.

q *Latin.*

r *Zanchin.*

s *Ephes. 5. 1.*

t Math. 5. 6.

u Bolling.
Rhem.
Lorin.
x Beda.y Jn loc.
z D. Fulke
in loc.a Zauchius.
Marlerat.

b Rom. 6. 1.

c Ephes. 4. 19.

d Aug. hares.
38. & Epiphani.
hates. 59.

walke in the light even as he is light. It is a seale to my soule that the blood of Christ hath purged mee from all sinne, if I doe but hunger and thirst after righteousness, if I feele but an unfained desire to put off the workes of darknesse, and to put on Gods armour of light. I know that I shall sinne still as long as I carrie this flesh about me; for if we say we have no sinne, we deceive our selves, and the truth is not in us: but I am sure so long as I walke in the light, that I shall not commit any sinne which is unpardonable: so long as I have communion with God, I cannot commit the sinne against the holy Ghost; as long as I am in Christ, his blood cleanseth me from all sinne: from ^a all sinne, originall and actually, *a culpa & pœna*, from the fault, and from the paine due to the same. From all sinne, ^z not only committed before baptism, but also from all sinne committed of frailtie, since baptism. For as Cardinal ^y Cajetan notes, *impium est dimidium à Deo sperare veniam*: and therefore ^z Popish satisfactions either by workes done, or paines suffered in this life, or in purgatorie after this life, to purge men of their sinnes, have no firme ground in Gods holy word, they be workes of supererogation, or if you will, happily workes of superarrogation. It is not said here, the blood of Christ hath cleansed in time past, or will cleanse in time to come: but in the present, it cleanseth. ^a Hereby signifying that it daily purgeth all the sinnes of all such as truly beleeve, who walke in the light, and have fellowship with God.

If we say we have no sinne.] Some say, let vs ^b continue still in sinne, that grace may abound, seeing the blood of Christ cleanseth us from all sinne, let vs walke in darknesse, ^c working all uncleanness even with greediness. Other on the contrary side say, we have no sinne, whose puritane pride S. Iohn opposeth heere, shewing plainly that the ^d *Casbari* both iniurie God, and deceive themselves, in affirming that they be without any sinne: they wrong God, because (so much as in them is) they make God a liar, and his truth a lie; for his word expressly concludeth all vnder

vnder sinne, Rom. 3. 9. Galath. 3. 22. reporting that all men haue gone astray like lost sheepe, Esay 53. 6. And that there is none that doth good, no not one, Psal. 14. 2. * In many things all offend, and who can say mine heart is cleane, Prou. 20. 9. It is true that our Apostle saith in the third chapter of this Epistle, vers. 9. *Whosoener is borne of God, sinneth not* : that is, the regenerate man as hee is regenerate, sinnes not obstinately with a plenarie consent, he suffers not sinne to ^rraigne in him, as it is in our text, *he walkes not in darknesse* : & yet he may stumble, yea sometime fall through infirmities while *he walketh in the light* ; and therefore such as auow that they haue no sin, giue the lie to God, *and the truth is not in them* : * that is, God who is ⁱtruth is not in them : and the reason hereof is euident, because God resisteth the proud, Iam. 4. 6. and so neither God, nor *his word is in them*, as Aquine pithily, neither Christ his eternall word, nor the Scripture his created word dwelleth in them.

Againe, *Puritans* who say wee haue no sinne, *deceiue themselves* ; according to that of ^kPaul, *If any man seeme to himselfe that he is somewhat, when he is nothing, he deceiveth himselfe in his imagination* ; or they deceiue themselves, because Christ ^teasth onely such as feeble their heauie load, and groane vnder the burthen of their sins ; and therefore the true Christian, as our Apostle teacheth here, first makes a confession, and then he seekes for an absolution.

In confession obserue these circumstances :
 { 1. Who, *we*.
 2. What, *sinner*, and *our sinnes*.
 3. To whom, to God, *If we acknowledge our sins, he is faithful, &c.*
 4. How, *acknowledge and say*.

c Jam. 3. 2.

f Rom 6. 12.

o 7. 19.

g Zanchius.

h Hugo.

Aquino. Gloss.

interlin.

i Iohn 14. 6.

k Galath. 6. 3.

l Mat. 11. 28.

In abso-
lution:

1. Of whom an absolution is to bee got,
of God for his Christs sake, *whose blood
cleanseth vs from all sinne.*
2. Why? because *God is faithfull and iust
to forgive vs our sinnes.*
3. What? a plenarie, not a partiall absolu-
tion, a pardon for *all vnrighteousnesse.*
4. When? in this present life, while *we
walke in the light.*

m *Iam. 5. 16.*
n *Aquin.*

o *Psal. 19. 12.*

p *Lib. 1. de pen-
nit. cap. 13 §.*
habemus de ind.
& lib. 3. cap. 4.
§ quartum lo-
cum. & sequent.
ad fin. cap.

q *Zacchiam.*

Our selues must acknowledge for our selues, and not another: we must indeed confesse ^m one to another, but not one for another: wee must also confesse ⁿ sinnes, and not vertues, as the proud Pharisee, Luk. 18. *I fast twice in the weeke, I pay tithes of all that euer I possesse: and our owne sinnes, not our neighbours offences, as the same Pharisee, who did accuse the Publican, and in comparison of his faults excuse himselfe. This confession is to be made to God, as being the searcher of our hearts, vnderstanding all our secret sinne so well, yea better then our selues. O Lord, who can tell how oft he offendeth? O cleanse me from my secret faults: and to God, as being very willing, and most able to purge vs from all vnrighteousnesse. It is true, that we must acknowledge our faults one to another, as hauing trespassed one another; and in some cases it is expedient also that wee resort to deuout, learned, discreet pastors for the releefe of our distressed conscience: yet by ^p Bellarmines leaue, this our text is not a pregnant Scripture for popish auricular confession vled in the Church of Rome. For the Ministers of the word may both openly pronounce absolution vnto true penitents, and in secret also when occasion is offered iustly. Though annuall and auricular confession of euery singular and single sin were thrust out of the Church, as it was for twelue hundred yeeres after Christ, See Gospell 3. Sund. after Epiphanie.*

Wee must *acknowledge*, ^q that is, say with our mouth, and acknowledge in our heart, that wee haue sinned in
Adam,

Adam, and doe sinne for the present, and may sinne hereafter as long as we liue. For saith ^r *Augustine*, *Id erat peccatum insanabilis, quo me peccatorem esse non arbitrabar*, it is our dutie to feele sinne, to feare sinne, to flie sinne so farre as wee can, in one word, soundly and seriously to repent vs of all vnrighteousnesse. ^r *Non sit satis quod doleamus, sed ex fide doleamus, & non semper doluisse doleamus, & de dolore gaudeamus*: Wee must hartily griue for our offences, and grieue for that we grieue no more, and ioy for that we grieue so much.

After such a confession a penitent ought to seeke for an absolution of God, as being faithfull and iust to forgiue vs our sinnes. Happily some will object, God (if wee consider him as iust) is more ready to punish then to pardon, for the ^r *wages of sinne is death*, and the Church hath taught vs euery day to pray with the ^u *Psalmist*, *enter not into iudgement with thy seruants O Lord, for no flesh is righteous in thy sight*. For answer to this obiection, I find the word *iust*, expounded diuersly. ^x Some say God is iust, as being able to iustifie sinners. ^y Other thinke that God is called iust in forgiuing our sinne, because Christ hath paid a iust and a sufficient price for the sinnes of the whole world. ^z Other construe iust, hereto bee nothing else but a comely thing, or a propertie besitting the goodnesse of God; according to that of ^a *Anselme*, *Iustum est o Deus, ut parcas malis*. And so ^b some read, God is faithfull and facile, ready to forgiue. But I follow ^c their Gloffe, who thinke that faithfull and iust in this place signifie the same. God is faithfull in his promise, iust in his word to forgiue. Now God saith in his word, ^d *though their sins were as crimson, they shall be made white as snow: though they be red like scarlet, they shall be as wooll*. ^e *I am not come to call the righteous, but the sinners to repentance: Wherefore come to me all ye that labour, and are laden, and I will ease you*: yea that which is more then his word (if any thing can be greater) his oath is, ^f *As I liue saith the Lord God, I desire not the death of the wicked, but*

^r Confess. lib. 5.
cap. 10.

^r *Augustin. de vera & falsa penitenti. cap. 13.*

^r Rom 6. 23.
^u Psal. 143. 2.

^x Em. Sa.
^y Caietan.

^z Lorin.

^a In prolog. cap. 9. ubi suauissime hac de re multa.
^b Arctius.
^c Caluin.
^d Beza.
^e Zanchinus.
^f Esay 1. 18.

^c Mat 9. 13.

^f Ezech. 33. 11.

g *Lorin.*h *Heb. 4. 16.*i *Mat. 5. 25.*k *Heb. 3. 13.*

that the wicked turns from his way and law. Now God ever
dealeth with his seruants according to his word, and ha-
uing bound his word with an oath it is due debt, and
then it is iustice to pay debts: he is faithfull, and there-
fore can no more deny his promise then himselfe, who
saith, at what time soeuer a sinner doth repent him of his sinne
from the bottome of his heart, I will put all his wickednesse out
of my remembrance. Wherefore let vs ^h boldly come to
the throne of grace, let vs ⁱ agree with our aduersary
quickly while wee are in the way, while wee walke in the
light, while it is called ^k to day, for after this life there is
no purgatorie for sinne in another. And let vs aske not
onely some parcell of a pardon, but an absolute absoluti-
on, and a plenarie discharge from all vnrighteousnesse.

*Larga Dei pietas veniam non dimidiabit,
aut nihil, aut totum (te lacrymans) dabit.*

The

The Gospell. I o H N 21. 19.

Iesus said vnto Peter, Follow thou me, &c.

Peters curiositie, What is that to thee? Follow thou mee.

Corre-
ction of

The disciples error touch-
ing the death of *Iohn*,
yet *Iesus* said not vnto
him, he shall not die, &c.

Commenda-
tion of *Iohn*
in respect of
his

This Scripture
containeth a

Grace with Christ,
the Disciple whom
Iesus loved, which al-
so leaned on his breast
at supper, &c.

Place in the Church,
as being an Apostle
that testified of these
things, & an Euan-
gelist who wrote
these things.

Conclusion of the Gospell, intima-
ting that so much is written as is
necessarie to saluation, and other
things omitted, and those many :
for that if they should bee written
euery one, the world could not con-
taine the bookes that should bee
written.

Our blessed Sauiour in the words immediately going
afore, shewed *Peter* in what vocation hee should liue,
Feed my Sheepe : as also by what death he should die, When
thou shalt be old, thou shalt stretch forth thine hands, and

l Theophylact.
Masculus.
Arctius.
m Augustin.
Euthym.
Calvin.

n Rupert. &
Maldonat.
in loc.

o Luther. p.
fil. in loc.
p Arctius.
q 1. Cor. 1. 26.
r 1. Cor. 7. 10.

another shall gird thee, and lead thee whither thou wouldest not: And when hee had spoken thus, alluding to both, especially to the latter, he said vnto Peter, Follow me: that is, perthou such a Pastor in feeding my sheepe, and such a Pastor in suffering for my sheepe, as I haue giuen example. Christ said vnto Peter in the 13. chapter of this Gospell, at the 36. verse, *Whither I goe thou canst not follow me now: but thou shalt follow me afterwards.* Vnto whom Peter answered, Lord, why can I not follow thee now? I will lay downe my life for thy sake. Iesus replied, wilt thou lay downe thy life for my sake? Verily, verily I say vnto thee, the Cocke shall not crow till thou haue denied me thrice.

Now Iesus remembring this conflict and conference with his Disciple, said vnto him in the words a little before our text, *When thou wast young, thou girdedst thy selfe, and walkedst whither thou wouldest.* ^a That is, when thou wast a youngling in faith, and diddest gird thy selfe with thine owne strength, it was thy follie to thinke that thou couldest follow me whither I went: and therefore by denying me thrice, thou diddest proue my words to be true, *Whither I goe thou canst not follow me now:* but when thou shalt be old, thou shalt stretch forth thine hands, and another shall gird thee, &c. that is, when thou shalt feele thine owne weaknesse, and grow strong in the Lord, my other saying also shall be found true: *Thou shalt follow mee afterwards.* I therefore now command thee Peter againe and againe, to follow mee whither I goe.

But Peter (as it may seeme) neglecting this charge concerning himselfe, out of a curious humour enquires after the doing and dying of other, saying vnto Iesus, Lord, what shall be here doe? to whom his master answered, If I will haue him to tarrie till I come, what is that to thee? follow thou me. ^a Teaching vs hereby to follow him in the same calling, and in the same way that hee doth appoint. ^p It is not said, examine others imploiment: but ^q see your owne calling, and ^r let every man abide in the same

same

some calling wherein he was called, walking in his vocation worthily, studying to be quiet and to meddle with his owne businesse, 1 Thell. 4. 11. The which apostolicall apophthegme being a parallel vnto the words of Christ here (*what is that to thee, follow thou mee*), may serue to direct vs in all matters of this life.

Whether they be	Theological,	Concer- ning	God.
	Ecclesiasticall,		The Church.
	Politically,		Common-weale.
	Morall,		Our neighbours & friends.
	Oeconomical,		Our priuate familie.
	Monasticall,		Our single selues.

In matters appertayning to God, it teacheth vs not bee curious inquisitors after the secrets of his will vnknowne, for *what is that to thee?* but to keepe the words of his Law, doing his will which is knowne, for of this onely Christ speakes here, *follow thou mee*. The secret things belong to the Lord our God; but the things reuealed belong to vs and to our children for ever.

In affaires of the Church, it sheweth, how the good shepheard should spend his life for the benefit of the flocke committed vnto his charge, *Peter follow mee*, forbidding *¶* Vzzab to put his hand to the arke of God, recalling the *Laucke* not onely from incroaching vpon the Clergie mans benefice; but also from intruding into the Clergie mans office, for *what is that to thee?*

In businesse of the Common-wealth, it correcteth ouercurious Euesdroppers of State, for *what is that to thee?* Teaching vs to giue the things of *¶* *Caesar* vnto *Caesar*, *¶* honour, to whom honour: custome, to whom custome: tribute, to whom tribute: though (as Christ Mat. 17. 27.) wee fish for money; for in performing this office likewise Iesus said vnto *Peter*, *follow thou mee*. The foole (saith *Salomon*.) will euer be meddling, but hee that is wise will not walke *¶* in *magnis & mirabilibus*, in great

c Eph. 4. 1.

u Dent. 29. 29.

x Job. 10. 11.

y 2 Sam. 6. 7.

z Mat. 22. 21.

a Rom 13. 7.

b Prov. 20. 3.

c Psal. 137. 2.

d Rom. 13. 4.

c 1 Pet. 4. 15.

f Galat. 6. 10.

g Mat. 11. 29.

h Ephes. 5. 2.

i Hening.

k Aretius
Romans.

l Arbutnot.

affaires and such as are too high and huge for him: hee plots not how to dispose of the Scepter, but possessing his soule in patience, desires the Scepter should rightly dispose of him, as being assured that Princes are *servants* of God, even fingers of that great hand that governs all the world.

In morall offices or duties of charity between neighbour and neighbour, it inhibits thee to be a busie body, or (as *Peter* speaks) a busie Bishop in another mans diocesse, for *what is that to thee?* aduising on the contrary to *doe good vnto all, vnto such as are of the household of faith especially.* For in this respect Christ Iesus our great patrone and patterne speaks vnto all, as to *Peter* here, *follow mee.* *¶* Learne of me to be humble and meeke, *¶* walking in loue euen as I haue loued you, giuing my selfe for you to be an offering, and a sacrifice of a sweet smelling sauour to God: in all other businesse appertayning either to the private house, or single selfe, the counsell is wholesome, *res tuae age,* plough in thine owne ground, fish in thine owne boat, looke to thy selfe, ouerlooke not other: vnlesse they be such as are committed vnto thy proper charge. For in this exempt case Christ expects not of *Peter* attendance to the former clause, *what is that to thee?* but obedience to the latter onely, *follow thou mee.*

Then went this saying among the brethren, that the Disciple should not die. *¶* Hence wee may learne to take good heede how wee read and heare holy Scripture. For by misconstruing the words of our Sauour many false rumours are spread among the brethren. *¶* If the Disciples easily were deceived, how much more wee? Let vs embrace therefore those things which are cleare, and such things as are spoken darkly, let vs conferre with plainer places, alway calling vpon God to giue vs the key of true knowledge, that wee may discern the things of his spirit. The Disciples here made that an absolute affirmatiue, which indeed is but a conditionall proposition.

tion. If I will haue him to tarry, &c. not I will haue him to tarry. For wee may not reade (as the vulgar Latine corruptly) *si cum volo manere*: but *si cum volo manere*. Againe, Iesus said not, *hee shall not die*: but if I will that hee tarry till I come, what is that to bee? In this correction of the Disciples error, obserue, first S. Iohns ingenuitie, who would not suffer a false report to be spread among the brethren though it were for his honour. Secondly, that it is not alway safe to follow the most in all things, one Iohn here is opposite to the rest of his company; one *Los* opposite to the rest of his Citie; one *Luther* opposite to the rest of his country; one *Noah* opposite to the whole world. Thirdly, wee may learne by this example to bee diligent and patient in reuoking all such things as haue been mistaken either in our words or writings. *Augustine* hath his retractations, * *Bellarmino* his recognitions, * *Baronius* his *Emendanda*, the Disciples here their *Errata*, *sic corrige*. This saying went among the brethren, &c. yet Iesus said not, *hee shall not die*, &c.

The Disciple whom Iesus loued] The word, by whom all things were made, loues all that he made. Yermen more then vnreasonable creatures, and his Saints more then other men, and his chosen Apostles more then other Saints, and Iohn more then other of his Apostles. He loued all his Disciples, as the Father hath loued mee, so haue I loued you: continue in my loue. Iohn 15.9. But his loue to Iohn, (as the Schoole speakes) was greater extensive, though not intensive: shewing more signes of familiarity to Iohn then to the rest of his company. For whereas Iohn the Baptist held himselfe not worthy to beare the shooes of Christ, and Mary thought herselfe blessed in annoynting the feet of Christ, and Thomas only desired to touch the side of Christ: our Apostle Iohn is said here to haue leaned on his breast at supper; as being best acquainted with the secrets of his Sauiour. For when Peter and all other his fellowes were silent, onely

m Iansen. concord. cap. 148
Idem Erasmus
& Moldan.
in loc. quippe
nulla similitudo
inter Ius &
Ius.
n Arctium.

* Parimpar.
o Annot. Tom.
9. fol. 863.
Tom. 10. fol.
939.
Tom. 11. fol.
723.
p Iohn 13.
q Wisd. 11. 22.
r Aug. 110.
in Ioan.

[Them. part. 1.
quæst. 10. art. 3.

t Mat. 3. 11.
u Iohn 12. 3.
x Iohn 20. 25.

y Iohn 13. 24.
vide Pet. ac
paul. fir. in loc.

z Apud Ioan.
Oforium. &
lūssūf. giron.
in loc.

a Coloss. 2. 3.

b Mar. 8. 10.

c Ephes. 3. 17.
d Ser. 18.

c 1 Cor. 12. 11.
f Dix. Con. 2.
in fest. Ioan.
Euang.

g Portan. &
Pes. de palade.
ubi supra.

h Ioan. Oforium
in loc.

i Joh. 10. 31.

k Meta. lib. 2.
cap. 1.

onely he durst aske, *Lord, which is he that betrayeth thee?* When the Eagle broodes (as ^a *Plutarch* reports) the chicke that comes of the egge lying nearest her heart is best beloued of her: and so *S. Iohn* leaning on that breast (in which are ^a hid all the treasures of wisdom and knowledge) is the beloued Disciple, so much honoured, that *Christ* his Sauour which had not in the world ^b whereon to rest his head; did notwithstanding ^c dwell in his heart by faith, and leane (saith ^d *Ambrose*) in his bosome. *Sinus in quo Christus requiescit, erat triplex; in Euangelista Ioanne fides, in patre diuinitas, in Maria matre uirginitas.*

It is said *Ephes. 4. 11.* that *Christ* ascending vp on high, gave some to bee Apostles, and some Prophets, and some Euangelists, and some Pastors and Doctors, ^e according to his will distributing to euery man a seuerall gift. ^f *Peter* was an Apostle, but not an Euangelist; *Marke* an Euangelist, but not an Apostle: *Matthew* both an Euangelist and Apostle, yet not a Prophet: *Augustine* a Doctor, but not a Martyr: *Lawrence* a Martyr, but not a Doctor. But behold the beloued Disciple was ^g all these: In his Epistles an Apostle, in his Apocalyps a Prophet, in his Gospell an Euangelist, in his faith a Confessor, in his preaching a Doctor, in his chastitie a Virgin, in his readinesse to suffer for the truth a very Martyr, yea the ^h protomartyr suffering for *Christ* vnder the crosse, when hee saw *Christ* suffer on the crosse; *amans quippe plus in amato quam in seipso patitur*: all which are so many reasons why wee should praise God in this holy Saint; but especially because the same Disciple is hee that testifieth of these things, and wrote these things. I say forthat hee penned this heavenly Gospell, ⁱ that wee might beleene that *Iesus Christ* is the sonne of God, and that in beleening, wee might haue life through his name. For as ^k *Aristotle* said, if *Timothens* had not been, we had not had so much sweet musicke: but if *Phrynis* (*Timothens* his master) had not been, we had not had *Timothens*. Euen so (beloued)

loued) if *S. Iohn* had not beene, wee might haue wanted happily such an Euangelicall harmonie : but if Iesus the master of *Iohn* had not beene gracious vnto the Church, it should not haue had such a *Iohn*.

It is an argument of *S. Iohns* ¹ humilitie, that hee tearmeth himselfe not a master in Israel, or a Doctor ; but a Disciple, and that fise times in this one Gospell, as cap. 13. 23. cap. 19. 26. cap. 20. 2. cap. 21. 7. & 20. ^m yet it winnes honour to his historie, for that *the beloued Disciple* penned it, euen *hee who leaned on his masters bosome* testifieth of these things. ⁿ Among all his honourable titles hee mentioneth in the first place that hee was *beloued of Iesus*, acknowledging it onely to be the fountaine from which all other his graces originally were deriued. For hee was not beloued of Iesus for that *hee leaned on his breast*, or for that *hee durst aske him any question*, or for that he was *the penman of this historie* : but on the contrarie, he therefore leaned on his masters bosome, and was acquainted with his secrets, and testifieth of these things, for that he was *the Disciple whom Iesus loued*. It is Christs grace, by which alone we are whatsoever we are, 1. Cor. 15. 20.

There are also many other things which Iesus did.] Eue-ry thing that Iesus did is not recorded in the Gospels historie, but only so much as is necessarie for vs to know, namely, *that wee might beleue that Iesus Christ is the sonne of God*, and that (in beleeuing) *wee might haue life through his name* : for so *S. Iohn* expounds himselfe, chap. 20. at the last verse. The Scripture then is written principally for this end, that wee might vnderstand the mysterie of our saluation, consisting in ^o two points especially. First, in beleeuing that Iesus is *the Christ*; that is, the Messias promised vnto the Fathers euer since the world began. Secondly, that this Messias albeit hee were the seed of *Dauid*, is not a meere Terence Iesus, but *the sonne of God* : and so being both God and man, he is our onely Mediator, through whose name we must be saued. The Gospell

1 Marloras.

m Cyril.

Ropers.

Maldanate

n Dix, 76

supra.

o Fide Caith.

Marloras.

Aret. in Ican.

20. 31.

p Pifator.

q See preface to
the reader be-
fore the tran-
slation of our
new English
Bible.

r Apocal. 22.2

r Ps. 119. 105.

t Ser. 139. de
Temp.

u Augustin.
epist. 3. lib. 1.

Gospell hath abundantly both affirmed and confirmed these points, and therefore we need not any further revelations of the spirit in the businesse of our saluation. Men talke much of the Philosophers stone, that it turneth copper into gold; of *Cornu-copia*, that it had all things necessarie for food in it; of *Panaces* the hearbe, that it was good for all diseases; of *Catholicon* the drug, that it is in head of all purges; of *Vulcans* armour, that it was an armour of prooffe against all thrusts and blowes, &c. ¶ Well, that which they did attribute vainly to these things for bodily good, we may with full measure ascribe iustly to the Scripture for spirituall. It is not an armour onely, but an whole armorie of weapons as well offensive as defensive, whereby we may saue our selues, and put the enemy to flight. It is not an hearbe, but a tree, or rather a complete paradise of trees of life, which bring forth fruit every moneth, and the fruit thereof is for meat, and the leaues for medicine. In a word, it is a panarie of wholesome food, against fenowed traditions; a physicians shop of preseruatiues, against poisoned heresies; a pandect of profitable lawes, against rebellious spirits; a treasure of most costly iewels, against beggerly rudiments. Euery thing indeed that Iesus did is not set downe, yet so much is written as is sufficient for our learning, so much as may serue for a 'lanterne to our feet, and a light vnto our paths, able to teach, improve, correct, instruct in righteousness, that the man of God may be perfect, shewly furnished vnto all good works. 2. Tim. 3. 16. I will end this obseruation in the words of *Augustine*: *Tanta facta sunt, quanta tunc fieri debuerunt: tanta scripta sunt, quanta nunc legi debuerunt.* " His salubriter, & praua corriguntur, & parua nutriuntur, & magna oblectantur ingenia. Nay (saith hee) the Scriptures are so fit and full, *Ut in eis quotidie proficerem, si eis solas ab incunite pueritia usque ad decrepitem senectutem maximo otio, summo studio, meliore ingenio conarer addiscere.*

The which if they should be written euery one, I suppose
that

that the world could not containe the bookes that should bee written } I finde three diuers constructions of this one verse. The first is *metaphoricall*, the second *hyperbolicall*, and the third *literall*. ^a *Augustine*, ¹ *Theophylact*, *Beda*, *Rupert* metaphorically, or metonymically; vnderstanding by the world, men of the world. *Mundus non capie, id est, non intelligit*, the world cannot comprehend, that is, apprehend the bookes that should be written. A very lanke conceit, for the world in this sense cannot vnderstand so much as one line of the Gospell; according to that of ² *Paul*, *The naturall man perceiveth not the things of the spirit of God*.

^a Other take these words as spoken *hyperbolically*, for the spirit of God (accommodating it selfe to the rudenesse of men) vseth elsewhere this kind of figure. Deut. 1.28. The Cities of the Canaanites are said to haue beene *walled up to heauen*, Exod. 3. 17. The land of the same Canaanites is tearmed a soyle *flowing with milke and honie*, Psal. 107. The men who goe downe into the sea in ships, and occupie their businesse in great waters, are so tossed in the deepe by the stormie winds and waues, as that *Danid* saith in the 26 vers. *They mount up to the heauen, and are carried downe againe to the depths*. And so S. Iohn in auowing the world could not containe, &c. doth intimate, that if all the things which Iesus did should bee written euery one, the number of the bookes *in folio* would be without number. As high walles, and huge waues are said to reach heauen: euen so these bookes hyperbolically to be greater then all the world.

^b Other construe this verse *literally*, Iesus is that eternall word in the beginning, by whom all things were made, Iohn 1. 3. and by whose mighty word all things are sustained. Heb. 1. 3. working from the foundation of the world hitherto. Iohn 5. 17. So that if euery thing which Iesus did as God, both afore the world, and in the world should be registred: all this huge vniverse (though it be Gods faire library) could not containe the bookes

x *Tract. 124.*
in *Joan.*
y *In loc.*

z *1 Cor. 2. 14.*

a *Euthym.*
Celsus.
Arct.
Piscator.

b *Isidor. Polus.*
lib. 2. epist. 99.
Diomys. Alex.
epist. prior aduers. Hares. Samosatren.
Earon. annal.
Tom. 1. ad au.
34. fol. 214.

bookes that should be written. And thus (as you see) the conclusion of this Gospell is answerable to the beginning, both intimating Christs incomprehensible diuinitie. Hee made the whole world at the first, and hee gouernes all things in the world euer sithens; and therefore most impossible that all his words, and works, and wonders should be recorded in bookes: albeit every plant were a pen, every drop of water inke, every foot of land paper, and every liuing creature a ready writer. The Disciple then who wrote these things (as *Horace* said of *Hommer*) hath so fitly disposed of his whole storie,

Primo ne medium, medio ne discrepet inum.

The Epistle, APOCAL. 14. 1.

I looked and loe, a Lambe stood on the mount Sion, &c.

Christ, a Lambe standing on mount Sion.

THis text is nothing else but a description of

The Church, in

quantitie, an hundredth fortie and foure thousand.

Faith in that her confession, is

Open, hauing his name and his fathers name written in their foreheads, & a voice like the sound of many waters, and great thunder.

Harmonicall, singing a new song of diuise parts, and yet all agreeing as the voice of harpers harping with their harps.

Good workes, in that her children

dren are not defiled with women, and in their mouthes is no guile, for they follow the Lambe whithersoever he goeth: and the reason of all is, because they were redeemed from the earth, and from men, that they might be the first fruits unto God and to the Lambe.

A Lambe stood on the mount Sion.] Christ the Sonne of God is the ^c Lambe of God, euen the Lambe ^d here mentioned, as it is apparant by his correlative *father*. For so the text, *having his name and his fathers*: a ^e Lambe in figure, and a Lambe in fact. In figure, for Christ Iesus is our Pascall Lambe, 1. Cor. 5. 7. slaine from the beginning of the world, Apocal. 13. 8. prefigured in the sacrifices of the Law, so well as now presented in the Sacraments of the Gospell. As one pithily, *Primus profuit quam fuit*: A Lambe indeed, so meeke as a Lambe, ^f *Like a Lambe dumbe before his shearer*. A Lambe, for that hee feedeth all his with his ^g flesh; and clotheth all his with his ^h white robe of ⁱ righteousness, whereby wee stand (as it is in our text) *without spot before the throne of God*. And this Lambe sits not idle, nor lieth asleepe: but *standeth*, alwaies in a ^k readinesse to protect his followers. *He that keepeth Israel, shall neither slumber nor sleepe*, Psalm. 121. 4. Hee standeth not as the beast in fickle sand or ^l sea; but *on mount Sion*, which cannot be remoued, Psal. 125. 1. In the midst of his inheritance the ^m Church, against which ⁿ hell gates shall not preuaile: For Sion is a type of Christs Kingdome, called often in ^o holy Scripture, *Ierusalem above*, ^p *prepared in the top of the mountaines, and exalted above the hills*. He stands on a mount, ^q higher then either earth or sea, from whence the two beasts his opposites arise So that he is willing to defend his followers, as *standing*; and able, for that he stands *on a mount*. and lest any should doubt of this, our Apostle saith, *I looked, and loe*. Two words of ^r attention, assuring vs hereby that the woman persecuted in the wilderness, that is, the Church afflicted in the world; shall at the last haue the victorie, though all the red Dragons on earth, and all

c John 1. 29.

d Rupers.

Bullinger.

Aretius.

c Ardens.

f Act. 8. 32.

g Job. 6. 54. 55

h Apoc. 7. 9.

i 2. Cor. 5. 21.

k Ardens.

Bullinger.

Aretius.

l Apoc. 13. 1.

m Nepier.

n Matt. 16. 18

o Galat. 4. 26.

p Esay. 2. 2.

q Marlorat.

r Aretius.

*c Apud Ioan.
Raulin. ser. 2.
in festo Ioan.
Euangelist.*

*c In Apos.
con. 61.*

*u Bullinger.
x Matt. 8. 11.*

*y Ardens.
Rupert.
Marlorat.*

z Arctius.

*a Luk. 10. 20.
Apocal. 3. 5.*

*b Luk. 12. 32.
c Matt. 7. 14.*

*d Drusius &
Brightmay in
loc.*

e Ardens.

f Marlorat.

al the blacke deuils in hel furiously rage together against the Lord, and against his anointed. And here giue mee leaue to remember an ^c obseruable note touching the writings of *S. Iohn*, how that in his Gospell he teacheth especially faith : in his Epistles, especially loue : in his Apocalyps, especially hope. This booke being (as reuerend ^c Bullinger censureth) *Euangelicissimus liber*, of all holy Scripture the fullest of consolation.

And with him an hundred fortie and foure thousand.] This affoord^u comfort, that the Lambe stands not alone, but hath on his side ^x many from East and West, as well Gentiles as Iewes, *having his fathers name written in their foreheads.* It is thought by ^y some that this number is mysticall, insinuating the perfection of God^e elect, because both the *duodenarius* number and *millenarius* are numbers of perfection. It is a ^z certaine number because *the Lord knoweth who are his*, 2. Tim. 2. 19. as hauing their ^a names written in his booke : yet a definite for an infinite (as almost all haue noted) in that the number of such as are with the Lambe is a multitude which no man is able to number, Apocalyps 7. 9. it is in it selfe a very great number, but in comparison of the company fauouring lies and following Antichrist, it is a ^b little flocke, a ^c few people *which are redeemed from the earth*, selected out of those innumerable troops of small and great, rich and poore, bond and free, whose names are not written in the booke of life of the Lambe, Apoc. 13. 8. 16,

Having his name and his fathers name written in their foreheads.] The vulgar Latine, *Arctas, Ardens*, and ^d other reade (as the translation of *Hen. 8.* and our Communion booke) *His name, and his fathers name* : the which is more significant then that in other copies, hauing only *his fathers name*. And the ^e meaning is, that they professe themselves openly to be Christians, acknowledging *aperte fronte*, that God is their father in his sonne Iesus, in their ^f deeds and doctrine appearing outwardly to the world, what they are inwardly to themselves, according

cording to that of *Paul*, *We beleene, and therefore speake.*
^h Faith in the soule breaking forth into ⁱ confession with
the mouth, is the note whereby the friends of Christ are
distinguished from the followers of Antichrist. He that
dependeth vpon Saints as much as vpon his Sauour,
and trusteth in the pardon of the Pope more then in the
merits of Christ, hath in his forehead the ^k marke of the
beast, and not the ^l seale of God. If Christ once dwell in
our hearts by faith, his name will instantly be written in
our forehead.

And I heard a voice from heauen.] The militant Church
on earth is called often in holy writ, ^m *heauen*, as being
the way to the kingdome of heauen, and as hauing her
ⁿ conuersation in heauen, and her affections set on things
^o aboue. This heauen hath a voice, ^p for the Church is
not mute, but vocall, openly professing her faith, and
praising God *before the seat, and the foure beasts, and the el-*
ders. Hauing a voice like the sound of many waters, and of
great thunder, and of harpers harping with their harpes.
^q Some by these three kindes of voices vnderstand three
degrees of the Churches progresse persecuted by the
Dragon in the wildernesse. First in the daies of *Athana-*
sius, Basile, Chrysostome, Ambrose, Hierome, Augustine, &c.
Her voice (say they, but how truly iudge yee) was indistinct
and confused. For albeit the learned writings of
these most accurate Doctors in their age made a great
noise in the world, like the sound of many waters, yet ma-
ny points of doctrine were not so well explicated vnto
the common people then, as afterwards they were. Se-
condly, in the daies of *Wickliffe* and *Husse*, and other *Bo-*
nargers, her voice resembled the voice of great thunder.
But now since her deliuerance from the wildernesse, and
her comming out of Babylon, her voice in the harmony
of confessions is like the consent of harpers harping with
their harpes.

^r Other say that the Scriptures voice speaking by the
Church, is like to waters, in that it refresheth all such as
hunger

^g 2. Cor. 4. 13.
^h Bullinger.
ⁱ Rom. 10. 9.

^k Apoc. 13. 16.
^l Apoc. 7. 2.

^m Mat. 23. 2.
See Gospell 20.
Sund. after
Trinit.
ⁿ Phil. 3. 20.
^o Coloss. 3. 2.
^p Bullinger.

^q Brightman.
in loc.

^r Rupert. *in loc.*

f Esay. 55. 1.

Mat. 5. 6.

t Bullinger.

Aretius.

Marlorat.

u Napiet.

x Ardens.

y Brightman.

z Rupert.

Napiet.

a Haggai 2. 8.

Luk 2. 25.

1. Pet 1. 10.

b Luk 2. 30.

c 1. Joh. 1. 1.

d Aretius apud

Bulling. com. 28.

in Apocal.

e Ardens.

f Aretius.

Bullinger

in loc.

hunger and ^c thirst after righteousness: and like to *great thunder*, in being ^t terrible to the wicked: and like to the *musicke of harpers*, in being delectable to the godly. The Preachers of the word are *vnto God the sweet sauour of Christ*, in them that are *saued*, and in them that *perish*: in the one the sauour of death vnto death, and to the other the sauour of life vnto life, 2. Cor. 2. 15. 16.

^u Other thinke that many waters are many nations, as in the 17. chapter of this booke, vers. 15. *The waters which thou sawest are people, and multitudes, and nations, and tongues.* And the great thunder is nothing else, but the thundring voices of zealous and holy Preachers. And the harpers harmonie doth intimate spirituall reioicing together in the Lord. The Church then hath a voice which is much, as being of many: yet musically, in that those many concord in the maine, like harpers harping with their harpes. It is ^x *Multa vox ex plallenim multitudine, sed delectabilis ex consonantie suauitate.*

And they sung as it were a new song.] In regard of the matter a new song: y it was Adams old song before his fall, to praise God for his creation in holiness and righteousness; but wee sing a new song to the Lord for our redemption and regeneration, whereby Gods image lost by sinne is restored in vs againe. Or in regard of the manner, a new song: z for whereas the Iewes in the old Testament ^a expecting the consolation of Israel, sung praises vnto God for that their Messias & Sauour should come: Christians in the new Testament magnifie the Lord for that Christ is come: *Blessed bee the Lord God of Israel, for he hath visited and redeemed his people*; for that their ^b eyes haue seene his saluation, and their ^c hands haue handled the word of life. Or in regard of the men, a new song, ^d being sung by such as haue put off the old man, and are new creatures in Christ, 2. Cor. 5. 17. a new song ^e for that it makes the partie who sings it a new man. Or a new song, ^f in that it seemeth vnto the world new; for Christ crucified the chiefe subiect of their new song.

song seemeth vnto the worldly wise meere foolishnesse, as it followeth in our text. *No man could learne the song, but the hundred fortie foure thousand which were redeemed from the earth.* As our Popish aduersaries hauing the ^h beasts marke both in their forehead, and in their right hand, impudently call our most ancient and apostolike faith a new Gospell, and our diuines ⁱ *Euangelij quinti professores.* But as learned *Scaliger* answered them acutely, *Nos nonatores non sumus, sed vos estis veteratores:* A Monke devoted to his superstitious order, and trusting in his owne merits is neuer able to learne how faith only iustifieth. A carnall man addicted onely to naturall reason, is not able to discern the things of God. A lew relying altogether vpon his Circumcision, is not able to sing another note. No maruell then if the song of Sion seemes new to them all.

These are they which were not defiled with women] ¹ This clause makes not any thing against honourable marriage, for how can that be truly called a defiling, when as the bed is vndefiled. *Hebr. 13. 4.* and therefore ^m *Paphnutius* openly pronounced in the Councell of Nice, *Castitatem esse cum uxore propria concubitum:* And ⁿ *Chrysostome* (though a great admirour of Virginitie) saith also *primus gradus castitatis, est sincera virginitas: secundus, fidele coniugium.* And so married couples are virgins as well as single persons, and ordinarily more chaste in hauing Gods appointed remedie for ^p auoyding fornication. Before the Law the Patriarkes had wiues: vnder the Law the Priests had wiues: after the Law, to wit, in the daies of the Gospell (as ^q *Ambrose* peremptorily writes) all the twelue Apostles (except Saint *Iohn*) had wiues. And it was euer thought commendable for the Preachers of the word to marrie at their owne discretion, as they did iudge the same to serue better vnto godlinesse, vntill Pope *Nicholas* the first, ^t *Hildebrand* alias *Hel-brand* and *Innocentius* the third forbad Priests marriage. Wherupon a ^u witty fellow made this od old rime:

g I Cor. 1. 23.

h Apoc. 13. 16.

i *Inuicimus.*

k *Respons. ad Serar.*

l *Aretas.*

m *Hist. Tripart. lib. 2. cap. 14.*

n *Hom. de inuent. crucis.*

o Dr *Fulk.* in *lor.*

p I Cor. 7. 2.

q In 2 Cor. 11.

r *Balem in vita Nic. 1.*

s *Idem in vita Greg. 7.*

t *Apud Balem in vita Innocent. 3.*

*Prisciani regula penitus cassatur,
Sacerdos per hic & hac olim declinatur :
Sed per hic solummodo nunc articulatur,
Cum per nostrum presulem hac amoveatur.
Non est Innocentius, imò nocens verè
Qui quod factò docuit, verbo vult delere :
Et quod olim iuuenis voluit habere,
Modo vetus pontifex studet prohibere.*

What kind of Virgins Popes and popish Priests have been, you may read enough, Epistle 1. Sunday in Lent. Happily more then enough in *Baleus* his Treatise concerning English votaries. A profession of virginitie without true chastitie, is no better then an apple growing in the lake of Sodome. "Novum est prorsus religionis genus, h-cita non faciunt, & illicita committunt, temperant à concubitu, (quamvis nec hoc faciunt nisi à licito) & non temperant à rapina. If the notation (*papa quasi popa*) be goodd : and the rule true * *Venter rorans* mero facile desumat in libidinem: I would not wish many Popes to boast of their puritie.

Paphia dicta Venus, Veneris proles quoque Papæ est.

Well, y such as follow the Lambe, are neither defiled carnally with women (*for they possesse their vessels in holinesse and honour*) nor yet spiritually with idols. In which respect the Church is called a pure virgin, for that shee runs not a^b whoring with her owne inuentions, committing^c fornication with other louers : but is prepared for one husband onely which is Christ. ^d In this sense to worship idols, and to serue strange Gods, is to be defiled with women, as our Apostle doth insinuate in the 17. chapter of this booke, vers. 4. And therefore the Papists (albeit vnmarried) depending vpon many Saints, are not so good virgins as married Protestants wholly trusting in one Sauiour, and following him whither soeuer he goeth, obeying his will, and in their best endeauours euer ready to keepe the words of his Law, neuer forsaking him or his in want, in prison, in sicknesse, in death.

And

u *Saluianus lib.
5. de prouiden-
tia Dei.*

x *Hieron.*

y *Napier.
z 1 Thess. 4.4.*

a 2 Cor. 11.2.
b *Psal. 116.38.*
c *Ezech. 16.36.*
d *Rupert.
Bullinger.
Marlorat.*

And this he will acknowledge at the last day ; saying to them openly, *Come yee blessed of my Father, inherit ye the kingdomes prepared for you, for yee haue followed me whithersoever I went. I was an hungred, and ye gaue me meat : I thirsted, and ye gaue me drinke : I was a stranger, and yee lodged me : I was naked, and ye clothed me : sicke, and ye visited me : in prison, and ye came vnto me : whithersoever I went I had your companie.*

In their mounthes was found no guile.] As they were chaste in minde, ^e keeping themselves from idols ; and chaste in bodie, ^e not defiled with women : so likewise chaste in ^e tongue ; for they did not ^e adulterate the word, or professe the faith in ^a hypocrisie ; but hauing their ⁱ mouth in their heart, they ^k spake because they beleueed, embracing the Gospell in simplicitie, being also studious of truth in their carriage toward men ; *Living without dissimulation,* Rom. 12.9. *Casting off lying,* Ephes. 4.25. *and all guile,* 1.Pet. 2.1. *Iust in their promise, not disappointing a neighbour though it were to their owne hinderance,* Psalm. 15.5. Before men in respect of any scandalous offences or open crimes ¹ vnblameable, saying with the Lambe whom they follow, ^m *which of you can rebuke me of sinne ?* Indeed their secret faults onely knowne to God are many, while they be clogged with flesh and bloud, *who can tell how oft he offendeth ?* and yet in the world to come they shall appeare *without spot before the throne of God,* as hauing all their spots couered with long white robes of the Lambe, yea ^a cleansed and made no spots by the blood of the Lambe, *redeemed from earth and from men, to be the first fruits vnto God.*

The blessed Innocents on this day murdered by cruel Herod, were witnesses to the Lambe, *non loquendo, sed moriendo,* (saith ^o *Augustine*) not by speaking, but by suffering for Christ, and so both *his name and his Fathers name were written in their foreheads, and their voice was like the sound of many waters, and as the voice of great thunder,* as it is in the Gospell allotted for this Festiuall, In

c 1. Joh. 5.31.

f Ardens.

g 2.Cor.4.2.

adulterantes

verbum, vii

vulgar. Latin.

h Marlorat.

i Eccles.31.26.

k Psal. 116.10

l Luk. 1.6.

m Ioh. 8.46.

See Gospell 5.

Sund. in Lent.

n 1. Iohn 1.7.

o Ser. 11. de

sanctis.

p Psal. 116. 13.

q August. vbi
supra.r Illephon gi-
raux. con. 1. in
fest. S. Innocent.[Psal 8. 2.
Mat. 21. 16.

t Mat. 19. 14.

u Oserius con
in fest. Inno-
cent.x Vide didac.
de Tenguas.
con. de fuga
Christi.y Giron. vbi
sup.

z Psal 84. 6.

a Prudentius
hym. in Epiph.

Rama was there a voice heard, lamentation, weeping, and great mourning : and their crying was a song, a dolefull dittie to their parents eare, Rachel weeping for her children, and would not be comforted, &c. yet p precious in Gods eie, so sweet as the voice of harpers harping with their harpes. And this their sighing was a new singing, because they were q Primitia martyrum, euen the first fruits of martyrs vnto God. And they followed the Lambe whither soeuer he went : the Lambe was white and ruddie, Cant. 5. 10. that is (as Rupertus vpon the place) candidum sanctitate, rubicundus passionibus : * So they were white in their innocencie being virgins in their chastitie, without any guile in their mouth, or guilt in their life ; but in respect of their blood shed for the Lambe, ruddie. So that (as Dauid sings in the Psalme) out of the mouthes of very babes and sucklings he hath made perfect his praise. Christ assuredly got great praise by that hymne which Angels sung, Glorie be to God on high, and great praise by S. Stephen his protomartyr, and by S. Iohn the Disciple whom hee loued, as you haue heard in their feuerall holy daies : but his praise was made perfect by the mouthes of babes and Innocents, of whom he saith in the Gospell, * Suffer the little children, and forbid them not to come to mee, for of such is the kingdome of heauen. O blessed babes, * who came to the wished haue without any tempest, * enioying the comforts of another life, before y e knew the miseries of this life : y Qui prius in capitis coronas, quam capillos accepistis, hauing your heads crowned with happiness, before they were couered with haire. Herod could neuer haue pleased you so much in his kindnes, as hee did in his crueltie ; for where his impietie did abound, there Christs pitie did superabound, translating you from your earthly mothers armes in this valley of teares, vnto your heauenly fathers bosome in his kingdome of glorie.

a Saluete flores martyrum,
Quos lucis ipso in lumine

Christi

*Christi insecutor sustulit,
Sen turba nascentes rosas.
Vos prima Christi victima,
Grex immolatorum tener,
Aram ante cuius simplices
Palma & coronis luastis.*

The Gospell. MATTH. 2. 13.

*The Angell of the Lord appeared to Ioseph in a sleepe,
saying, arise, and take the childe and his mother,
and flee into Egypt, &c.*

THe Priests in the law were cōmanded that the^b fire should euer burne vpon the Altar, & neuer goe out. And^c so that the fire of our deuotion (at this holy time) kindled vpon the altar of our heart might not be quenched by the water (which vsually the cold serpent casteth out of his mouth, Apoc. 12. 15.) The Church adioyneth vnto the celebratiō of Christs birth, other three festiuals in one weeke. Wherein her meaning is not to withdraw our loue from the Creator to the creature (for all the twelue daies are called *Christmas*, dedicated onely to Christs honour) but that wee might hereby praise this our Iesus vncessantly both in himselfe and in his Saints. And thereason (as^d some coniecture) why *S. Steuen*, and *S. Iohn*, and the blessed *Innocents* are named aboue the rest, is happily to shew that Christ came into the world to saue all sorts of men, of whatsoeuer degree. The Chivaldrie represented by *S. Steuen*, a resolute Knight and Warriour in the Lords battell: the Clergie represented by *S. Iohn*, stiled *the Diuine*: the Commonaltie or Infanterie represented by the sillie children *Herod* slew; or intimating that Christ was borne for men of euery seuerall age, for men of perfect strength, as *Steuen*: for old men on their crouches, as *S. Iohn*: for Infants in their cradles.

^b *Leuit. 6. 13.*

^c *Ferus ser. 1.
de S. Ioan.
Euang.*

^d *Ioan. Rinlin.
ser. 2. de beatis
Innocent.*

^e *Who lived af-*

ter Christi passi-
on 68 yeeres, as
Hieron. in eius
vita, being at
his death, 106
yeeres old. Ba-
ron. annal. Tom.
1. ad an. 99.
fol. 749.
f Pet. de palude
ser de Innocent.
Idem Ferrus
vbi supra.
k Bernard ser.
de Innocent.
Idem Giron.
Jansen. & alij
in loc.

l Ludolphus de
vita Christi.
part. 1. cap. 13.

m Ardens.
Anselm. in loc.
n Piscator.

o Ex Philone
Baron. annal.
Tom. 1. ad an. 1.
fol. 60.
p Macrobius
saturnal. lib. 2.
cap. 4.

dles, as the blessed *Innocents*. Or it may bee that these
Saints are mentioned at *Christmas* rather then other,
because Christ saith in the Gospell, *If any man will follow
me, let him forsake himselfe, and take up his crosse*. Mat. 16.
24. *The servant is not greater then his Master; if they have
persecuted me, they will persecute you also*, Ioh. 15. 20. Now
there bee *k* three kinds of suffering or martyrdom in
Christ's cause. The first, *Voluntatis & operis*, in will and
in act, as that of *S. Stephen*. The second, *Voluntatis sed
non operis*, in will but not in act, as that of *S. Iohn*. The
third, *Operis sed non voluntatis*, in act but not in will, as
on this day the death of the *Bethlemitish Innocents*.
And for as much as *S. Stephens* martyrdom comes neereſt
vnto the sufferings of Christ, his festiual is next to Christ's
in the first place, *S. Iohns* in the second, the blessed *Inno-
cents* in the third. And so Christ (as it is Cant. 5. 10.) is
white and ruddie, the chiefest among ten thousand.
1. *Candidus in Ioanne, rubicundus in Stephano, electus ex
millibus in Innocentibus*. In the Gospell allotted for this
day,

1. Christ's humanitie, for that hee was
a child, and did *m* flee.

Two points are
more principally
remarkable :

2. Herods in-
humanitie
murdering

*Tis mildest, loweſt, de-
st*
" Innocēt babes who
neither would nor
could hurt him.

*Matrus, All the children
that were in Bethlehem, and in all the coasts thereof, from
two yeeres old and vnder, according to the time which hee had
diligently knowne of the Wisemen. All in every place nere
the place where Christ was borne, not sparing his owne
child, flesh of his flesh, and bone of his bone; which
occasioned Augustus Caesar tauntingly to say, Melius
est esse Herodis porcum quam puerum, It is better to bee
Herods sow then his sonne.*

The Angell of the Lord appeared vnto Ioseph in a sleepe
Hence

Hence wee may learne what a tender care God hath ouer his children in their greatest affliction, ⁊ his Angell carrieth round about them that feare him, and deliuereth them; and therefore let vs ⁊ cast all our care vpon him, for hee careth for vs: ⁊ as a father pitieth his owne children; euen so the Lord is mercifull to them who feare him. It may be said of our heavenly Father, as the Poet of an earthly parent,

Omnis in Ascanio charissat cura parentis.

Take the child and his mother } He who was in the beginning that eternall word and ⁊ euerglasting Father, about this time for our sake came downe from heauen, and became an infant and a childe. *Nobis puer natus*, Esay 9. 6. *Vnto vs a childe is borne, and vnto vs a sonne is giuen:* a childe, not in meeknesse only (for so the greatest man ought to be as a little childe, 1 Cor. 14. 20. *Conuer-ning maiestiesse bee children, and I except yee become as little children, yee shall not enter into the kingdome of heauen*) but a childe in weaknesse also, ⁊ wrapped in swaddling clothes, and laid in a cratch. It is not said take thy childe and thy wife: but *the childe and his mother*: ⁊ hereby signifying, that *Ioseph* was not the naturall, but onely the nursing father of Iesus. It is true that this Angell appearing to *Ioseph* at another time before *Marie* was deliuered of her childe, said vnto him expressly (for auoyding suspicion of incontinencie) *⁊ feare not to take Mary for thy wife*; but after the birth of Christ (as the Doctours obserue) to shew that hee was borne of a Virgine, *Maries* stile is *the mother of Iesus*, not the wife of *Ioseph*. Againe, it is not take the mother and her childe, but *the childe and his mother*: *⁊ insinuating* that his greatest care should be to provide for the babe, both in respect of danger (for *Herod* sought to destroy him) and in respect of dutie, because the child is greater then his mother, as being her *⁊ Sauour* so well as her sonne.

And flee into Egypt } Christs hard entertainment at his first comming into the world, shewes that his kingdome

q Luther, Col-
man, Beaur-
ma.

r Psalm. 3. 47.

s 1 Pet. 5. 7.

t Psalm. 55. 23.

u Virgil.

x Esay 9. 6.

y Mat. 18. 3.

z Luk. 2. 7.

a Hieron. in loc.

See Gospell,

dom. 1. post

epiphan.

b Mat. 1. 20.

c Hilarius,

Theophylact.

Laufen.

d Chrysost.

e Luke 1. 47.

f. *Iohn* 8. 36.
g. *Ser. infir.*
4. *hebd.*

h. *Mat.* 10. 23.

i. *Ardens.*
Anselm.

k. *Musculus.*

l. *Iohn* 17. 4.

m. *Beauxamis*

n. *Arcius.*

Maldonat.

o. *Jansen.*

p. *Anselm.*

q. *Ephes.* 2. 12.

r. *Theophylact.*
in loc.

s. *Chrysost.*

t. *Exod.* 4. 12.

u. *Ruperr.*

dome was not of ^f this world: hee had (as *Bernard* sweetly) while hee liued *passiuam actionem*, and when hee died *actiuam passionem*. It is obserued by *S. Luke*, *Acts* 1. 1. that *Christ* alway first did and then taught, hee that would haue vs to ^h flee from Citieto Citie, fleeth himselfe from Country to Country: before hee grants the patent, hee gives the ⁱ patencie, fleeing, and that in the night ^k warily; or hee did flee now for that his houre was not yet come, hee had not as yet ^l done the worke, and the will of his Farber, for which hee came into the world, ^m *Christus enim totam causam nostra salutis occiderat, si se parvulum permisisset occidi.* But whether doth hee flee? into *Egypt*: as being out of *Herods* ⁿ iurisdiction; or into *Egypt*, to ^o signifie that Gods kingdom should bee translated from the Iewes vnto the Gentiles: and so *Ioseph* in carrying *Iesus* and his mother into *Egypt*, ^p represents liuely the blessed Apostles and Preachers, in conueying the Gospell vnto nations in time past, ^q *aliens from the Common-wealth of Israel, and strangers from the covenants of promise, without Christ, and so without God in the world.* O the deepnesse of the riches of Gods mercy! *Babylon* and *Egypt* whilome were ^r *malorum officina*, the very shops of all villanie: but now behold the Wisemen come from the one, and *Christ* here fleeth into the other. ^s *Ue populus qui ante fuerat persecutor populi primogeniti fieret custos filij unigeniti:* but what need wee such a quere, seeing heauens messenger in the text hath vttered a quare, namely, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, out of *Egypt* haue I called my Sonne. How that word, *Numb.* 23. 22. or *Hosea* 11. 1. originally spoken of *Israel* his ^t adopted sonne, is well applied vpon this occasion vnto *Christ* his naturall sonne; See *Ruperr.*, *Ribera*, *Caluin* in *Hosea* 11. 1. *Iansen.* *Concord.* cap 11. *Beauxamis* *harmon.* *Tow.* 1. fol. 73. *Caietan.* *Arboreus.* *Maldonat.* *in loc.*

^u *Myssically*] God calleth his children out of the worlds

worlds Egypt, deliuering vs from the power of ^a darknesse, and calling vs into maruellous light, 1. Pet 2. 9 y or out of Egypt, for that his children grow best in grace when they be taught in the schoole of affliction: or (as *Rupert* obserues) it may be that Hierusalem is called here, as it is ^z elsewhere, *Egypt spiritually*, for that her Prince and people were so cruell as Egypt, in seeking to destroy the childe Iesus.

Then Herod when hee saw that hee was mocked of the Wisemen.] It is vsuall with God to ^a take the wylie in their owne craftinesse; and therefore seeing *Herod* mocked the Wisemen, it pleased the Lord to direct the Wisemen in such a course, that they likewise mocked *Herod*. The craftie Fox deluded the Wisemen in telling them he would (if after their diligent search hee should vnderstand where he was) ^b adore the babe; for his intent was ^c *seuire, non seuire*, to woorie, not to worship, that innocent Lambe. And the Wisemen deluded *Herod* in returning to their Country not by Hierusalem as they went, but another way. *Then Herod seeing hee was mocked of the Wisemen, was exceedingly wroth, and sent forth men of warre, &c.* ^d for when once tyrants cannot preuaile with craft, they come to crueltie: when Politicians Rhetoricke failes, Carters Logicke must doe the feat.

^e Great bodies are discerned easily with a little light, but small things are not found in the darke without a great light. God the Father in the Creation of the world is so glorious and so great, that the little light of nature sheweth his handie worke, Psalm. 19. 1. but God the Sonne in our Redemption is so little, that we need a great starre to direct vs vnto the babe Iesus lying in a manger, a large measure of faith and grace to finde the great God made a little childe. No maruell then if *Herod* could not finde, seeing he did seeke not in ^f faith, as hoping to be saued by Christ; but in furie, meaning to destroy Christ. And the reason heereof is rendred in this

x Colos. 1. 13.

y Maldonat.

z Apoc. 11. 8.

a Iob 5. 13.

b Math. 2. 8.

c *Kaulin. ser. 3.*

d E. Innocent.

d Culman.

e Ican. *Ofirini.*

f *Deus enim non crudelitate sed credulitate querendus. Euseb. Emis. Rom. 1 de Epiphania.*

this present Chapter at the 3. verse, *When Herod heard of Christs birth at Bethlehem, hee was troubled, and all Hierusalem with him, as fearing that this babe being lineally descended from the seed of King David, should in time, challenging the Scepter of Iudea, thrust him out of his kingdome.*

g Prudentius
hym. in epiphan.

Et Successor instat, pellimur,
Satelles i, ferrum rape,
Perfunde Cunas sanguine.
Mas omnis infans occidat,
Scrutare nutricum sinus,
Interq, materna vbera
Ensem cruentet pugio.

h Musculus.
i Heb. 1.8.

O foolish Herod, wilt thou not suffer the King of heauen and earth, and the whole world, to reigne in Iurie? wilt thou be so barbarous, as fearing thy successeur, to kill thy Sauour? Well maiest thou ^h scoke; but thou shalt not see the destruction of his Kingdome: ⁱ for his Scepter is a right Scepter, and his Throne is for ever and ener. Well maiest thou destroy the bodies of poore children, but their liues are ^k hid with the babe Iesus in God: and so thy mischief shall turne to mercie. ^l Quas Rex impius eximit mundo, Christus inserit Calo: for they died for him who was to die for them, and so death had no conquest ouer them: ^m Morimur propter Christum, qui sua morte facit vt ipsi nulla morte teneri possint.

k Coloss. 3.3.
l Leo ser. 1. in
epiphan.

m Luther post.
in loc.

n Raulin, Oso-
rius, Giron. in
loc. & Leo ser. 6
de epiphan.
o Apoc. 12.4.
p Gen. 3.15.

Herodⁿ represents the deuill, who ^o stands before the woman in the wildernesse great with childe, readie to deuoure her babe. Hee knew that the ^p seed which should breake his head, was to be borne of the Iewes; and therefore caused Pharaos to murther all the Hebrew males, Exod. 1. and stirred vp Haman to destroy the whole Nation of the Iewes, Ester 3. and Athalia to kill all the sonnes of David, 2. Kings 11. and here so soone as the noise was of Christs birth, hee did cut the throats of all the children in Bethlehem, and in all the coasts

coasts thereof from two yeeres old and under. Myssically, Satan as soone as he seeth in a man any good motion, he stands (as Herod here) ready to kill it although it be neuer so little a babe.

[In Rama was there a voice heard] That is, ⁹ in excels^o, for the voice of bloud is loud, and ¹ crieth euen from earth vnto heauen: euery murther is sacriledge, for that our bodies are the temples of the holy Ghost. 1. Cor. 6. 19. Herod then at once committed many foule sacriledges, in slaying so many both in towne and countrey, who were so great innocents, in being so little children, that as ¹ Prudentius excellently,

Locum minutis artibus

Vix interemptor inuenit

Quo plaga descendat patens,

Inguoque maior pugio est.

This barbarous outrage caused lamentation, weeping, and mourning: ² that is, lamentation of the mothers, weeping of the children, and such a mourning on all sides, as that the cry penetrating the clouds, and knocking at heauens gate did ^u enter into the eares of the Lord of hostes.

^x *Horrendis grauius Caelum pulsasse querelis.*

^q Hieron.
Musculus.
Jansen.
^r Gen. 4. 10.

^f Hym. in
epiphani.

^t Chrysofi.

^u Iames 5. 4.

^x Innocent.

The Epistle: Ro m. 4. 8.

Blessed is the man to whom the Lord will not impute sinne, &c.

Ov^r Apostle ^y confirms in this Chapter that doctrine which hee deliuered in the former, namely, that a man is not iustified by the workes of the Law, but freely by grace thorough faith: and this he prooues in our text by two reasons especially,

1. From ² Davids testimonie, *blessed is the man, &c.*
2. From Abrahams example, *Wee say that faith*

^y Melanct.
Tileman.
Pisator in loc.

^z Psalm. 32. 1.

was imputed unto Abraham for righteousness, &c.

Now Paul mentioneth Abraham and David in this controuersie, ^a because their workes were most glorious among the Iewes, in so much as they called Abraham ^b father, and David is stiled a man ^c according to Gods owne heart. The paterne then of Abraham accounted righteous before God by faith, and the precept of David, affirming that our blessednesse consists in the remission of our sinnes, and not in the perfection of our vertues; are both exceeding fit, and well accommodated vnto the present purpose.

Blessed is the man] By blessed in the Psalme, Paul vnderstands heere iustified: ^d for iustification is blessednesse begun, glorification blessednesse perfected. In this life blessednesse is but begun; and therefore David saith in the cited Psalme, *For this shall euery one that is godly make his prayer vnto thee in a time when thou mayest bee found.* And Christ inioyneth vs daily to pray, *forgiue vs our trespasses*: in the world to come blessednesse is consummated, for when we shall haue no more sinne, then we shall haue no more sorrow.

Whose vnrightheousnesse is forgiven] Some ^e distinguish thus; iniquities are forgiven in Baptisme, covered in repentance, not imputed in martyrdom. ^f Other thus, *aioulai*, are transgressions against the word written, according to that, 1 Iohn 3. 4. and so the Iewes hauing Gods Law did offend: *aiaptiai*, are trespasses against the rules of nature, not ingrauen in stone, nor written with inke; but imprinted in the conscience: and so the ^g Gentiles hauing not the law were sinners. ^h Other thus, originall iniquities are forgiven in Baptisme *quoad Culpa*, and actuell transgressions are covered in loue, *quoad penam*: or *iniquitates*, are faults of infidelitie, called in holy Scripture sinne *Catechomen*, Iohn 16. 8. *He will reprove the world of sinne*, that is, as Christ expounds himselfe of vnbeliefe, *peccata*, are faults in manners. ⁱ as other, our sins are forgiven, in respect of the wrong done

a Pareus, Palli-
can, Gryneus
apud Doctores
Willet in loc.
b Iohn 8. 53.
c Act. 13. 22.

d Martyr. in
loc.

e Apud Primas.
& Occumen in
loc. idem
Hieron & Ge-
nebrardus re-
citant in Psal.
31.
f Anselm.
in loc.
g Rom. 3. 14.
h Gortan in loc.

i Caietan in loc.

done to God, and covered in respect of the shame due to vs; ^k *ut sic uolentur, ne in iudicio reuelentur*. For in sinne three things are to be considered especially:

1. An iniurie done to God, and that is *forgiven*.

2. An inordinate act, the which once being done, cannot be vndone, but is a blot or *staine* whereby the soule is defiled, and that is said here to be *covered*, and elsewhere to be ^m washed away.

3. The guilt of eternall death, and that is *not imputed*.

Whosoever then is in Christ, hath all his sinne and every thing in all his sinne *forgiven*, *covered*, *not imputed*: for these three signifie the ⁿ same, because that which is *covered*, is not seene; and that which is not seene, is *not imputed*; and that which is not imputed, is *forgiven*. All his sin is put out of Gods remembrance, cast as it were behinde his ^p backe, so covered with Christs grace, so buried in Christs graue, that not so much as the print of one little fault appears in the words of ^q *Augustine*; *Sit exiit peccata Demi, noluit aduertere: si noluit aduertere, noluit animaduertere: si noluit animaduertere, noluit punire, noluit agnoscere, maluit ignoscere*: so that the saying of the Prophet (*Blessed is the man whose unrighteousnesse is forgiven, and whose sinne is covered*) containeth a ^r definition of iustification. It is Gods free pardon in remitting our iniquities; ^t for the Publican is said expressly to be *iustified*, in that God was mercifull to him a sinner, Luke 18.13.14.

^u This makes against *Osianders* deified righteoufnesse, as also the Popish inherent iustice; for God is our ^v righteoufnesse, and Christ our holinesse, 1. Cor. 1.30. Being iustified ^w freely by grace, through ^x faith in him who iustifieth the vngodly. ^y *Imputat Deus homini iustitiam ut compatiens, ut dispensans, ut beneuolens: Dimissio est enim ad compassionem, obseclio ad dispensationem, non imputare ad beneuolentiam pertinet*. See Epistle 25. Sund. after Trinitie.

Whereas it is objected that the blessed man is iustified

^k *Hieron. in Psal. 31.*
^l *Aquin. in loc.*

^m 1. *Joh. 1.17.*

ⁿ *Ambros. & Lombar. in loc.*

^o *Jer. 31.34.*

^p *Esa. 38.17.*

^q *In Psal. 31.*

^r *Melanct.*

^s *Marlerat. & Piscator. in loc.*

^t *Tilman. & Melanct. in loc.*
^u *Psal. 4.1.*

^x *Rom. 3.24.*

^y *Rom. 4.5.*

^z *Occumoon, in loc.*

a *Phi* supra.
Idem Martyr.
in loc.

b 2. Cor. 12. 10.

c Hieron. *epist.*
ad Ctesiphon.

d *Psal.* 1. 1.

e *Psal.* 41. 1.

f *Psal.* 119. 1.

g Melanct.

Caluin.

Martyr.

h *Rom.* 14. 23.

i Hom. of good
works, part. 1.

k In *Pf.* 83. &

Lombard. 2.

San. *disinfect.* 41

ed by workes in part, because in his spirit there is no guile, as the text runnes in *David*, howsoever omitted here by *Paul*; ^a *Augustine* answereth aply, that the blessed man hath in his heart no guile, for that he doth not dissemble his sinne, but humbly confesse his fautes. *I said I will acknowledge my finnes unto the Lord, and so thou forganest the wickednesse of my finnes.* Every Christian may say with our ^b *Apostle*, *When I am weak, then am I strong.* And God also saith vnto such as feeble their infirmities, as hee did vnto *Paul*, *My grace is sufficient for thee, for my power is made perfect through weaknesse,* 2. Cor. 12. 9. And therefore the true penitent bragges not of his vertues as the Pharise, but of his infirmities as *Paul*, acknowledging ingeniously that his happinesse consists in the remission of his finnes. ^c *Hec omnibus sola perfectio, si se nouerim imperfectos.* And whereas some further obiekt how *David* saith elsewhere, ^d *Blessed is the man that hath not walked in the counsell of the ungodly, &c.* And blessed is he that ^e *considereth the poore, &c.* And blessed are they that are ^f *undefiled, &c.* ^g Our Diuines answer, that those places and the like presuppose faith alwaies, according to that Apostolicall axiome, ^h *Whatsoever is not of faith is sinne.* Faith is the ⁱ nest of good workes: albeit our birds be neuer so faire, yet they will bee lost, except they bee brought forth in true beleefe. *The sparrow hath found her an house, and the swallow a nest where she may lay her young, euen thine Altar, O Lord, &c.* Psalm. 84. 3. Such as are faithfull, hauing their vnrightheousnesse forgiven, and their sinne covered; are blessed men, and all their workes as being laid vpon Christs Altar, are most acceptable to God. But saith ^k *Augustine*, Heretickes and Infidels in doing glorious acts and honourable deeds, haue not whereto lay their young; and therefore they must of necessitie come to nought, as the Fathers of our Common Law speake, *Moritur actio cum persona*, their actions are damnable with their persons. See Gospell on all Saints day.

Came this blessednesse then vpon the Circumcision? It is fit in vrging *Abrahams* example, to reconcile *S. Iames*, affirming in his Epistle, cap. 2. ver. 21. that *Abraham* was iustified through workes: and *S. Paul* auowing heere that faith was reckoned to *Abraham* for righteousness. Our Diuines answer, that *S. Paul* speaks of the causes of his iustifying before God: but *S. Iames* of the signes of his iustifying before men. *S. Paul* of *Abrahams* iustification, *ex priori*: *S. Iames* of *Abrahams* iustification, *ex posteriori*. *S. Paul* of the iustifying of *Abrahams* person: Saint *Iames* of the iustifying of a particular act in offering *Isaac* his sonne.

Now *Paul* proues *Abraham* to be iustified by faith, *ex ordine causarum*, in the 9. 10. 11. 12. verses. And then *ex causa premissoria*, in the 13. 14. The cause preceeds, or at the least is alway conioined with his effect; but *Abraham* was iustified when he was yet uncircumcised, Ergo, Circumcision was not the meritorious cause of his iustification. *Abraham* (as *Melancthon* obserues out of the Scriptures euidence) was called out of *Haran*, and iustified when he was seuentie five yeeres old, Gen. 12. 4. But circumcised in the ninetie ninth yeere of his age, Genesis 17. 24. *Abraham* then was iustified 24. yeere before Circumcision was instituted, and (as our Apostle sheweth elsewhere) foure hundred and thirtie yeeres before the Law was giuen: Ergo, father *Abraham* had the pardon of his sinne not by Circumcision, or any other worke of the Law; but only by faith, apprehending and applying Gods holy promise concerning the blessed seed. See Epistle 13. Sunday after Trinitie.

Wherefore then serued Circumcision? It was vnto him a signe and a seale of the righteousness of faith, verse 11.

Signum

I Calvin.
Beza
Marlorat. in 2.
Iacob.

m Aretius in
2. Iacob.
n Gryneus apud D. Willes
in loc.

o Melanct.
Martyr.
Aret.

p Galat. 3. 17.

¶ *Reverius.*
Idem scilicet Lombard, in loc. &
Heming, ser. de
Circum. Dim.
¶ *Thomas part.*
3. quest. 70.
art. 3.

¶ *Chrysost.*
Theophylact.
¶ *Aquin.*

¶ *Gorran, Lombard, Aquin.*

¶ *Calvin, Beza, Piscator.*

¶ *Signum;*

A Scale :

Memorativum, a signe of commemoration of the Covenant betweene God and *Abraham*, and of the promise which he receiued : to wit, 1. Of the multiplying of his seed. 2. Of inheriting the land of Canaan. 3. of the Messias which should be borne of his seed. And for this cause the signe was placed in the generative part.

Representativum, a signe representing *Abrahams* excellent faith, as it is afterward called a *scale of the righteousness of faith*.

Distinctivum, a signe whereby the Jewes were distinguished from all other people.

Demonstrativum, a signe shewing the naturall disease of man, even originall sinne, and the cure thereof by Christ.

Prefigurativum, a signe prefiguring Baptisme, and the spirituall circumcision of the heart.

For that it is a witnesse of faith receiued.

As being an expresse signe of the thing signified : *Abraham* beleueed his seed should be multiplied, & ideo congruenter accepit signum in membro generationis.

As sealing vp secretly this mysterie, that the Sauour of the world should be borne of the seed of *Abraham*.

Because it was a confirmation of Gods promise to father *Abraham*, as the Letters Patent of Kings are sealed for better assurance. *Ut assignaret iustitiam fidei*, to scale the righteousness of faith in his heart.

And

And here we may learne the true doctrine of the Sacraments against *Anabaptists*, ascribing too little to them, and *Papists* attributing too much. *Anabaptists* affirmeth that Sacraments are bare badges of Christianity, distinguishing a Christian from an Infidell, as a gowne did a *Romane* from a *Gracian*. But² wereach out of our Apostle, that the Sacraments are not onely *signa*, but also *signacula*, certaine sure witnesss and seales of grace, whereby God invisibly worketh in vs, and doth not only quicken, but also strengthen our faith in him. And against our aduerfaries of Rome wee conclude from hence, that the Sacraments iustifie not, *ex opere operato*; for if they bee the seales of the righteousness of faith, how can they saue by the bare worke done without faith? ^a *Ista non tribunt quod per ista tribuitur*, in the wordes of reuerend^b *Hooker*, they bee not physicall instruments of our salvation as hauing in themselves any vitall efficacy: but onely morall instruments of Gods grace, the vse whereof is in our hands, the effect in his; according to that of^c *Augustine*, *Multi nobiscum manducant & bibunt temporaliter sacramenta, qui habebunt in fine aeterna tormenta*. Touching *Circumcision* see further in the Gospell ensuing, and concerning the second argument vsed here, taken from Gods promise made to father *Abraham*. Epistle 13. Sund. after Trinity.

y Melanct.
in loc.

2 Anglican.
Confess. art. 25.
*signa non mere
significatiua:
sed exhibitiva
Musculus in
Matth. 23.*

a Hugo cited by
Hooker, Eccles.
pol. lib. 5. § 60.
b Pbi supra.
§ 57.
c Tract. 27.
in Ioan.

The Gospell. LUKE 2. 15.

And it fortuneth, as soone as the Angels were gone away from the shepheards into heaven, &c.

Albeit this text commend vnto your consideration a great many of remarkeable vertues of the glorious Angels in preaching Christ, of the good shepheards in seeking Christ, of blessed *Mary* the Virgine

in keeping Christ, as his mother in her louing armes; as his handmaid in her lowly heart; yet the more proper and proportionable parts accommodated vnto the present feast are principally two:

1 The Circumcision of Christ.

2 The imposition of his name *Iesus*.

Of these first I purpose to speake ioyntly, then severally. These two were ioyned together, to shew that Christ our Mediatour betweene God and man, was both a man in being circumcised, and God in being *Iesus*: that is, a Saviour of his people from their sinnes: For Christ happily was called *Iesus*, and circumcised at the same time, to signify that there is no remission of sinne without shedding of blood, Heb. 9. 22. Hee could not therefore become *Iesus*, vntill hee had given vs a taste of his blood; for wee haue redemption through his blood, euen the forgivensse of sinnes according to his rich grace. Ephes. 1. 7. or the dolorous Circumcision and saving *Iesus* are coupled together, insinuating that there should be persecution and bloodshed in the world for the preaching of this name. So Christ in the Gospel assured his Apostles expressly, *Ye shall be hated of all men for my name*. And ^b Paul saith of himselfe while hee was an oppressour of the Church, *I verily thought in my selfe that I ought to doe many contrary things against the name of Iesus*: or these two were conioyned, to put vs in minde how God doth exalt the humble and meeke. Christ humbled himselfe (quoth Paul) and became obedient, Wherefore God hath also highly exalted him, and given him a name above every name, that at the name of *Iesus* every knee should bow, both of things in heauen, and things in earth, and things vnder earth. Or it may be that these were both at once, to witness that Christ is the true Physician of the world. For when all mankind was exceeding sicke in head, and heauy in heart, which from the sole of the foot vnto the head, there was nothing whole but wounds, and swellings, and sores full of corruption.

d Theophan.
giron. con. 1. in
circum. d. in.

e Mat. 1. 21.
f Didac. de
Tanguas con. 1.
de circum.
Christi.

g Mat. 10. 22.

h Act. 16. 9.

i Phil. 2. 8. 9.

k Luke 5. 31.

corruption, as it is in the ¹ Prophet; then our blessed Saviour came to ^m visit his people, ⁿ binding vp their wounds on this day, *Pellicula carnis*, and powring in oile and wine, washing them euen with the wine of his blood, and mollifying them also with the sweet oile of his sauing name Iesus. For ^o some deriue *Inoiv* of the Greeke *ἰνὸν τῶν Ἰδωv*. Or (as almost all Interpreters obserue) these two went together, ^p for that it was vsuall among Gods people the Iewes to giue names vnto children in their circumcision, as it is among vs in Baptisme. So we were in the first lesson appointed to be read this morning praiser, that God altered *Abrams* name when he did institute Circumcision. *Thy name shall not any more be called Abram, but Abraham: for a father of many nations haue I made thee.* Now the reason hereof is plaine, ^q that as often as we heare our selues named, we might instantly call to minde the Couenant betweene God and vs in holy Baptisme: to wit, how God on his part promised to be our God, and we vowed on our part by Godfathers and Godmothers, that wee would forsake the deuill and all his workes, the vaine pompe of the world, the carnall desires of the flesh, and continue Christs faithfull souldiers and seruants vntill our liues end. Hitherto concerning Circumcision, and the name Iesus iointly: let vs now treat of these parts apart, and first of Circumcision which is

- Threefold, $\left\{ \begin{array}{l} \text{Carnall, vnder the Law.} \\ \text{Spiritual, vnder grace.} \\ \text{Celestial, in the kingdome of glorie.} \end{array} \right.$

The first is, *Sacramentum sacraei*: the second, *sacraei & sacramentum*: the third, *res sacramenti*. The first, in it due time was good: the second, at all times is better: the third, in eternitie best of all. The first is ^r *nascementum*, euery manchild of eight daies old among you shall be circumcised, Genes. 17. 12. The second is *renascentium*, a circumcision of the heart in the spirit, Rom. 2. 29. when as the regenerate by the sword of the spirit (which

l *Esay* 1. 5. 6.
m *Luk* 1. 68.
n *Luk* 10. 34.

o *Vide Casaubon, not. in epist. S. Nissen, ad Euseb. p. Euthym. Caluin. Arret. in loc.*

q *Heming. post. in loc.*

r *Ardens hom. de Circum. Dom.*

s *Ranlin. ser. 1. in Circum. Dom.*

t *Ishua* 5. 2.u *Heb.* 4. 12.x *Pet. de p. d. l.*

fer. de circum.

dom.

y *Iob* 31. 1.z *Ephes.* 4. 29.a *Exod.* 20. 7.b *Ephes.* 5. 4.c *Psal.* 14. 6.d *Ardens.*c *Apo.* 14. 5.f 1 *Cor.* 15. 53.g *Hemine. post.*

in loc.

h *Gen.* 2.

is sharper then the ^tharpe kniues vsed in circumcision, yea sharper then any ^utwo edged sword as being a discerner of the thoughts and intents of the heart) doeth not onely circumcise the foreskinne: but ^xall the powers of the soule, and all the parts of the body. Circumcising their eyes lest they looke vpon a ^ydamsell, or behold vanitie. Circumcising their eares and their lips, *hedging their possessions with thornes, and making doores and bars for their mouth*, Ecclesiast, 28. 24. Hedging their eares against heresie, backbiting, flattery: barring their mouth against ^alying, ^ablasphemie, ^afoolish talking. Circumcising their hands that they steale no more, but worke the thing that is good, Ephes 4. 28. Circumcising their feet that they be not ^cswift to shed blood. Circumcising their very thoughts, Esay 1. 16. *Wash you, make you cleane put away your euill intents out of my sight*, as our olde English translation according to the vulgar Latine. In a word, cutting off all ^dsuperfluous lusts of the flesh, and all superfluous cares of the world, casting off all the old man which is corrupt, and putting on the new man which after God is created in righteousness and true holinesse, Ephes. 4. 22. The third kind of circumcision is *resurgensium*, in the world to come, when all superfluous shall be cut off vtterly, when as wee shall appeare before Gods throne without any ^espot in our soule, or ^fcorruption in our body.

Now the circumcision of Christ heere mentioned is that of the flesh: ^efor Almighty God before mans fall, and after is fall; before the Law, vnder the Law, and after the Law, certified his will vnto man, especially by two things, an vnderstanding minde, and a perceiuing sense. When God had created *Adam* hee put him in Paradise, giuing him his ^hWord as a witnesse of his will, and vnto the word hee did adde a twofold outward signe, namely, the tree of life, and the tree of knowledge of good and euill. After *Adams* fall, he gaue him a promise touching the blessed seede, Gen. 3. 15. and added thereunto

thereunto sacrifices as outward signes of his worde. When the flood was ouerpast, hee made a promise neuer to destroy the world againe with water, and hee made the^e Rainbow a signe of the same. Hee promised deliuerance from the bondage of Egypt, which hee performed also: but he sealed the promise with the Paschal Lambe. Exod. 12. To father *Abraham* hee gaue his promise that his seed should be multiplied, and in perpetuall remembrance thereof hee did institute Circumcision. Gen. 17. At the length in the fulnesse of time he giueth his owne Sonne, and by him he promiseth^k euerlasting life to such as beleue, the which hee confirms with two Sacraments, as scales of his grace; Baptisme, and the Lords supper. Thus the father of mercies in all ages euermore provided for our weaknesse, that wee might (^l as it is in the^m Psalme) *Taste and see how gracious the Lord is;* and therefore such as are so spirituall as that they cannot endure significant ceremonies and outward rites in the Church: haue runne a violent course quite contrary to the goodnesse of God and meeknesse of his holy spirit, who doth instruct the conceiuing minde by the perceiuing sense. For the Sacraments (asⁿ *Augustine* speaks) are visible words, and Circumcision (in the iudgment of^o *Chrysostome*) was a Preacher of the righteousnesse of faith. I confesse that the Iewish ceremonies are now no more necessarie^p then a token left in remembrance of a bargaine is necessarie when the bargaine is fulfilled: but christian rites ordained by lawful authority for outward comelinesse in the Church ought to be retained, as haui^q more in weight then in light.

i Gen. 9.13.

k Iohn 3.16.

l *Aug. Heming.*
o *Turrecrem.*
exponum illud
de sacramento
corporis Christi.
m Psal 34.8.

n *Apud Martyr.*
vrm in Rom. 4.

o In Rom. 4.

p *Tindal pro-*
log. in Leuit.

q *Hooker Eccl.*
poli. lib. 5. 5.
65.

In the Circumcision of Christ observe these 3 points.

- 1 The time when, *the eighth day.*
- 2 The part where, implied here for that Christ was circumcised as another Child: but expressed in the first Lesson allotted for this morning prayer. Gen. 17. 11. to be the *foreskin of the flesh.*
- 3 The cause why, *should be,* that is (as in the words following) *after the Law.*

When the eighth day was come] Children were circumcised on the eighth day, for that in this tender age they could more easily beare the griefe of circumcision; or circumcised on the eighth day, because that is the day wherein our blessed Saviour arose from the dead. Seven daies signifie the time of this present world, and the eighth day the resurrection, when all corruption of the flesh shall be cut off; according to that of Paul, 1 Cor. 15. 53. *This corruptible must put on incorruption; and this mortall immortalitye.* For this end the circumcision knife was made of stone. Exod. 4. 25. Iosua 5. 2. To signifie that the celestiall Circumcision is by Christ the *rocke* and *head corner stone.*

Circumcision was placed in the generative part for three reasons especially. First, for that it was a seale of Gods promise that Christ should be borne of Abrahams seed. Secondly, because the propagation of originall sinne is increased *per actum generationis.* Thirdly, *Quoniam ordinabatur ad diminutionem carnalis concupiscentiae, quae propter abundantiam delectationis concupiscentiarum in illis membris praecipue viget.* Or as *another,* for that it was a signe of Gods promise both to the parent and his posteritie. Gen. 17. 7. *I will establish my Covenant betweene mee and thee, and thy seed after thee in their generations, for an everlasting Covenant to bee God unto thee, and to thy seede for ever.*

The reasons why Christ (albeit conceived and borne without any sinne) would be circumcised, are *manifest*:

1 Chrysost. & Martyr. in Rom.

huiusmodi quid observat ex Hebraei.

[Lombard. in Rom. 4.

Aug. epist. 89.

Athanasius apud Aret. in Luk. 2.

1 Lombard. sent. lib. 4. dist. 2.

Idem August. tract. 30. in

Ioan.

1 Cor. 10. 4.

1 Epist. 110

1 Thomas part. 3. quest. 30.

art. 3.

2 Aug. tract. 30 in Ioan.

2 Martyr. in Rom. 4.

b See the Sermons of Melanct. Culman, Kilian, Zepper, Malerus upon the Circumcision of Christ.

1 To shew that he was of the seede of *Abraham*.
Heb. 2. 16.

2 To declare himselfe a member of the Jewish Church, in which euery man child was circumcised.

3 To demonstrate that hee had true flesh, against *Manicheus* : and such a flesh as was not of the same substance with his deitie, *Consentiale deitatis corpus*, against *Apollinaris* : or fetched from heauen, as *Valentinus* imagined ; hee was I say circumcised, to shew that he was made of the seede of man according to the flesh. Rom. 1. 2.

4 For that he was the truth, of which Circumcision was a type, *Ut figuram ipse veritas finiret*.

But the principall reason is insinuated in the text, for that the law required that euery man-child should be circumcised. He therefore was circumcised to shew his obedience to the law ; * *When the fulnes of time was come, God sent forth his sonne made of a woman, made under the Law, that he might redeeme them that were under the Law.* As then he was borne for vs, *Esaie 9. 6. Puer natus est nobis* ; And Luk. 2. 11. *Vobis natus*, Vnto you is borne, that is, vnto you men, as an Angell expounds the Prophet : euen so was hee circumcised for vs, hereby giuing a publike testimonie that he would fulfill all the whole Law for vs, for *euery man that is circumcised is bound to keep the whole Law*.

How the consolatorie name *Iesus*, inuented by God, imposed by the Angell, invocated by men, is proper to Christ alone : See Gospell on the Sunday next after Christmas. And how his name is aboue all names, Epist. Sunday next before Easter. I will end here with a diuine sonnet of an ancient friend and accurate Poet.

Iesu thy loue within me is so maine ;

And my poore heart so narrow of content,

That with thy loue my heart well nigh is rent :

And yet I loue to beare such loning paine.

c *Epiphanius*.
haeres. 30.

d *Culman con.*
1. de circum.
dom.

c *Galath. 4. 4.*

f *Kilian con. de*
Circum. Christi.
g *Galath. 5. 2.*

O take thy crosse, and nailes, and therewith straine
 My hearts desire to his full extent,
 That thy deare lone therein may not be pent.
 But thoughts may haue free scope thy loue to explaine.
 Ah now my heart more paineth then before,
 Because it can receiue, and hath no more.
 O fill this emptinesse, or else I die :
 Now stretch my heart againe, and now supply.
 Now I want space, now grace to end all smart,
 Since my heart holds not thee, hold thou my heart.

Almighty God, which madest thy blessed sonne to
 be circumcised and obedient to the Law for man :
 grant vs the true circumcision of the spirit, that our
 hearts and all our members being mortified from
 all worldly and carnall lusts, may in all things obey
 thy blessed will through the same thy sonne Iesus
 Christ our Lord. Amen.

The Epistle, EPHES. 3. 1.

For this cause I Paul am a prisoner of Iesus Christ
 for you beauen, &c.

In Consul. proem.
 Hieron. in epist.
 ad Ephes.
 i. Aquin. Arc.
 tium, Marlorat.
 argum. epist.
 ad Ephes.
 k Ephes. 1. 13.

THE maine drift of all this exceeding^h profound
 Epistle written vnto the Saints of the Church of
 Ephesus, is toⁱ confirmethem in the^k word of truth, euen
 the Gospell of their saluation and faith in the Lord Iesu.
 And this our Apostle doth in the present text by two
 reasons especially ;

1. From his owne ministry, in¹ respect of the Bonds or disgrace hee suffered of men,
I Paul am a prisoner, &c.
 Boon or grace he receiued of God, *If yee haue heard of the ministrat[i]on of the grace of God which is giuen mee to you-ward.*

1 Quantum ad tribulationes quas pertulit, et dona que Deo sibi contulit, Aquin in lor.

2. From the Gospels mystery, which hee shewes to bee most excellent in regard of

Himselfe, *Unto mee the least of all Saints is this grace giuen.*

God, *Unsearchable riches of Christ hidde in God, &c.*

Angels, *Unto rulers and powers in heavenly things &c.*

Other, Men, *To make all men see what the fellowship of the mystery is, and that by Christ wee might haue boldnesse &c.*

The summe of all which is, seeing I haue receiued so much good, and endured so much euill for your sake: seeing the great mystery concerning the common saluation (as *S. Iude* speakes in his Epistle) *was not in times past opened vnto the sonnes of men on earth, or to the blessed Angels in heauen as it is now declared by the spirit*: seeing I say, *ye may see what is the fellowship of the mysterie which euen from the beginning hath bin hid in God*: I desire you not to faint in your course, but to continue stedfast in the profession of this holy faith vnto your liues end.

For this cause^m Some Diuines haue troubled themselves and other in examining the context heere, but it is among words as among men, affinity which is neereft ought to be dearest: and therefore seeing the first words of this chapter agree very well with the last of the former:

^m *Apud Hieron. et Zanch. in lor.*

n *Primasius.*
Lombard.
Anselm.

o *Joh. 19. 11.*
 p *Rom. 13. 1.*

q *Anselm. in loc.*

r *Esay 61. 1.*

s *Gorran, Beza,*
Drusius.

t *Aquin in loc.*

u *Anselm.*
 x *Sacerius.*

y *1. Pet. 2. 19.*

mer: I take the coherence to be ⁿ this. I *Paul* haue preached that you Gentiles in times past aliens from the Commonwealth of *Israel*, and strangers from the covenants of promise, are now citizens with the Saints, built together in *Christ* the chiefe corner stone, so be the habitation of God by the spirit. And for this cause, namely, for that I haue taught that you Gentiles are fellow-heires with the *Iewes*, of the same body, and partakers of the same covenant, I was hated of my countrimen, accused in their Synagogues, smitten in their counsels, iniured by their officers, and when I did appeale to *Cesar*, I was sent to *Rome*, where I am a prisoner, as you may reade at large in the last eight chapters of the Acts of the Apostles.

A prisoner of Iesus Christ.] He was the prisoner of *Cesar*, but *Cesar* had his authoritie from ^o aboue, for there is ^p no power but of God. Whosoever then is in prison, is *vinculus Iesu Christi*, though otherwise *libertus Iesu Christi*, suffering by Gods ^q power and permittance, who can *when he will*, and will as shall make most for his glorie, ^r proclaime libertie to the captiues, and opening of the prison vnto them that are bound. Or he was the prisoner of *Christ*, as enduring his bonds for *Christ*s faith and seruice, ^s *Vinctus non a Christo, sed pro Christo*. Namely, for preaching among the Gentiles the vnsearchable riches of *Christ*, as it is in the 8. verse. So that whereas ^t two things especially commend a Martyr, faith in *Christ*, and loue to the Church, both are met in the Apostle. Hee suffered for the true faith, a prisoner of *Iesus Christ*; and out of vnfaigned loue to Gods people, for you Gentiles, as it is in the thirteenth verse, for your sakes, euen for your ^u good and ^x example, that yee likewise may continue constant in the sincere profession of Christianitie. *Faint not, I pray, for my tribulation, for it is your glorie*, that yee haue such an instructor as is the prisoner of *Iesus Christ*, in bonds, not for any faction of yours, or fault of his owne; but for ^y conscience toward God, euen for the ministration of the grace which is giuen mee to you-ward,

ward. See Epistle Sunday 16. after Trinitie.
 Hitherto concerning the griefe which our Apostle
 suffered in Christs cause for the Gentiles, I come now to
 treat of the grace which he received.

In respect of his	{	know- ledge being	Certaine, By revelation shewed be the mysterie to me.
			Full, even so perfectly revealed that in a few words you may read and understand my know- ledge in the mysterie of Christ.
			Excellent, which in other ages was not made knowne unto the sonnes of men, as it is now declared, &c.

2 Aquin in loc.

Practise, whereof I am made a Minister ac-
 cording to the gift of the grace of God which is given unto
 me, &c.

If ye have heard of the ministration of the grace] The
 calling of Paul to be the Doctor of the Gentiles, as it
 was knowne vnto himselfe by revelation: so to them by
 report. If ye have heard &c. ^a As if he should have said,
 if ye doubt not of my calling, ye may be well assured of
 my doctrine. But ye cannot doubt of my calling, as ha-
 uing often heard how ^b Christ in a vision appeared to me,
 saying, Saul, Saul, why persecutest thou me? And when I
 had answered, Lord, what wilt thou have mee to doe? Je-
 sus told Ananias in another vision, Hee is a chosen vessel
 unto mee to beare my name before the Gentiles, and Kings,
 and the children of Israel. And so God ^c separated mee
 from my mothers wombe, and called me by his grace to
 reueale his sonne among the Gentiles: ^d as the Gospell
 ouer the circumcision was committed to Peter, so the
 Gospell ouer the vncircumcision was committed vnto
 me being an Apostle (not of men, or by man; Galat. 1. 1.
 Or after man, Gal. 1. 11.) but the ministration of Gods grace
 was giuen vnto me by the reuelation of Iesus Christ.

a Actims.

b Act. 9.

c Galat. 1. 15.

d Gal 2. 7.

The

e Occum.
Anselm. Ar.
f Zanchius.

g Marlorat.
in loc.

h Gasser. Me-
gand. r apud
i Marlorat.

i Cor. 1. 5. 10.
k Ephes. 3. 8.
Matth. 13. 11.
l Zanchius.

m Rom. 3. 24.

n Apud Mar-
lorat in loc.

o Caictan.

p Zanchius.
q Arabin.
r Anselm. Lem-
bard. Gorran.

f Caictan.
c 1. Tim. 3. 16.

The word *ministration* or *dispensation*, may bee con-
strued either *passively*, being a *grace* given, and *dispensed*
to *Paul*: or *actively*, for that *Paul* was dispenser of
it vnto other, 1. Cor. 4. 1. *Let a man so thinke of vs, as of*
the ministers of Christ, and disposers of the secrets of God.
His office then is called a *dispensation*. For that it con-
sisteth in the *dispensing of Christs vnsearchable riches*.
And the Gospell is called here *Gods grace*, for that it is
faithfully deliuered and fruitfully receiued, not by mans
merit; but onely through Gods free grace. *Preaching*
in the teacher, and *beleeuing* in the hearer are both
the faire gifts of God. Or the Gospell is called *Gods*
grace, because the summe thereof is nothing else but
the preaching of Gods exceeding rich mercies in Christ,
intimating that our iustification is not by the workes of
the Law, but *freely* by grace through faith.

As I wrote afore in few words] I finde that *some* con-
strue this of that which is written in other Epistles, vnto
other men, as to *Philemon*: and other Churches, as to
that of *Colossus*, and *Philippi*. *Marlorat* is of opinion
that our Apostle wrote another Epistle (though it bee
not extant) vnto the Church of *Ephesus*. Other referre
this clause to that which is deliuered in this present Epi-
stle; to wit, vnto that which is sayd in the *two* former
chapters, *Or to that in chap. 1. vers. 9. or chap. 3. vers.*
14. He is our peace, which hath made of both one, and hath
broken the stop of the partition wall. In this little brieft is
contained all that great mysterie which in times past was
not opened vnto the sonnes of men, as it is now declared by
the spirit, that the Gentiles should bee fellow heires, and of
the same body, and partakers of the same promise in Christ
by the Gospell.

Which mysterie in times past was not opened vnto the
sonnes of men] This verse cannot easily bee digested (as
one sayd) of the whole mysterie of Christ manifested
in the flesh, it is certaine that *Abraham* with faiths eye
saw

"saw Christ and was glad, and the Prophets" enquired and searched when or what time the spirit which was in them should declare the sufferings that should come to Christ, and the glorie that should follow. Nay the very common people did expect the consolation of Israel, as it is apparant by that of the Samaritanie woman, *I know well that Messias shall come which is called Christ.* Or if we construe this of that part of the myserie which onely concernes the vocation of the Gentiles, it is as plaine that Abraham beleued *"all the families of the earth should be blessed in his seed.* And the Prophet *"Haggai* calls the Messias expressly *the desire of all nations.* And in the first lesson allotted for evening praier on this day, Thus saith the Lord, *"Behold, I will lift up mine hands to the Gentiles, and set up my standard to the people, &c. Kings shall be their nursing-fathers, and Queens their nursing mothers, &c.*

"Answer then is made, that this myserie was opened in times past vnto the sonnes of God, but not (as it is in the text here) *to the sonnes of men.* It was knowen vnto the spirituall Iew, but not vnto the carnall. For the Prophets spake not *"as the sonnes of men,* but as they were moued by the spirit of God, 1. Pet. 2. 21. "Other thinke this myserie was opened vnto the Iewes, as hauing the Law and the Prophets testifying of Christ: and that it was hidden onely to the Gentiles, as wanting the light of Gods word to direct them in their night of ignorance. Other say that the Prophets in old time knew that the Gentiles should be partakers of Gods promise concerning the blessed seed, *"but they did not vnderstand how this could be without circumcision, because "God said; Every person which is not circumcised should be cut off from his people.* Yea the knowledge in this myserie was hidden vnto the chiefe Apostle till it was in a vision reuealed vnto him, as we reade A. Ct. 16.

"Other finde a direct answer couched in the words of Paul here, *which myserie was not in times past opened vnto*

u John 8. 56.
x 1. Pet. 1. 10.

y John 4. 25.

z Gen 12. 3 &
22. 18.
3 C. p. 2. vers. 8

b Esa. 49. 22.

c Hieron. epist.
1. iulios.

d Primasius
in loc.

e Occumen.

f Ambros.
Zachimo.

g Gen. 17. 14.

h Hieron. Theo-
phyla. Anselm.

i Luk. 7. 26.

k John 1. 29.

l Luk. 10. 23.

m Diction.

n Aquin. lect.

2. in 12. ad

Rom.

Idem Ambros.

Gorran, Piscator in loc.

o Gorran in loc.

p Heb. 1. 14.

unto the senses of men, as it is now declared unto his holy Apostles and Prophets by the spirit. It was opened before, but not as now; nor so fully manifested unto the Patriarks and Prophets in the old Testament, as in the light of the Gospell unto blessed Apostles and Preachers: in which respect Iohn the Baptist is said to be ⁱ greater then a Prophet. For whereas they shadowed out Christ in figures obscurely, he shewed out Christ with his finger openly, ^k Behold this Lambe of God, which taketh away the sinne of the world. So Christ himselfe to his Disciples; ^l Blessed are the eyes which see that ye see: for I tell you that many Prophets and Kings have desired to see those things which ye see, and haue not seene them; and to heare those things which ye heare, and haue not heard them. The blessed Apostles are called in the fifth verse Prophets, ^m as prophceying in their Creed of things to come, to wit, of the resurrection of the flesh and everlasting life: or Prophets, as being ⁿ expounders of the Prophets, as the word is vsed elsewhere, Rom. 12. 6. Ephes. 4. 11. 1. Cor. 14. 1. See Epistle second Sunday after the Epiphanie.

[That the Gentiles should be fellow-heires, and of the same body, and partakers of the same promise.] The Gentiles are said to be fellow-heires in respect of future glorie, ^o respectu boni futuri, because they shall be ^p heires of saluation, and inheritors of the kingdome of heaven so well as the Iewes, euen heires of God and ioint heires with Christ, Rom. 8. 17. Of the same body in respect of present grace, respectu boni presentis, as being built together in Christ, and made one Church and habitation of God, Ephes. 2. 14. 22. Partakers of the same promise, in respect of mercie past already, respectu boni prateriti: forasmuch as Gods Couenant made to father Abraham, apparently concerned all the nations of the world, Genes. 12. 3. 18. 18. 22. 18. Hence the Gospell and Epistle meet, and both are well accommodated unto Christs Epiphanie: for the Wisemen shewed that in deed which our Apostle here saith in word.

Vnto

Unto the rulers and powers in heavenly things.] Whether this ought to be construed of damned devils, or blessed Angels; I referre you to ¹ S. Ambrose, ² Erasmus, ³ Marlorat. Or if spoken of the good Angels onely, whether it concerns all at all times, or in times past only such as were not imploied in the publishing of Christs incarnation : I desire you to reade the Commentaries of Hierome, and Haymo vpon this text, Lombard. sent. lib. 2. distinct. 11. Altrissiodorensis, Anr. sum. lib. 2. tract. 5. quæst. 3. & 6. Sixtus senensis bibliothec. lib. 6. annor. 165. 182. 299. And whether this knowledge be reuealed or experimentall only, Thomas part. 1. quæst. 117. art. 2. Lexicon Theolog. Alienstaic. verb. Angelus. Perkins exposit. Creed art. 1. Tit. Creation of Angels. Aretius, Marlorat, Zanch. in loc. For mine owne part, where I see not my selfe, I loue not to leade other. If these cited Authors afford your vnderstanding good paiment, I shall be so well pleased as when I borrow ready coine of one friend to lend it vnto another. If not, I say with ⁴ Hierome, Non parum est scire quid nescias : and with ⁵ Augustine, Non videtur mihi quisquam errare, cum aliquid nescire se scit, sed cum putat scire quod nescit.

q Com. in. loc.
r Paraphras.
in loc.
f Exposit. in
loc.

t Epist. aduers.
Vigilant. Tom.
2. fol. 313.
u Epist. 80.

x August. ser.
30 de temp.
Euseb. Emisen.
hom. 1. de Epi-
pl. an.
Heming. post.
in loc.

y Ludolph. de
vita Christi.
part. 1. cap. 1. 1.
& Pet. de Pa-
lud. Enar. 1.
de Epiphani.
2. Diet. con. 1.
Giron. can. 3.
Ferus con. 6. de
Epiphani. Idem
Augustin. &
Emisen. ubi sup.
& Barcm. Rom.
Mart. not. in
Ian. 6.

The Gospell. MATTH. 2. 1.

When Iesus was borne in Bethlehem a Citie in Iurie, in the time of Herod the King, behold, there came Wise-men from the East to Ierusalem, saying, who is he that is borne King of the Iewes, &c.

After the celebration of Christs birth and circumcisi-
on, it seemed good vnto the Church to constitute
a Feast in honour of his Epiphanie, that his glory might
be manifested in the flesh, so well as his infirmities. Now
this Feast is called by three sundry names, according to
the three principall appearings of our Lord in this

L

kinde

a Mat. 3. 16.

17.

kinde on this day: 1. *Epiphania*, because Christ as this day did appeare to the Wisemen that sought him by the leading of a starre. 2. *Theophania*, for that as vpon this day 29. yecres after his birth his glorie appeared in his^a baptisme by the witnesse of the Father speaking from heauen, *This is my beloued Sonne, in whom I am well pleased*, and by the descending of the holy Ghost vpon him in a visible shape like a dove. 3. *Bethphania*, for that on the same day twelue moneth after his baptisme, his glorie appeared at the marriage in Cana by turning water into wine, Iohn 2. 11. We must according to the present text onely treat of his appearing to the Wisemen, in whom I note

These 7. circumstances:

1. At what time they came to seeke Christ, *in the time of Herod the King.*
2. From what part of the world, *from the East.*
3. To what Citie, *to Ierusalem.*
4. By what guide, *by the leading of a star.*
5. For what end, *to worship him.*
6. What gifts they presented vnto him, *gold, frankincense, myrrhe.*
7. What way they returned home, *after they were warned of God in a sleepe, that they should not goe againe to Herod, they returned into their owne country another way.*

b Gen. 49. 10.

c Leo ser. 3. de Epiphania.

Theophylact. Euthym.

Anselm. in loc.

d Heming.

In the time of Herod the King.] The Patriarke Iacob prophesied of the Messiah, ^b *that the kingdoms should not depart from Iuda, nor a lawgiuer from his feet, until Shilo come.* Now Herod was not a branch of the Kings of Iuda, but an alien from their Common-wealth, a stranger and a tyrant; crept in by the fauour of the Romane Emperour: and therefore the Wise men enquiring after the birth of Christ in the daies of Herod the King, obserued their right ^c *quando*, because now the scepter had departed from Iuda. ^d The which as it confutes the Iewes, expecting

pecting as yet that Christ should come : so it confirms the faith of Christians, assuring vs vndoubtedly that this same whom the Wise-men sought, is the very Sauour of the world : and as the Wise-men in seeking, euen^o so Christ in comming kept his right *quando*. For when Herod was King, and sinne most abounded, Iesus was borne in Bethelehem a Citie of Iurie : when his Israel sate in darknesse and in the shadow of death, then he visited and redeemed his people, Luk. 1. 68. 79. according to that of^t David, *Thou shalt arise, and haue mercy vpon Sion, for it is time that thou haue mercy vpon her, yea the time is come, and why? Thy seruants thinke vpon her stones, and is pittiethe them to see her in the dust.*

¶ Some thinke these Wise-men came to Ierusalem about two yeeres after Christs birth, and the ground of this assertion is in the 16 verse of this present chapter, *Herode seeing that hee was mocked of the Wise-men, was exceeding wroth, and sent forth, and slew all the male-children that were in Bethelehem, and in all the coastes thereof, from two yeeres old and vnder, according to the time which hee had diligently searched out of the Mags.* But the Wise-men had proued themselves none of the wisest men, if they should at that time haue sought for Christ in Iurie, when hee was in Egypt. For so the^b text plainely, *Ioseph according to the direction of an Angell appearing to him in a dreame, tooke the babe Iesus and his mother by night, and departed into Egypt, and was there vnto the death of Herod, and that was inⁱ Nicephorus account 3 yeeres, as^k Iansenius 5 yeeres, as^l Sabellicus 7 yeeres.* I thinke therefore that the Wise-men came to Ierusalem according to the Churches institution of this feast vpon the *twelfth* day after the birth of Christ. If any desire to bee satisfied how they could performe in so short a time so great a iourney, let them at their leasure peruse the Commentaries of Maldonat vpon this text, and Cardinall Baron. annal. Tom. 1. ad an. 1. fol. 53. 54.

[From the East] The first sinne committed by man in

c Diez. con. 1.
de Epiphani.

f Psal. 102. 13.

g Euseb. in
Chron. & Epi-
phan. hars. 30.
& 51.

h Mat. 2. 14.
15.

i Lib. 1. cap. 14.
k Concord.
cap. 11.
l Apud Mus-
culum in Mat.
2. 15.

in Gen. 3. 6.

n *Damascen de
sic Orthodox.*
lib 4.

Baron. annal.
ad an. 58. fol.
564.

Giron. con. 1.
Raulin. con. 3.
de Epiph.

o *Vile. Angu-*
stin. de ser. dom.
in mont. lib 2.

Tom. 4. fol 813.
Trent. in apol
Basil. & Acha-

nas apud Mag-
deburg. cent. 4.
col. 432.

p *Magdeburg.*
cent. 2. col. 117

q *Aug. ser. 3.*
in Epiph. Dom

r *Beauxamis*
bar. Tom 1. fol.
59.

s *Ludolphus de*
vita Christi
part. I. cap. 11.

the world was eastward : for ^m Adam and ^e Eve did eat
of the forbidden fruit in Paradise planted *Eastward*,
Gen. 2. 8. *Cain* who slew his brother *Abel* was an inhabi-
tant of the *East*. Gen. 4. 16. The builders of the Tower
of Babel also came from the *East*. Gen. 11. 2. And ^a there-
fore Christ (who did appeare for this purpose that hee might
destroy the workes of the devill, and take away the sinne of
the world) called at his first appearing Wise-men from
the *East* : and hee was crucified looking toward the
West, as having put all our sinnes behind his backe, Esa.
38. 17. And for this cause happily cōcurring with ^o other,
whereas the *Moore*s pray toward the South, and secta-
ries to the West : Orthodoxe Christians (and that from
the very time of the ^p Apostles) vse to pray toward the
East. And it was an ancient custome that such as were
to bee baptized should in their renunciation of the de-
uill and all his workes, euer turne their face toward the
West; and on the contrary when they made their con-
fession of the faith of Christ vnto the East, as *Dionysius*
Areopag. and *Cyrl.* apud *Baron. annal.* Tom. 1. ad ann. 58ⁱ
fol. 564.

Our Sauour said Matth. 8. 11. that many shall come
from East and West, and shall sit downe with Abraham, Isa-
ac and Iacob in the kingdome of heauen. These *Magi* came
from the East, and Pilate from the West, and both ac-
knowledged Christ to bee King of the Iewes. q *Magi*
ab oriente, Pilatus ab occidente venerat, vnde illi orienti,
hoc est nascenti, ille autem occidenti, hoc est morienti, at-
stabatur regi Iudeorum. That these *Magi* came from *Per-*
sia most accord; but whether they were Kings, or Phi-
losophers, or both, it is vncertaine. It was a received o-
pinion among the Popish Friers heretofore that these
Magi were Kings, and that Matthew in terming them
Wise-men, ^r gaue them a title more honourable then
that of Kings. *Auriculas asinimidas habet*, A scepter may
be put into the hands of a foole. The name then of *Ma-*
gus in ^s that age when Philosophers did raigne, was of
greater

greater account then that of *Magnus*. Other Papists of better note for their learning confesse that they were not *reges*, but *reguli*, not puissant Princes of a whole Country, but petty Lords of some little Towne, " as Gen. 14. *Bera* King of *Sodome*, *Birsha* King of *Gomorrhah*, *Shinab* King of *Admah*. But that these were crowned Kings, and but three, whose names are *Melchior*, *Gasparr*, *Balthasar*: *Constat ex pictura*, *sed non ex scriptura*, is a tale painted on a wall not written in the word. That I say these were but three, ^a whereof one was an olde man, another a yong man, and the third of middleg age; whose dead bodies haue been ^b translated; first from *India* to *Constantinople*. Secondly, from *Constantinople* to *Milane*. Thirdly, from *Milane* to *Colou*, and thereupon commonly called *the three Kings of Colou*: is thought by Protestant Diuines a ridiculous fable, better fitting the signe of a Tauerne then the wall or window of a Temple.

That they were *Wise-men* is said in this text and proved also; for in seeking the Lord, when and where hee was to be found: they ^a shewed themselves wise men indeed, according to that of the ^c Prophet, *Let not the wise man glory in his wisdom, but let him that glorieth, glory in this, that hee understandeth and knoweth mee, that I am the Lord which exercise loving kindnesse, iudgement and righteousness in the earth: for in these things I delight saith the Lord*. It is likewise consonant to the text that these *Mari* were aliens from the Common-wealth of Israel, as the shepherds were the first fruits of the Jewes: so these *Wise-men* the ^f first fruits of the Gentiles. They were neere, these came from farre, both met in Christ the chiefe corner stone, *who made of both & one*: that is, of two wallles one house; for the Jewes and Gentiles are all one in Christ, Galat. 3. 28. A myserie which in times past (as you haue heard in this daies Epistle) was not opened vnto the sonnes of men, as it is now declared by the Spirit. Read ser. 2. 4. 6. 7. of *Augustine de Epiphania*

t Maldonat. in loc. & Mantu an in fastu, nec regis vi opinor erant.
u Barcm. anna. Tom 1. ad an. 1. fol. 53.
x Bida in colle. y Giron con. 1. in Epiphani.
z Rotuin. ser. 1. in Epiphani.
a Bida & Giron. ubi sup.
b Per. de Palud. enar. 1. Epiphani. Dom.

d Dix. con. 1. in Epiphani.
e Ierem. 9. 23.

f Fulgentius ser. de Epiphani. idem Leo, Luther, Rupert. in loc
g Ephes. 2. 14.

h Aug. ser. 2.
de Epiphan.

i 1 Cor. 1. 17.

k Mat. 9. 13.

l Vbi supra.
m Caten. in loc.

n See Heming
& Aret. in loc.
o John 5. 39.

p Didac. de
Tanguas con. 2.
de Epiphan.

q Leo ser. 3. de
Epiphan. cap. 3.
r Ser. 6. de
Epiphan.

s In verba
Psal. 7. prop-
ter hanc in al-
tissimum regredere.

Dom. And herein appeares the goodnesse and vnsearchable riches of Christ, in that he manifested himselfe to the shepheards albeit ignorant, and to the Wise-men albeit impious. ^h *In rusticitate pastorum imperitia prænatis, in sacrilegis magorum impietas*, and yet he who ⁱ chose the foolish things of the world to confound the wise, and came not to call the righteous, ^k but sinners to repentance: appeared vpon Christmas day to shepheards, and on this day to wise, but wicked Astrologers. *Ut nullus magnus superbiret, nullus infirmus desperaret*, as ^l *Augustine* and ^m *Aguine* sweetly.

To Ierusalem] ⁿ As to the Citie of God acquainted with the diuine oracles, hauing *Moses* and the Prophets which ^o witnesse of the Messias. And here they did learne that Christ should be borne at Bethlehem in Iurie, for thus it is written by the Prophet, and thou Bethlehem in the land of Iurie art not the least among the Princes of Iuda: for out of thee shall come vnto me the Captaine that shall governe my people Israel. And so hauing the light of Gods holy word added to the starre, they went on their iourney with cheerefulnesse, vntill they came to the place where the childe was.

P Or to the Scribes and Pharisees at Ierusalem to condemn their sluggishnesse and carnalitie, who standing hard by, saw not so much as they who came from farre. ^q *Veritas illuminat magos, infidelitas obcecatur magistros. Carnalis Israel non intelligit, quod legis: non videt, quod ostendit: vitatur paginis, quorum non credit eloquijs.* In which respect ^r *Augustine* compared the Iewish Doctors vnto stones erected in common passages, that teach other how to walke in the right way, but themselues stand still. And here let vs vpon bowed knees intreat the Father of mercies, and God of all grace so to lighten our darke vnderstanding with his heauenly starre, that wee may search and spiritually discern the things of the Scripture; lest the Lord (as ^s *Augustine* prophecied a great while since) for our carelesnesse and carnalitie take his word

word from vs Christians, as hee did his kingdome from the Iewes, and giue it to such as wee thinke to bee most alien from God and his Gospell. Examine the cited passages and passions of that holy Father againe and againe, *Decies repetita placebunt*: and then in thy serious meditations apply them vnto the present Romish Synagogue, and thou shalt easily find that the Protestants estate in respect of the Papiſts, is very like to this of the Wise men in respect of the Iewes. For as the Iewes euer boasted of the Temple: so the Papiſts of the Church, as the Iewes and onely the Iewes in times past had Gods Law: so the Papiſts in latter ages (and if you will beleue themselves) onely the Papiſts imbrace the Catholike faith. As the Iewes were magnificent in their Ceremonies: euen so the Papiſts exceeding glorious in their ornaments, orders, outſides of the Church. And yet such as are *Wise-men*, and haue wit to count the number of the Beast, know that Antichrists seate is the Romane sea. Hee whose pencill is not inferiour to many, standing in so fit a place as any to take Romes picture, portrayeth her thus;

1 Apoc. 12. 18.

Roma, in	{ Hebrew, Greeke, Latine, Engliſh,	} Signifieth	{ Height, Strength. Loue, if it bee read backward. Roome, or place.
----------	---	--------------	---

*Four tongues like trumpets Rome doe sound thy name,
In Hebrew thou art Height, in Greeke a power,
And Loue in Latine speech, and Place in our,
Four squares of hundred yeeres doe fit the same.*

*The first in Height exalted Christ his name,
The next in Strength augmented worldly power.
The third Gods loue cast Backward on thy flowre,
The fourth in empty place hath shewed thy shame.*

And now foure waies thou wouldst thy fall conceale,
 With Scriptures vpper Height and strength of schooles.
 And forme of Zeale, and Rome the head of fooles:
 The Height wants ground, to reason truth, so zeale.
 Science, and Roome containeth now no grace,
 Thy height of strength is backward loue of place.

We haue seene his starre] Cardinall^u Aliacus and^x Albertus haue written that these Wise-men endowed with extraordinary skill in Astrologic, might foreknow the time when our blessed Sauiour should be borne by the position of starres and constitution of the planets. But this assertion is vtterly condemned by S.^y Augustine and other holy Fathers of the Church, as you may finde in Beaunxamis Har. Tom. 1. fol. 60. 61. Saxt. senen. bibliothec. lib. 6. annot. 10.

It is apparent that this starre was not ordinarie, but in many properties, especially^a three, differing from all other in the skie, to wit

Place, for it could not haue shewed the direct way to such as trauelled by it, vnlesse it had been in the lowest region of the aire.

Mouing, for it moued not circlewise, but went right forward as a guide of the way, none otherwise then the cloud and pillar of fire went before the people of Israel at their going out of Egypt.

Brightnesse, for whereas other starres appeare to shine by night onely, this gaue light euen in the broad day.

^b *Hac stella que solis rotam
 Vncin decore ac lumine.*

^c Gregorie Nyssen and ^d Aquino thinke that it was a new starre created onely for this purpose. ^e Theophylact and ^f Euthymius, that it was an Angel or some other heauenly power, appearing not in the nature, but in the figure of a starre. S. Augustine saith it was *magnifica lingua calis*, the stately tongue of heauen. Other coniecture that

u In Gen.
 quæst. 30.
 x Lib. cui Tit.
 Speculum.

y Contra Fau-
 sum lib. 2.
 cap. 5. & de
 ciuit. Dei lib. 5.

z Thom. part.
 quæst. 26 art. 7.
 Chrysost.
 Enthyim.
 Ludolphus in
 loc.
 a Heming. post.
 in loc.

b Prudentius.
 hym. de Epiph
 c Orat. de sancta
 Christi nat.
 d Vbi sup.
 e In loc.
 f In loc.

that it was the holy ghost, appearing in the likenesse of a starre at Christs birth, as in the likenesse of a Doue at Christs baptisme. For (as ⁱ *Baronius* out of the great opinion of his owne reading is bold to write) all the Fathers agree that these *Magi* were lead to Christ here by an inward light of the spirit, so well as with an outward light in the skie. ^k *Agente hoc sine dubio in eorum cordibus inspiratione diuina, ut eostante visionis mysterium non lateret, & quod oculis ostendebatur insolitum, animis non esset obscurum.* And therefore when they found the babe Iesus in a seely cottage, they were not any whit discouraged at his contemptible pouertie, but instantly they saw (ⁱ *non terra portante sed celo narrante*) *magnum aliquid in paruo latere*, that this little childe was a great King, yea a great God, and a great King aboute a'l Gode. And hereupon as it followeth in our text, *They fell downe flat, and worshipped him, and opened their treasures, and offered vnto him gifts, gold, frankincense, myrrhe.* That is, (as ^m *Augustine* glosseth) *Adorant corporibus, honorant muneriibus, venerantur officijs, oculis hominem vident, & deum obsequijs consueantur.*

Christ (as being *the word in the beginning by whom all things were made*) bestowed on these Wise-men euery good and perfect gift, corporall, spirituall, temporall. And therefore they did honour him (as ⁿ interpreters obserue) with all these kinds of goods. In *falling downe flat*, they did honour him with the goods of the bodie: in *adoring him*, with the goods of the minde: in *offering to him gold, frankincense, myrrhe*, with the goods of the world. They did offer ^o *gold* to relieue *Maries* necessities: *frankincense*, to sweeten the stable: *myrrhe*, to comfort the swadled babe. ^p In offering *frankincense*, they confounded *Atrius* holding that sacrifices are onely due to God the Father. In offering *myrrhe*, they confounded *Manicheus*, who denied that Christ truly died for our sinnes. In offering *gold*, they confounded them both, as denying that Christ is our King. In offering all these,

g Ser. 3 in Epiphania.
h Auther de mirabilibus script. lib. 3. cap. 4. inter Augustini opera Tom. 3. fol. 536. idem Beaux: mis in loc.

i Annual. Tom. 1 ad an. 1. fol. 55
k Leo ser. 3. de Epiphania cap. 2.

l Augusti ser. 7. de Epiphania.

m Ser. 1. in Epiphania.

n Ludolphus & Lansen, in loc.

o Bernard, ser. 3. Paratus & Raulin, ser. 2. de Epiphania.
p Fulgentius (ser. de Epiphania). Idem Beaux: mis.

these, they confounded *Nestorius* diuiding Christ into two persons, one diuine, another humane; for the *Magi* gaue not here some gifts vnto God, and other vnto man: but all vnto one Christ. *Ergo, non diuidatur in personis qui non inuenitur diuisus in donis*, as *Fulgentius* excellently.

Or as ^q other, they did offer gold to Christ, as being a King: *frankincense*, as being God: *myrrhe*, as being man: according to that of the Christian ^r Poet

*Aurum, Thus, Myrrhe, m, regique deo, hominiquē
Dona ferunt.*

It is an idle conceit that one did offer gold, another myrrhe, and the third frankincense: for seeing each of them acknowledged Christ to bee a King, and God, and a passible man; it is more probable that all of them offered all these gifts euery one three, ^r *singuli tria*.

They returned into their owne country another way]

^r The grace of God appearing teacheth vs that wee should deny vngodlineesse, and worldly lusts, and that wee should liue soberly, and righteously, and godly in this present world. ^u Wherefore the Wife-men hauing found Christ, and being taught of God not to returne againe to *Herod*, that is, any longer to serue the deuill: they renounce their owne wills and their olde waies, and walke according to Gods will in new waies. *Immutatio via emendatio vite*, quoth ^x *Enseb. Episcop.* Heretofore they walked in errour, but now they walke in truth. Heretofore they went a whoring after their owne inuentions, but now they follow the word and warning of God.

The summe then of all this Gospell is, that wee must seeke Christ by the guiding of a starre, that is, by the light of his word: and when wee haue found Christ, it is our duty to ^z manifest our faith by good workes, in presenting vnto Christ our King gold, that is, a pure confession of a true beleefe: *frankincense*, that is, humble prayer and inuocation: *myrrhe*, that is, a chaste and a mortified life. Wee must also giue to *Mary*, that is, to the Church,

q *Euthym.
Anselm.
Caietan in loc.
r Iuuenius.*

r *Remigius.
Leo.
Anselm.
t Tit. I. II.*

u *Leo ser. 3. de
Epiphani.*

x *Hom. I. de
Epiphani.*

y *Heming. post.
in loc.*

z *Luther, Cul-
man, in loc.
Idem Leo, ser. 7.
de Epiphani.*

Church, vnto the Preachers of the word, and all other members of Christ in want, a part of our temporal estate. And all this ought to be done cheerefully ; for *the Wise-men opened their treasures*, and our heart is our treasure, Matth. 12. 35. ^a So that wee must euen with exceeding gladnesse, from our heart offer gold, frankincense, myrrhe: ^b That is, almes, praier, fasting : Praier respects God, almes our neighbours, fasting our selues. And thus hauing changed the whole course of our inordinate conuerſation in time past, and walking in another way which is the path of Paradise : wee shall in fine *returne to our owne Countrey*, which is Heauen in Heauen, and there wee shall enioy Christ our King, God and man in eternall happinesse euermore.

There be many points in this text as yet vntouched, and I might as ^d *Ruth*, happily gleane after such as haue reaped before me: but I am so deuoted to breuitie, that I rather chuse to wonder a little with another, then to write any more my selfe vpon this Gospell.

a *Ruperts. in loc. & didac. de Yanguas. con. 3. de Epiphan.*
b *Iansen. con. cap. 9.*
c *Fulgensius ser. de Epiphan. in fine.*

d *Ruth 2. 3.*

*O strangest thing that God doth now begin,
In being which, he hath no godheads grace :
O strangest Roome, this subiect takes his place
In want of Roome, for none was in his Inne.*

*O strangest colour to be viewed in,
For humane darknesse veiled hath his face.
O strangest middle of respectiue space,
Where as a starre more then the sunne could win.*

*O strangest starre that must reueale this sight,
That by disorder from the rest giues light.*

*O strangest eies that saw him by this starre,
Who when by-standers saw not, saw so farre.*

*And since such wonders were in seeing him,
No wonder if my wondring thought grow dim.*

O God, which by the leading of a starre diddest manifest thine only begotten Sonne to the Gentiles : mercifully grant, that we which know thee now by faith, may after this life haue the fruition of thy glorious God-head, through
Christ our Lord.
: Amen.

FINIS.



3

AN
EXPOSITION
OF THE FESTIVALL
EPISTLES AND GOS-
pels, vsed in our English

Liturgie.

TOGETHER WITH A REA-
SON WHY THE CHVRCH
did chuse the same.

By IOHN BOYS, *Doctor*
of Diuinitie.

The second part from the Purification of blef-
sed *Mary the Virgin*, to the feast of
S. Iohn the Baptist.

Augustin. epist. 118. cap. 1. & lib. cont. Adimant. cap. 16.

*Celebrantes anniuersaria solennitate pascha, reliquasque
Christianas dierum festinitates non obseruamus tempora, sed
quas illis significantur temporibus.*



AT LONDON
Imprinted for *William Aspley*. 1614.

265

a Mat. 3. 16.

17.

kinde on this day: 1. *Epiphania*, because Christ as this day did appeare to the Wisemen that sought him by the leading of a starre. 2. *Theophania*, for that as vpon this day 29. yeeres after his birth his glorie appeared in his^a baptisme by the witnesse of the Father speaking from heauen, *This is my beloved Sonne, in whom I am well pleased*, and by the descending of the holy Ghost vpon him in a *visible shape like a dove*. 3. *Bethphania*, for that on the same day twelue moneth after his baptisme, his glorie appeared at the marriage in Cana by turning water into wine, Iohn 2. 11. We must according to the present text onely treat of his appearing to the Wisemen, in whom I note

These 7. circumstances:

1. At what time they came to seeke Christ, *in the time of Herod the King.*
2. From what part of the world, *from the East.*
3. To what Citie, *to Ierusalem.*
4. By what guide, *by the leading of a star.*
5. For what end, *to worship him.*
6. What gifts they presented vnto him, *gold, frankincense, myrrbe.*
7. What way they returned home, *after they were warned of God in a sleepe, that they should not goe againe to Herod, they returned into their owne countrie another way.*

b Gen. 49. 10.

c Leo ser. 3. de

Epiphan.

Theophylact.

Euthym.

Anselm. in loc.

d Heming.

In the time of Herod the King.] The Patriarke Iacob prophecied of the Messiah, *that the kingdom should not depart from Iuda, nor a lawgiver from his feet, untill Shilo come.* Now Herod was not a branch of the Kings of Iuda, but an alien from their Common-wealth, a stranger and a tyrant, crept in by the fauour of the Romane Emperour: and therefore the Wise men enquiring after the birth of Christ *in the daies of Herod the King*, obserued their right *quando*, because now *the scepter had departed from Iuda.* ^d The which as it confutes the Iewes; expecting

pecting as yet that Christ should come : so it confirms the faith of Christians, assuring vs vndoubtedly that this same whom the Wise-men sought, is the very Sauour of the world : and as the Wise-men in seeking, euen * so Christ in coming kept his right *quando*. For when Herod was King, and sinne most abounded, *Iesuu* was borne in *Bethlehem a Citie of Iurie* : when his Israel sate in darkness and in the shadow of death, then he visited and redeemed his people, Luk. 1. 68. 79. according to that of *David*, *Thou shalt arise, and haue mercy vpon Sion*, for it is time that thou haue mercy vpon her, yea the time is come, and why? Thy seruants thinke vpon her stones, and it pitieth them to see her in the dust.

* Some thinke these Wise-men came to Ierusalem about two yeeres after Christs birth, and the ground of this assertion is in the 16 verse of this present chapter, *Herode seeing that hee was mocked of the Wise-men, was exceeding wroth, and sent forth, and slew all the male-children that were in Bethlehem, and in all the coasts thereof, from two yeeres old and vnder, according to the time which hee had diligently searched out of the Magi*. But the Wise-men had proued themselves none of the wisest men, if they should at that time haue sought for Christ in Iurie, when hee was in Egypt. For so the ^b text plainly, *Ioseph* according to the direction of an Angell appearing to him in a dreame, *tooke the babe Iesus and his mother by night, and departed into Egypt, and was there vnto the death of Herod, and that was in* ⁱ *Nicephorus* account 3 yeeres, as ^k *Ianfenius* 5 yeeres, as ^l *Sabellicus* 7 yeeres. I thinke therefore that the Wise-men came to Ierusalem according to the Churches institution of this feast vpon the twelfth day after the birth of Christ. If any desire to bee satisfied how they could performe in so short a time so great a iourney, let them at their leasure peruse the Commentaries of *Maldonat* vpon this text, and *Cardinall Baron*, annal. Tom. 1. ad an. 1. fol. 53. 54.

[From the East] The first sinne committed by man in

e *Diez. cons. 1. de Epiphani.*

f *Psal. 102. 13.*

g *Enseb. in Chron. & Epiphani. hars. 30. & 51.*

h *Mat. 2. 14. 15.*

i *Lib. 1. cap. 14.*
k *Concord. cap. 11.*
l *Apud Musculum in Mat. 2. 15.*

in Gen. 3. 6.

n *Damascen de
fide Orthodox.*

lib 4.

*Baron. annal.
ad an. 58. fol.
564.*

Giron. con. 1.

Kaulin. con. 3.

de Epiphani.

o *Vide. Angu-
stin. de ser. d. m.
in mont. lib 3.*

Tom 4. fol 813.

Trotul in apol

*Basil. & Atha-
nas apud M. g.*

deburg. cent. 4.

col. 432.

p *Magedburg.*

cent. 2. col. 117

q *Aug. ser. 3.*

in Epiph. Dom

r *Beauxamis*

har. Tom 1. fol.

59.

s *Ludolphus de*

vita Christi

part. 1. cap. 11.

the world was eastward : for ^m *Adam* and *Eua* did eat
of the forbidden fruit in Paradise planted *Eastward*,
Gen. 2. 8. *Cain* who slew his brother *Abel* was an inhabi-
tant of the *East*. Gen 4. 16. The builders of the Tower
of Babel also came from the *East*. Gen. 11. 2. And ^a there-
fore Christ (who did appeare for this purpose that he might
destroy the workes of the devill, and take away the sinne of
the world) called at his first appearing Wife-men from
the *East* : and hee was crucified looking toward the
West, as hauing put all our sinnes behind his backe, Esa.
38. 17. And for this cause happily cōcurring with other,
whereas the *Moores* pray toward the South, and secta-
ries to the West : Orthodoxe Christians (and thar from
the very time of the ^p Apostles) vse to pray toward the
East. And it was an ancient custome that such as were
to bee baptized should in their renunciation of the de-
uill and all his workes, euer turne their face toward the
West; and on the contrary when they made their con-
fession of the faith of Christ vnto the East, as *Dionysius*
Areopag. and *Cyrl. apud Baron. annal. Tom. 1. ad an. 58*
fol. 564.

Our Sauour said Matth. 8. 11. that many shall come
from East and West, and shall sit downe with Abraham, Isa-
ac and Iacob in the kingdomes of heauen. These *Magi* came
from the East, and Pilate from the West, and both ac-
knowledgeed Christ to bee King of the Iewes. ^a *Magi*
ab oriente, Pilatus ab occidente venerat, unde illi orienti,
hoc est nascenti, ille autem occidenti, hoc est morienti, atti-
statur regi Iudeorum. That these *Magi* came from *Per-
sia* most accord; but whether they were Kings, or Phi-
losophers, or both, it is vncertaine. It was a received o-
pinion among the Popish Friers heretofore that these
Magi were Kings, and that Matthew in terming them
Wife-men, ^r gaue them a title more honourable then
that of Kings. *Auriculus asinimidas habet*, A scepter may
be put into the hands of a foole. The name then of *Ma-
gi* in that age when Philosophers did raigne, was of
greater

greater account then that of *Magnus*. Other Papists of better note for their learning confesse that they were not *reges*, but *reguli*, not puissant Princes of a whole Country, but pettie Lords of some little Towne, as Gen. 14. *Bera* King of *Sodome*, *Birsha* King of *Gomorrhah*, *Shinab* King of *Admah*. But that these were crowned Kings, and but three, whose names are *Melchior*, *Gasparr*, *Balthasar*: *Constat ex pictura, sed non ex scriptura*, is a tale painted on a wall not written in the word. That I say these were but three, whereof one was an olde man, another a yong man, and the third of middle age; whose dead bodies haue been translated, first from *India* to *Constantinople*. Secondly, from *Constantinople* to *Milane*. Thirdly, from *Milane* to *Colou*, and thereupon commonly called *the three Kings of Colou*: is thought by Protestant Diuines a ridiculous fable, better fitting the signe of a Tauerne then the wall or window of a Temple.

That they were *Wise-men* is said in this text and proved also; for in seeking the Lord, when and where hee was to be found: they shewed themselves wise men indeed, according to that of the Prophet, *Let not the wise man glory in his wisdom, but let him that glorieth, glory in this, that hee understandeth and knoweth mee, that I am the Lord which exercise loving kindnesse, iudgement and righteousness in the earth: for in these things I delight saith the Lord*. It is likewise consonant to therext that these *Mari* were aliens from the Common-wealth of *Israel*, as the shepherds were the first fruits of the *Jewes*: so these *Wise-men* the first fruits of the *Gentiles*. They were neere, these came from farre, both met in *Christ* the chiefe corner stone, who made of both one: that is, of two walles one house; for the *Jewes* and *Gentiles* are all one in *Christ*, *Galat. 3. 28*. A mysterie which in times past (as you haue heard in this daies Epistle) was not opened vnto the sonnes of men, as it is now declared by the Spirit. Read ser. 2. 4. 6. 7. of *Augustine de Epiphania*

t *Maldonaz*, in
loc. & *Mantu*
an in *fastu*, nec
regis vi opinor
erant.
u *Baron*, *anna*.
Tom 1. ad an. 1.
fol. 53.
x *Beda* in collect.
y *Giron* con. 1.
in *Epiphan*.
z *Reulm*, ser. 1.
in *Epiphan*.
a *B. d. & Gi*
ron, ubi sup.
b *Pet. de Palad*.
enar. 1. *Epip*
phan, *Dom*.

d *Dierx*, con. 1.
in *Epiphan*.
e *Ierem*, 9. 23.

f *Fulgencius*
ser. de *Epiphan*.
idem *Leo*, *Lu*
ther, *Rupers*.
in loc
g *Ephes*, 2. 14.

h Aug. ser. 2.
de Epiphani.

i 1 Cor. 1. 17.

k Mat. 9. 13.

l Vbi supra.
m Catenan loc.

n See Heming
O Aret. in loc.
o John 5. 39.

p Didac. de
Tangua con. 2.
de Epiphani.

q Leo ser. 3. de
Epiphani. cap. 3.
r Ser. 6. de
Epiphani.

s In verba
Psal. 7. prop-
ter hanc in al-
tuum regredere.

Dom. And herein appeares the goodnesse and vnsearch-
able riches of Christ, in that he manifested himselfe to
the shepheards albeit ignorant, and to the Wise-men
albeit impious. ^h *In rusticitate pastorum imperitia preualat,*
in sacrilegijs magorum impietas, and yet he who ⁱ chose the
foolish things of the world to confound the wise, and
came not to call the righteous, ^k but sinners to repen-
tance: appeared vpon Christmas day to shepheards, and
on this day to wise, but wicked Astrologers. *Ut nullus*
magnus superbiret, nullus infirmus desperaret, as ^l *Augustine*
and ^m *Aguine* sweetly.

To Ierusalem] ⁿ As to the Citie of God acquainted
with the diuine oracles, hauing *Moses* and the Prophets
which ^o witness of the Messias. And here they did
learne that Christ should be borne at Bethlehem in Iu-
rie, for thus it is written by the Prophet, and thou Bethlehem
in the land of Iurie art not the least among the Princes of
Iuda: for out of thee shall come vnto me the Captains that
shall governe my people Israel. And so hauing the light of
Gods holy word added to the starre, they went on their
iourney with cheerefulnesse, vntill they came to the place
where the childe was.

P Or to the Scribes and Pharisees at Ierusalem to con-
demne their sluggishnesse and carnalitie, who standing
hard by, saw not so much as they who came from farre.
^q *Veritas illuminat magos, infidelitas obcecat magistros.*
Carnalis Israel non intelligit, quod legis: non videt, quod osten-
dit: vititur paginis, quarum non credit eloquij. In which
respect ^r *Augustine* compared the Iewish Doctors vnto
stones erected in common passages, that teach other
how to walke in the right way, but themselues stand still.
And here let vs vpon bowed knees intreat the Father of
mercies, and God of all grace so to lighten our darke vn-
derstanding with his heauenly starre, that wee may
search and spiritually discern the things of the Scrip-
ture; lest the Lord (as ^s *Augustine* prophecied a great
while since) for our carelesnesse and carnalitie take his
word

word from vs Christians, as hee did his kingdome from the Iewes, and giue it to such as wee thinke to bee most alien from God and his Gospell. Examine the cited passages and passions of that holy Father againe and againe, *Decies repetita placebunt*: and then in thy serious meditations apply them vnto the present Romish Synagogue, and thou shalt easily find that the Prorestants estate in respect of the Papists, is very like to this of the Wise men in respect of the Iewes. For as the Iewes euer boasted of the Temple: so the Papists of the Church, as the Iewes and onely the Iewes in times past had Gods Law: so the Papists in latter ages (and if you will belecue themselves) onely the Papists imbrace the Catholike faith. As the Iewes were magnificent in their Ceremonies: euen so the Papists exceeding glorious in their ornaments, orders, outsidies of the Church. And yet such as are *Wise-men*, and haue wit to count the number of the Beast, know that Antichrists seate is the Romane sea. Hee whose pencill is not inferiour to many, standing in so fit a place as any to take Romes picture, portrayeth her thus;

1 Apoc. 12. 18.

Roma, in	<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;"> <i>Hebrew,</i> <i>Greeke,</i> <i>Latine,</i> <i>Englisb,</i> </div> <div style="font-size: 3em; vertical-align: middle;">}</div> </div>	Signifieth	<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;"> <i>Height.</i> <i>Strength.</i> <i>Loue,</i> if it bee read backward. <i>Roome,</i> or place. </div> <div style="font-size: 3em; vertical-align: middle;">}</div> </div>
----------	--	------------	--

*Foure tongues like trumpets Rome doe sound thy name.
 In Hebrew thou art Height, in Greeke a power,
 And Loue in Latine speech, and Place in our,
 Four square of hundred yeeres doe fit the same.*

*The first in Height exalted Christ his name,
 The next in Strength augmented worldly power.
 The third Gods loue cast Backward on thy flowre,
 The fourth in empty place hath shewed thy shame.*

And now foure waies thou wouldst thy fall conceale,
 With Scriptures upper Height and strength of schooles.
 And forme of Zeale, and Rome the head of foolles:
 The Height wants ground, to reason truth, to zeale,
 Science, and Roome containeth now no grace,
 Thy height of strength is backward loue of place.

We haue seene his starre] Cardinall ^u *Aliaius* and ^x *Albertus* haue written that these Wise-men endowed with extraordinary skill in Astrologie, might foreknow the time when our blessed Sauiour should be borne by the position of starres and constitution of the planets. But this assertion is vterly condemned by S. ^y *Augustine* and other holy Fathers of the Church, as you may finde in *Beauxamis Har. Tom. 1. fol. 60. 61. Sixt. senen. bibliothec. lib. 6. annot. 10.*

It is apparent that this starre was not ordinarie, but in
^z many properties, especially ^a three, differing from all other in the skie, to wit

Place, for it could not haue shewed the direct way to such as trauelled by it, vnlesse it had been in the lowest region of the aire,

Mouing, for it moued not circlewise, but went right forward as a guide of the way, none otherwise then the cloud and pillar of fire went before the people of Israel at their going out of Egypt.

In

Brightnesse, for whereas other starres appeare to shine by night onely, this gaue light even in the broad day.

^b *Hac stella que solis rotam*

Vincit decore ac lumine.

^c *Gregorie Nyssen* and ^d *Aquino* thinke that it was a new starre created onely for this purpose. ^e *Theophylast* and ^f *Enthymin*, that it was an Angel or some other heauenly power, appearing not in the nature, but in the figure of a starre. S. *Augustine* saith it was *magnifica lingua celi*, the stately tongue of heauen. Other coniecture

that

^u In Gen.
 quæst. 30.
^x Lib. cui Tit.
 Speculum.

^y Contra Fau-
 stum lib. 2.
 cap. 5. & de
 ciuit. Dei lib. 5.

^z Thom. part.
 quæst. 26 art. 7.
 Chrysost.
 Enthymin.
 Ludolp. in
 loc.
^a Heming. pass.
 in loc.

^b *Prudentius*.
 hym. de Epiph
^c *Orat. de sancta*
Christi nat.
^d *Vbi sup.*
^e In loc.
^f In loc.

that it was the holy ghost, appearing in the likenesse of a starre at Christs birth, as in the likenesse of a Doue at Christs baptisme. For (as ⁱ Baronius out of the great opinion of his owne reading is bold to write) all the Fathers agree that these *Magi* were lead to Christ here by an inward light of the spirit, so well as with an outward light in the skie. ^k *Agente hoc sine dubio in eorum cordibus inspiratione diuina, ut eostante visionis mysterium non lateret, & quod oculis ostendebatur insolitum, animis non esset obscurum.* And therefore when they found the babe Iesus in a seely cottage, they were not any whit discouraged at his contemptible pouertie, but instantly they saw (*In non terra portante sed celo narrante*) *magnum aliquid in paruo latere*, that this little childe was a great King, yea a great God, and a great King aboue a'l Gods. And hereupon as it followeth in our text, *They fell downe flat, and worshipped him, and opened their treasures, and offered vnto him gifts, gold, frankincense, myrrhe.* That is, (as ^m *Augustine* gloseth) *Adorant corporibus, honorant muneri- bus, venerantur officijs, oculis hominem vident, & deum obsequijs consueuntur.*

Christ (as being the word in the beginning by whom all things were made) bestowed on these Wise-men euery good and perfect gift, corporall, spirituall, temporall. And therefore they did honour him (as ⁿ interpreters obserue) with all these kinds of goods. In *falling downe flat*, they did honour him with the goods of the bodie: in *adoring him*, with the goods of the minde: in *offering to him gold, frankincense, myrrhe*, with the goods of the world. They did offer ^o *gold* to relieue *Maries* necessitie: *frankincense*, to sweeten the stable: *myrrhe*, to comfort the swaddled babe. ^p In offering *frankincense*, they confounded *Arius* holding that sacrifices are onely due to God the Father. In offering *myrrhe*, they confounded *Adanicheus*, who denied that Christ truly died for our finnes. In offering *gold*, they confounded them both, as denying that Christ is our King. In offering all these,

g Ser. 3 in Epiphani.

h Auther de mirabilibus scriptis 3. cap. 4. inter Augustin. opera Tom. 3. fol. 536. id. m. Beaux: mis in loc.

i Annal. Tom. 1 ad an. 1. fol. 55

k Leo ser. 3. de Epiphani. cap. 2.

l Augusti ser. 7. de Epiphani.

m Ser. 1. in Epiphani.

n Ludolphus & Iansen. in loc.

o Bernard. ser. 3. Paratus & Raulin. ser. 2. de Epiphani. p Fulgentius ser. de Epiph. Idem Beaux: mis.

these, they confounded *Nestorius* diuiding Christ into two persons, one diuine, another humane; for the *Magi* gaue not here some gifts vnto God, and other vnto man: but all vnto one Christ. *Ergo, non diuidatur in personis qui non inuenitur diuisus in donis*, as *Fulgentius* excellently.

Or as *q* other, they did offer gold to Christ, as being a King: *frankincense*, as being God: *myrrhe*, as being man: according to that of the Christian *r* Poet

*Aurum, Thus, Myrrham, regique deo, hominiquē
Dona ferant.*

It is an idle conceit that one did offer gold, another myrrhe, and the third frankincense: for seeing each of them acknowledged Christ to bee a King, and God, and a passible man; it is more probable that all of them offered all these gifts euery one three, *⁊ singulis tria.*

They returned into their owne country another way]

The grace of God appearing teacheth vs that wee should deny vngodlinesse, and worldly lusts, and that wee should liue soberly, and righteously, and godly in this present world. *ⁱ* Wherefore the Wise-men hauing found Christ, and being taught of God not to returne againe to Herod, that is, any longer to serue the deuill: they renounce their owne wills and their olde waies, and walke according to Gods will in new waies. *Immutatio via emendatio vite*, quoth *ⁱ* *Enseb. Emisen*: Heretofore they walked in errour, but now they walke in truth. Heretofore they went a whoring after their owne inuentions, but now they follow the word and warning of God.

The summe then of *ⁱ* all this Gospell is, that wee must seeke Christ by the guiding of a starre, that is, by the light of his word: and when wee haue found Christ, it is our duty to *ⁱ* manifest our faith by good workes, in presenting vnto Christ our King gold, that is, a pure confession of a true beleefe: *frankincense*, that is, humble prayer and inuocation: *myrrhe*, that is, a chaste and a mortified life. Wee must also giue to *Mary*, that is, to the Church,

q Euthym.
Anselm.
Caietan in loc.
ⁱ Juuenius.

ⁱ Remigius.
Leo.
Anselm.
ⁱ Tit. I. II.

u Leo ser. 3. de
Epiphani.

x Nam. I. de
Epiphani.

y Fleming. post.
in loc.

z Luther, Cul-
man, in loc.
Idem Leo, ser. 7.
de Epiphani.

Church, vnto the Preachers of the word, and all other members of Christ in want, a part of our temporal estate. And all this ought to be done cheerefully ; for *the Wise-men opened their treasures*, and our heart is our treasure, Matth. 12. 35. ^a So that wee must euen with exceeding gladnesse, from our heart offer gold, frankincense, myrrhe: ^b That is, almes, praier, fasting : Praier respects God, almes our neighbours, fasting our selues. And ^c thus hauing changed the whole course of our inordinate conuersion in time past, and walking in another way which is the path of Paradise : wee shall in fine *returne to our owne Countrey*, which is Heauen in Heauen, and there wee shall enioy Christ our King, God and man in eternall happinesse euermore.

There be many points in this text as yet vntouched, and I might as ^d *Ruth*, happily gleane after such as haue reaped before me : but I am so deuoted to breuitie, that I rather chuse to wonder a little with another, then to write any more my selfe vpon this Gospell.

*O strangest thing that God doth now begin,
In being which, he hath no godheads grace :
O strangest Roome, this subiect takes his place
In want of Roome, for none was in his Inn.*

*O strangest colour to be viewed in,
For humane darknesse veiled hath his face.
O strangest middle of respectiue space,
Where as a starre more then the sunne could win.*

*O strangest starre that must reueale this sight,
That by disorder from the rest giues light.*

*O strangest cies that saw him by this starre,
Who when by-standers saw not, saw so farre.*

*And since such wonders were in seeing him,
No wonder if my wondering thoughts grow dim.*

a *Rupert. in loc.
& didac. de
Yanguas. con. 3.
de Epiphan.
b Iansen. con.
cap. 9.
c Fulgentius
ser. de Epiphan.
in fine.*

d *Ruth 2. 3.*

O God, which by the leading of a starre diddest manifest thine only begotten Sonne to the Gentiles : mercifully grant, that we which know thee now by faith, may after this life haue the fruition of thy glorious God-head, through
Christ our Lord.
: Amen.

FINIS.



3

AN
EXPOSITION
OF THE FESTIVALL
EPISTLES AND GOS-
pels, vsed in our English

Liturgie.

TOGETHER WITH A REA-
SON WHY THE CHVRCH
did chuse the same.

By IOHN BOYS, Doctor
of Diuinitie.

The second part from the Purification of blef-
sed *Mary the Virgin*, to the feast of
S. Iohn the Baptist.

Augustin. epist. 118. cap. 1. & lib. cont. Adimant. cap. 16.

*Celebrantes anniuersaria solennitate pascha, reliquaſque
Chriſtianas dierum feſtinitates non obſernamus tempora, ſed
qua illis ſignificantur temporibus.*



AT LONDON
Imprinted for *VVilliam Aspley*. 1614.

265

AN EXPOSITION OF THE FESTIVAL EPISTLES AND GOS-

pels used in our English
Liturgy.

TOGETHER WITH A REA-
SON WHY THE CHURCH
did choose the same

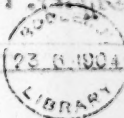
By John Boys, Doctor
of Divinity.

The second part from the Publication of the
led by the Right to the last of
St. John the Baptist.

Augustine, epist. 117. cap. 1. Et lib. 1. de doctrina christiana, cap. 16.
Certe non est mirum, si in hoc festo, et in hoc
Christum, et non solum festum, sed etiam observantiam tempore, sed
etiam in hoc festo, et in hoc festo.



AT LONDON
Printed for N. and J. B. 1614.





TOMY LOVING

NEIGHBOVRS OF HOLLING-

burne, more principally to the Right

Worthy S^r. FRANCIS BARNHAM

Knight, and THOMAS CUL-

PEPER Esquire.



Ell beloued in the best
beloued, I haue lately
preached these notes a-
mong you, rather out
of entire loue, then out
of any triall of law: the
which I now cheerefully dedicate vnto
you, that (as S. Luke told noble Theophi-
lus in a case not vnlike) *Ye may know the*
certaine truth of those things wherein ye
haue bin instructed. And for this cause I
bow my knees vnto the God of all grace,
that hee would (according to the riches
of his glory) so blesse you with all hea-
uenly blessing, in Christ Iesus his sonne,

The Epistle Dedicatorie.

that ye may ioyne vertue with your faith:
and with vertue, knowledge: & with know-
ledge, temperance: and with temperance, pa-
tience: and with patience, godlinesse: and
with godlinesse, brotherly kindnes: and with
brotherly kindnesse, loue: making you fruit-
full in euery good deed, and abundant al-
waies in the worke of the Lord. That hee
would so strengthen vs by his spirit in
our inner man, as that finding vs blame-
lesse at the day of his comming, hee may
pronounce to you, Come yee blessed, &c.
& to me the very least of all his Stewards,
It is well done good servant and trusty, thou
hast been faithfull in litle, I will make thee
ruler over much: enter into thy Masters ioy.
The Father of mercies, and God of loue,
print in your hearts this seale of mine un-
fained affection toward you, to which I
subscribe

Yours in Christ and
for Christ,

JOHN BOYS.



THE PURIFICATION OF SAINT MARIE THE VIRGINE.

The Epistle being the same which is appointed for
the Sunday, is expounded among the *Dominicals*
in due place.

The Gospell is written, *Luk. 2. 22.*

*When the time of their purification after the Law of
Moses was come, &c.*



It is the saying of S. *Bartholomew*,
reported by *Dionysius Areopagi-
ta*, that the Gospell is little, yet
large: If we consider only the syl-
lables, it is a very small booke; but
if we examine the profound sense,
mundus non capit, it is so great,
that (as S. *Iohn* speakes) the world
cannot containe it. Example hereof is found in this
present Chapter, abounding with as many wonders al-
most as words. Here you may reade, that *Mariæ* was at
once both a wife and a maide, at once both a wife and a
midwife, bringing forth a sonne who was her father, by
whom all things were made, swadling him in cloutes,
and laying him in a cratch, who filled heauen and
earth. Here you may reade how the Word in the be-
ginning infinite and incomprehensible, was not onely
circumscribed, but also circuncised. Here you may
B reade,

a *Myst. Theo-
log. cap. 1.*

b *Iohn 21. 25.*

c *Ierem. 23. 24.*

d. *Ardens hom.*
in Euangel.
purific.

reade,^d that the pure was purified, God offered, and the Redeemer redeemed. Here you may reade, that a glorious Angell attended silly shepherds, and that a child of twelue yeeres old confounded the Doctors in his disputations, and that a dying man vttered songs in stead of sobs. In the words allotted for our text,

3. points are to bee considered especially, the

Purification	} of	Christ: They brought him to Hierusalem to present him to the Lord, &c.
Presentation		
Commendation		

Simeon: Behold, there was a man in Hierusalem whose name was Simeon, and the same was iust and godly, &c.

And this feast hath accordingly three names, as the Masters of ceremonies obserue. 1. The purification of *Marie*. 2. The presentation and induction of Christ into the Temple. 3. Saint Simeons holy day.

When the time of their purification.] ^f Some reade, *his purification*, our latter English Bibles and old Latine, *his purification*; Origine, Theophylact, Euthymius and many more, *as the text of our Communion booke here, their purification*. And the reason hereof is plaine, ^h because Christ is presented in the Temple, so well as *Marie* purified, both vndergoe the Law, though in equitie neither of them are bound to the rites of the Law concerning purification.

After the Law of Moses.] The Law, saith ⁱ Luther, is not *ad adiuvandum sed monitorium*. it takes not away sin, but only bringeth vs to the knowledge of sinne, and to the remedie for sinne; vnto the knowledge and true feeling of sinne, Rom. 3. 20. Galath. 3. 19. ^k because God wrote the Law not so much to forbid offences to come, as to make vs acknowledge our sinnes already past, and now present; that considering our owne miserie wee might

e. *Baronius notation in Rom. Martyr. Febr. 2.*

f. *Apud Eras. & Maldonat. in loc.*

g. *Tyranstat. Hen. 8. Castilio. Ro. Stephan. Marlorat. h. Caluin Aret. in loc.*

i. *Loc. Com. Tit. de usu spiritual. legis. See Epist. 13. Sund. after Trin. k. Luther, Tom. 1. fol. 1.*

might flie to his mercie. By the Law wee know sinne, by sinne we learne to know our selues, and in knowing our selues, wee renounce our selues, and come vnto Christ the salue for sinne, being the ¹ Lambe of God, who taketh away the sinnes of the world, refreshing all such as grooue vnder the burden of their offences, Mar. 11. 28. and thus (as ^m Paul speaks) the Law is our schoolemaster vnto Christ, and Christ is the ⁿ ende of the Law: *Finis perficiens non interficiens*, quoth ^o Augustine, not the destruction of the Law, but the consummation, as being the very marke, at which all the ceremonies of Moses aimed: as in this ^p rite concerning the purifying of women, almighty God insinuated to the Iewes his people their originall corruption, how they were ¹ conceived in sinne, and borne in iniquitie, *primi damnati quam nati*, being the sonnes of ^r wrath afore they were seene in the world, vncleane in their conception, vncleane in their birth, vncleane in their life, and so consequentlie that they need the blood of Christ, prefigured in their daily sacrifice, to cleanse them from all sinne both originall and actual. 1. Iohn 1. 7.

The children of Israel had continued among the superstitious Egyptians a long time without any Law of God written, and therefore being now deliuered from them, and yet inclined to their idolatrie, God out of his admirable wisdom (as most interpreters auow) did so charge them with a multitude of sacrifices and ceremonies in his written word, ^f as that they should neither haue leisure to make new of their owne, nor yet lust to follow the fashions of other. And in this almost infinite number of *Iudicials* and *Ceremonials*, euery one (though in appearance neuer so little) hath a moral: as, *Thou shalt not take the dam with the young*, Deut. 22. 6. *Thou shalt not seech a kid in his mothers milke*, Exod. 23. 19. moueth vs to compassion and pitie. *Thou shalt not muzzle the mouth of the ox that treadeth out the corne*, Deut. 25. 4. teacheth in ^r Pantes exposition this lesson,

¹ Iob. 1. 29.

^m Galat. 3. 24.

ⁿ Rom. 10. 4.
^o Contra aduers.
legis & prophet.
lib. 2 cap. 7.

^r Melancthon.
Mart. Mollerus
post. in loc.
^q Psal. 51. 5.

^r Ephef. 2. 3.

^f Tindal. prolog.
in Exod.
Dr. Whitgift.
def. of his an-
swere to the
admo. fol. 305.

^r 1. Tim. 5. 18.

^a 1. Cor. 9. 10.

^x Dr. Whitgift
ubi sup. fol. 535.
Kilins & Mol-
lerus in loc.

^y Dist. 5. cap.
hæc quæ.

^z Dr. Whitgift
ubi supra.

^a Gen. 3. 16.

^b Melanct. in
cap. pueril. de
3. præcept. &
Tom. 2. fol. 362.

^c See the refor-
med politie
written by Iohn
Fregruel of
Graunt.

^d T. C. apud Dr.
Whitgift ubi
sup. fol. 136.
& Hooker ec-
clesi. polit. lib. 8.
§. 74.

that the labourer is worthy of his wages, especially the Preachers of the Word, for that law was not written out of Gods care for oxen, but altogether for ^a our sakes, insinuating, *That hee which eareth should care in hope, and that he who thresheth in hope, should be partaker of his hope: if we haue sowne vnto you spirituall things, is it a great thing if we reape your carnall things?* So likewise in the ceremonie touching purification, Leuit. 12. there is some thing *moral*. as namely, that the ^x weaknes of women after their childbirth might be relieued, and the lust of intemperate husbands a while restrained. Now that which is ceremoniall is abrogated vterly, but the moral is perpetual, and ought to continue still in the Church vntill the worlds end: and therefore howsoeuer women in our age bee not tied either by the law Common or ^y Cannon, (much lesse by the Gospell it selfe) to the precise number of daies, and particular oblations of the Iewes: yet it is meet (I might say, more necessarie) that they should keepe in a conuenient time for the recouering of their strength, and when they come to the Church, in stead of the Iewish offering, to present vnto the Lord Christian sacrifices of prayer and praise, for *preseruing them in the great danger of child-birth*, ^z as also for their deliuerance by Christ from that sinne, whereof ^a that infirmitie is an euermore testimo- nie: and assuredly whosoever shall out of insolent contempt neglect this dutie sinneth against the rules of nature, yea the God of grace. For it is a conclusion ortho- doxall in Diuinity that the politicall and ceremoniall lawes of the Iewes are abrogated in the particular on- ly, not in the generall: in the circumstance, not in the substance: ^b *quoad speciem, non quod genus*: as in ob- serving the sabbath, in paying of tithes, in purifying of women, and the like. Or as ^c other, abolished as concern- ing the letter, but in force concerning the spirit.

Whereas it is ^d objected, *If there should bee solemn and expresse giuing of thanks in the congregation for*

enury

every benefit either equall or greater then this, which any singular person in the Church doth receive, we should not onely have no preaching of the word, nor ministering of the Sacraments, but we should not have so much leisure as to doe any corporall or bodilie worke, but should bee like the Messalian heretikes who did nothing else but pray; answer is made, that these schismaticall opposers are to themselves opposite. Elsewhere they mislike the booke of Common Prayer for want of thanksgiving for benefits receiued, and heere they condemne it for appointing thanks to bee giuen for deliuerance from sinne, from manifold perils and dangers, and for the encrease of Gods people; the which are publike blessings though a priuate person more particularly giue the thanks. Againe, it would trouble their heads exceedingly to find out so many benefits greater or equiualent to the goodnesse of God toward women in child-bed; for as ^e Melancthon is bold to write, Child-bearing is *magnum miraculum*, a miracle so great, that the ^f Prophet saith in consideration hereof, *I will giue thanks vnto thee, for I am fearfully and wonderfully made*. But howsoever it be, this one thing is certaine, that it is better to be like such heretikes as doe nothing else but pray, then to be such schismatikes as doe nothing else but prate.

Concerning the wearing of the vaile, we say & that it is not an ecclesiasticall Canon, but a ciuill custome: not an iniunction of the Church, but the fashion of our cuntry, as wearing of new gloues at mariages, and blackes at funerals. An attire for such a time not onely decent and graue, but also most vsfull and conuenient. As for the name of *offring*, applied to the Curates accustomed dutie: wee say that as the life of the Clergie is spent in the seruice of God, so it is sustained with his renew.^h Nothing therefore more proper then to giue the name of *oblations* vnto such payments, in token that we offer vnto God whatsoever his Ministers receiue. In a word, the thanksgiving of women after child-birth

^e *Posit. in loc.*

^f *Psal. 139. 13.*

^g *Dr. Whitgift. ubi sup. fol. 937.*

^h *Hooker. ubi supra.*

according to the doctrine and discipline of the Church of England, performed not out of custome, but out of conscience: not to make the act of honourable marriage vncleane, but to blesse God for deliuerance from so manifold perils; is not a Iewish ceremonie, but a Christian dutie: the which (I thinke) distasteth onely such as haue either an ouerflowing of their gall, or an ouerweening of their wit.

The Law saith in the 12. of Leviticus, If a woman by the seed of man shall conceiue and beare a child, she shall be reputed vncleane. *si suscepto semine pepererit*, &c. but the power of the most high ¹ ouershadowed *Mary*, Christ was conceiued in her wombe not by the polluted seed of man: but by the vertue of the holy Ghost: and so by consequence ^k not tied vnto the law, for (as the lawyers say) where the reason of a statute doth cease, there the statute hath his end. But the reason of the law concerning purification had no place in *Mary*, being a pure Virgine, both in her conception and in her childbirth also. See S. *Ambros. epist. 81. Augustin. contra Iulian. lib. 1. cap. 2. de ciuit. lib. 22. cap. 8. Thomas part 3. quest. 28. art. 2. Erasmus. annot. in loc. Bellarmin. de sacram. Eucharist. lib. 3. cap. 6.* That Christ might appeare to be man, hee was borne of a woman: and yet that he might appeare to be God, he was borne of a ¹ Virgin. ^m *Qui venit triste laticare seculum, ventris non constristauit hospitium, qui enim disrupta corporum membra in alijs poterat integrare tangendo, quanto magis in sua matre quod inuenit integrum potuit non violare nascendo?* See Creed born of the Virgin, and Epist. allotted for the Annunciation.

Mary then obserued the rites of purification (as ⁿ *Bernard* excellently) not for her selfe, but for our example. Christ was circumcised for vs, and *Mary* purified for vs, he needed no Circumcision who was the end of Circumcision; and she needed no purification as hauing conceiued by the holy Ghost: yet hee did vnder-

goe

¹ Luk. 1. 35.

^k Theophylact.
Euthym.
Caietan. in loc.
Bernard. ser. 3.
de purificat.
Thom. part. 3.
quest. 37. art. 4.
Sixt. senen. bib.
lib. 6. annot. 137

¹ *Maria mater*
esse potuit, mu-
lier esse non po-
tuit secundum
integritatis cor-
ruptionem Aug.
tracl. 10. in
Ioan.

^m *Fulgentius.*
ser. de laudibus
Mariae.

ⁿ *Ser. 7. in par.*
sermon.

goe the one, and shee performe the other. ° Hereby teaching vs to submit our selues vnto the present government of the Church vnder which we liue; teaching vs I say so farre to seeke the peace of Ierusalem, as that wee should bee content to depart euen from our owne priuate right, rather then in any sort p scandallously prejudice the common good of the Church, enduring rather a mischiefe in our selues then an inconuenience in the state.

Mary (knowing obedience to bee better then sacrifice) performed the rites of purifying, albeit shee was not bound to the same. But schismatikes in our daies enioyned to keepe the ceremonies of the Church euen by that law which saith expressely, *Let every soule be subiect vnto superiour authority*; hold dissolutenesse a resolutenesse, and breaking of ecclesiasticall orders a point of deuotion and piety, shedding (as it is said of *Isab*) *the blood of warre in peace*. But if their zeale were such vnto the Gospell, as *Maries* was to the Law; they would rather wring themselues in the particular, then wrong the Church in the generall. I read in *Plinie*, how two Goates meeting on a narrow bridge, *non vim sed viam fecere*, they did not make away each other, but make way one for the other: as *Mutianus* an eye witness tells the tale, the one lying downe on his bellie suffered the other to passe ouer his backe, and so both escaped the danger of the ditch. In the time of the *Goths* wars I find also, that a *Romane* souldior and a *Barbarian* casually falling into the same pit as they marched along the countrie, were so farre from contending one with another, as that they both agreed mutually to relieue each other, and so necessity making them friends (as *Procopius* reportes) they were drawne out of that hell, and safely deliuered againe to their Captaines and Companies. I would to God the separatist in this case had so much good wit as the *Goat*, or else so much good will as the *Goth*.

° *Luther*,
Melanct.
Culman.
positum loc.

P *Arboreus*
in loc.

¶ *I. Sam. 15. 22.*

¶ *I. King 3. 5.*

¶ *Nat. hist. lib. 8.*
cap. 50.

¶ *De bello Gothorum lib. 2.*
circa prim.

^u Exod. 12. 29.

^x Thom. part. 3.
quæst. 37. art. 3.
Aretius et Mar-
lorat. in loc.

^y Heming. post.
in loc.

^z Iohn 3. 16.
^a Mat. 1. 23.

^b Ephes. 5. 2.
Heb. 5. 7. 9.

^c 1. Cor. 15. 20.
^d 1. Pet. 1. 3.
² Cor. 5. 17.

^e Origin. apud
Thom. in loc.
Idem Dormise-
cure ser. in
purific.

^f Giron. ser. X.
in pur. Maria.
^g Eccles. hist. lib.
3. cap. 1.

Idem Agapetus
adversus ad
Iustinian.

^h Paradisus. in
Symbol. Heroic.
ⁱ Alius syn.
Epigram. lib. 1.

They brought him to Ierusalem to present him unto the Lord, as it is written in the law of the Lord, every man-child that first openeth the matrix shall be called holy to the Lord.] Almighty God in deliuering his Israel out of Egypts bondage ^a smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sat on his throne, vnto the first borne of the captiue that was in prison. And therefore ^x that his people might alway remember this benefite, hee commanded in his law that they should consecrate all their first borne to him. Exod. 13. 2. For this reason is rendred by God himselfe, Numb. 8. 17. *All the first borne of the children of Israel are mine, both of man and of beasts: since the day I smote euery first borne in the land of Egypt, I sanctified them for my selfe.* Now Christ is the first borne in ^y many respects, first, in his Diuinity, being Gods ^z onely begotten sonne. Secondly in his humanity, being *Maries* ^a first borne sonne, for she bare none before him or after him. Thirdly, the first borne in grace, for he was the first man borne which being ^b offered vnto God was accepted of himselfe. Fourthly in power, being the first borne of the ^c dead. Fifthly the first borne, for that all of vs are ^d new borne through him. And therefore though he were not tied vnto the rites of the law, yet he suffered himselfe to be presented in the Temple for these reasons especially.

First, to shew that the ^e same God is author both of the Gospell and of the Law.

Secondly, in that the lawgiuer himselfe obeyed the law, he ^f teacheth all Princes to giue good example in obseruing their owne statutes. For an Emperour saith ^g *Euagrius* is not to be counted thereafter as he gouerneth other, but as he ruleth and guideth himselfe, making his life a light for his subiects to follow. For ^h this cause the chiefe Magistrates among the Romans had burning lamps carried before them.

ⁱ *Publica nimirum res tunc sibi constas & equum Imperium, cum rex quod lubet, ipse facit.*

Thirdly,

Thirdly, he submitted himself vnto the law, that hee might ¹redeeme those that were vnder the law. God became man, that men hereby might bee made Gods. He who was free, became seruant vnto all to make all free.

¹ Galat. 4. 5.

Fourthly, because the first borne presented in the Temple was a ¹figure of Christ, *the first borne among many brethren.* Rom. 8. 29.

¹ Thom. part. 3.
quæst. 37. art. 3.
^m Idem ibidem,
art. 4.

Fifthly, that hee might ^m auoid occasion of scandall among the Iewes, and exhibite a patterne of meeknesse vnto all.

Sixthly, that being presented in the publike Temple, many good people might beare witnesse to him, as here you see *Simcon* and *Anna* did.

^m Raulin. ser. 1.
in purific.

Seuenthly, that the world might be put in ^apossession and seisin of the Sauour. He was offered twice: first in the Temple, which is called his *morning sacrifice*: then on the Crosse, which is termed his *euening sacrifice*. In the one he was redeemed, in the other he did redeeme, *gining himselfe for vs an offering and a sacrifice of a sweet smelling sanour to God.* Ephel. 5. 2.

^o Heming.

By this precept of *Moses*, and practise of *Mary*, ^o parents ought to learne that they beget children vnto God, and not to themselves or Satan; and therefore they must bee ^p forward in bringing their children to holy Baptisme: as *Ioseph* and *Mary* were in presenting Christ: consecrating them in their infancie to God, that afterward they may serue him in holinesse and righteousnesse all the daies of their life; that the ground may bring forth fruit in due time, you must haue both a good seedsmen and good seed: ^q in education of children a good instructor is the seedsmen, and good discipline the seed. For as base sluggishnes corrupts the best nature, so liberal instruction is able to correct the worst.

^p Molerus in
declar. euang.
purific.

^q Plutarch. com.
de liberis edu-
candis.

¹ Inuidus, iracundus, iners, vinosus, amator,
Nemo adeo feruus est, vt non miscere possit,
Si modo cultus a patientem commodet aurem.

¹ Horat. epist.
lib. 1.

It

^c Cit. lib. de fact.

^c Consule Hieron. epist. ad Letam de instit. filie.

^u Termes of the law tis. corruption of blood.

^x Ephes. 6. 4.
Literæ si bona fide tuum intrauerint animum, nunquam amplius intrabit dolor.
Senec. con. ad Heluiam.
Bonauent.
Beauxamis
in loc.
^u Ser. 2. in diuit. amicos.

It is reported of ^c *Stilpho Megareus*, a great Philosopher in his age, that hee was exceedingly given by nature to women and wine; but hee so tamed his vnbriyled affections by good discipline, *ut nemo unquam vinolentum illum, nemo in eo libidinis vestigium videris.* Now for as much as children are taught more by ^c patternes then by precept, by that they see men doe, rather then by that they heare men say; parents ought in their priuate families especially, to be lights and ensamples in all holinesse and honestie. For (as it is in the prouerbe) *If both Horse and Mare trot, the colt will not amble.* You desire that your children may haue strength and beautie, yet both are suddenly consumed, either through ache or age. You purchase titles of honour for your posterity, yet ^u blood corrupted by treason or felonie cannot bee restored againe by the Kings bare grant without authoritie of Parliament. You rise vp early and goe to bed late, that you may leaue wealth enough vnto your babes, and yet one sparke of fire may denouse all their houses; and one quirke of law carry from them all their lands at a trice. Manners onely makes a man; if thou shalt afford thy sonne religious and ingenuous education, it will euer sticke by him among all the changes and chances of this mortall life. no sicknes can blast this beautie, no malice blot out this honour, no fire consume this tenement, no law wrest this inheritance from him. It will bee his comfort vntill he die that you brought him vp ^x *in instruction and information of the Lord.*

A paire of Turtle doves or two young pigeons] The blessed Virgine obserued euery due circumstance of the law. ^y The due time, *when the daies of her purification were come.* The due place, *they brought him to Ierusalem, and presented him vnto God in the Temple.* The due oblation, *a paire of Turtle doves, &c.* As she spared no paines in comming to the Temple, so no pence in offering. Saint ^x *Basile* complained of the couetous rich in his

his age, because they performed onely that kind of deuotion which is without cost, as to pray for fashion, and to fast out of miserie; but they would not afford one halspenie to the poore. So many men in our daies are content to heare Gods holy word read and preached with their elbowes on a cushion, and hats on their heades, and if need bee they will also make bitter inuectiues against Atheisme and Poperie: but if the parish impose but an ordinarie charge toward the repairing of the Church, or the Pastour require but accustomed offerings for his necessary maintenance; you shall haue them as the ^abulrush in a wet place so drie, that an oblation is as hardly got from them as a sword from a souldiour, or a new coat from a child. *Mary* did offer according to her estate; for whereas the ^blaw requireth of the rich a lambe, but of the poore two turtles, or two young pigeons: it is said heere that shee brought the poores offering. And therefore the Papists vsually painting her in exceeding rich attire, and in making her a great Ladie of stately port: feed the peoples eye with bables, & their eares with fables: for (to make themselves in this case Iudges of themselves) it is not our obseruation onely, but also their owne collection in their postils and sermons vpon this scripture. Nay their famous Iesuite ^dMaldonate doth affirme that all expositors haue this glosse, further adding out of his owne coniecture that *Maria* did not offer two Turles, but two young pigeons, & *quia facilius reperiri, & quia minore pretio emi poterunt*: because young Pigeons are prouided more easily both in respect of paines and price. Here then is matter of comfort for the poore, of feare for the rich, of instruction for all. Of comfort against pouerty, because the Lord of Lords hauing all things at his command vouchsafed to bee borne of a poore Virgin, according to that of ^ePaul, *he being rich, for our sakes became poore, that wee through his povertie might be made rich*. Of feare for the wealthie, because *Mary* descen-

^a Bonauent.
dies sabu. ca. 20.

^b *Lewit.* 12.8.

^c *Per. de palud.*
Dicz.
Dormisecure.
Raulin.
Didat de Yan-
guas, Giron
& alij.

^d *Com. in loc.*

^e *Heming.*

^f 2. Cor. 8.9.

8 Esay 5. 8.
h Psal. 49. 11.

1 Ecclesiast. 1. 4.

k Luk 1. 52.
l Psal. 113. 6.

m Mark. 12. 42.

n Didac. de
Yanguas con. 3.
de oblat. Christ.
o Simon. de
cassia.

p Cant. 2. 12.
q August. me-
dica. cap. 13.
r Dormiscure.
ser. de purific.
Maria.

descending of a noble line, yea from princely loynes, is said heere to bee so beggerly, that shee was not able to buy a lambe for her offering. It is the fashion of great men (as the 8 Prophet complained in his time) to lay field to field, and to ioyne house to house, h calling their lands after their owne names, entailing their estate to childrens children, & making it (as the lawyers speake) a perpetuities. But i one generation passeth, and another generation succeedeth; hee that is higher then the highest, often k puls downe the mighty from his seate, and exalteth the poore man out of the mire, that hee may set him euen with the Princes of his people. For in one age you may behold the gentlemans heire serue his owne farmours issue. Lastly, this affords instruction for all, intimating that wee must offer vnto God the sacrifice due to God. If we cannot giue much, he will accept of a little, of the Virgins two pigeons, of the widdowes one m farthing. Wee may not spend all in our house, much lesse in the tap-house; some thing is to be laid out vpon Gods house, for his seruice, for his honour, if not a lamb, yet a paire of Turtle doves, or two young pigeons. n Mytically, the blessed Virgin did offer a lambe, but it was her owne sonne the Lambe of God, o Agnus qui praefiguratus est ab origine mundi oblatu est in fine mundi: and she did offer a young pigeon, but it was her owne sonne conceived of the holy Ghost, appearing in the likeness of a doue, Matth. 3. 16. And shee did offer a Turtle, but it was her owne sonne, of whom it is said, p the voice of the Turtle is heard in our land. Our blessed Sauour being q & sacerdos & sacrificium, & victor & victima, the sacrificer and the sacrifice for the sinnes of the whole world r was offered, first by God his father; secondly, by the Virgin his mother, thirdly, by his owne selfe. God sent him into the world, the Virgin present, and the legall sacrifice represent him in the Temple, but himselfe did offer himselfe actually for our sinnes on the Crosse.

And

And behold, there was a man in Hierusalem whose name was Simeon] Two things are requisite in a sufficient witness, vnderstanding to know the truth, and honestly to speake what he knoweth. Old Simeon in testifying of Christ had both, a good vnderstanding, as hauing a reuelation giuen him of the holy Ghost that he should not see death vntill hee first saw the Lord Christ: and a great honesty, being iust and godly, or deuout, outwardly to the world iust, inwardly to himselfe godly. ^c For his workes, he was iust in his dealing with men: for his faith, he was deuout in the seruice of God. These two deuotion and iustice, comprehend all the whole law: deuotion all the duties of the first table; iustice all the duties of the second. Deuotion is the mother, iustice the daughter, ^x because the true feare of God bringeth forth alwaies vpright cariage toward men. It is not reported here that he was so righteous as that he needed not another righteousness, for he looked for the consolation of Israel, acknowledging in his song, Christ for his sauiour; y but that he liued (as it is said of Zacharias and Elizabeth in the former Chapter) vnblameable before men. The word *inacis* is translated ^z pius, ^a religious, ^b timoratus, one who ^c feared God: and this feare was not seruile, but filiall. Hee did not feare God as a bad seruant, fearing the stripes of his great master: but as a louing sonne, fearing to displease his good father. ^d Et timebat cum dilectione, & diligebat cum timore. He was in his course so carefull to doe the will of our heavenly father, as that he feared with a pious loue, and loued with a reuerent feare. ^e Solicite pius & omnia timens ne non satis pius sit, ^f in doing good a iust man, in eschewing euill one that feared God.

And looked for the consolation of Israel] Hee was a iust man in deed, giuing euery one his right, vnto God, as being deuout: vnto himselfe, as expecting the consolation of Israel: vnto other, in preaching Christ openly to be both a light to the Gentiles, and a glory to the Iewes.

All

^c Aretius.

^c Heming.

^u Culuin.
Beza.

^x Calman.

^y Heming.

^z Erasmus.

^a Castilio.

^b Vulgar Latin.

^c Genena bib.

^d Ardens.

^e Aretius.

^f Pet. de palud.
ser. de purific.

Caluin.

Ardenf.

all the chiefe Christian vertues appeared in him eminently. *Faith, hope, loue*: faith, as *fearing God*: hope, as *looking for the Messias of the world*: loue, as being *Iust*, communicating his gifts of *prophecie* to the benefit of the Church in singing his *nunc dimittis*, and in saying *mine eyes haue seene thy saluation*. My corporal eyes thy manhood, my spiritual eyes thy Godhead; the *conjunction* of which is *Salutare tuum*, thy saluation, as giving it; and *Salutare nostrum*, our saluation, as receiving it. And this *Salutare* is not *singulare*, but as Saint *Iude* tearmeth it a *Common saluation*, and as old *Simon* in his Hymne, *prepared before the face of all people*.

The Epistle, ACTS I. 15.

In those daies Peter stood up in the middest of the Disciples and said, &c.

THIS Epistle containeth a short yet a sweet narration, how *Matthias* a Disciple, was elected into the traitor *Judas* Apostleship and Bishopricke. Wherein three things are more principally remarkeable.

1. His *Conge de leire*, deliuered in an eloquent speech, in

Time, In whose daies.

Orator, Peter stood up.

Auditorie, Disciples and brethren about an hundred and twentie.

which obserue the

Oration, partly { hortatorie, perswading that one must bee chosen, verse 16, 17, 18, 19, 20.
doctrinall, intimating what an one must be chosen, verse 21, 22.

2. His election, and in it the { processe, by { nomination, verse 23.
prayer, verse 24, 25.
lots, verse 26.
successe, the lot fell on *Matthias*.

3. His

3. His installation, hee was counted with the eleven Apostles.

In those daies] To wit, in the space betweene Christs ascension and his sending of the holy Ghost, at that time the Disciples being gathered together at Hierusalem in an upper parlour, *They continued with one accord not in supplication onely*, but in consultation also for the Gospels advancement. ⁱ Hereby teaching all men, especially preachers of the word, to spend their houres profitably for the benefit of the Church, in supplanting her foes, and in supplying the number of her friends.

Peter stood up in the midst of the Disciples and said] Heere the ^k Papists observe *Peters* supreme power over the rest of the Disciples and Apostles, and so by consequence though inconsequent the Popes absolute command over all other Bishops in the whole world. But if we will exactly consider and examine his behaviour in this assembly, wee shall vnderstand that he carried himselfe not as a Pope, but as a peere toward them. 1. in calling them brethren, and *frater* is *frere* alter, as *Lorinus* vpon the place. 2. for that *he standeth up in the midst of the Disciples*, equally referring all things vnto their ⁱ common consent and free choice, terming himselfe a fellow pastour, 1. Pet. 5. 1. Whereas euery Bishop assembled in the *Tridentine* Conuenticle tooke a corporall ^m oath that he would not dispute any point to preiudice the *Romane* see, nay there was nothing determined in that irregular meeting, except it was first handled and hammered at Rome by the Pope, for then it was ordinarily said in a by-word, *that the holy Ghost in a bull, or Popes brewe was sent from Rome to Trent*, as ⁿ *Chemnitius* plainly told *Andradus*, *In illo concilio idem aliorum est index*. Our Diuines therefore say that *Peter* was elected prolocutor of this conuocation either by ^o secret reuelation of the holy Ghost, or else by expresse iudgement of the *P* congregation: or for that hee was vsually more feruent then the rest in such a busines,

ⁱ *Aretius* in loc.

^k *Bellarmin. de Rom. pon. lib. 1. cap. 22 in prin. Ecl. ius loc. com. tit. de primat. sed. apost. Lorinus Rhem. & alij in loc.*

ⁱ *Chrysost. Dr. Fulke. Marloras.*

^m *Dr. Humphred. aduers. Campian. & Duteum cat. 4.*

ⁿ *Prefat. in 1. part. exam. con. Trident.*

^o *Beza.*

P. Caluin.

^aBullinger. apud
Marloras.

^rArctius.

^rErasmus an-
not. in loc.

^rCaietan. in loc.

^uApocal. 3. 4.

^xArctas.

Meyer.

Marlorat.

^yLowin. in loc.

^zBullinger in
Apocal. con. 16.

^zMat. 13. 31.

^zAb. 2. 47.

^bHilarius.

^a & ardentior & rebus agendis aptior reliquis extiterat.

^r For it became him of all the Colledge best, as hauing denied Christ heretofore most. *He stood up and spake*, as the mouth of the companie, but hee played not the Pope, but onely the perswader, exercising not a supremacy of authoritie, but a primacie of order, as *Chrysostome* and other note. See Gospell. 1. Sund. after Easter.

The number of names that were together were about an hundred and twentie.] The vulgar Latine reading *turba hominum*, answers not the Greeke so well as our text, *turba nominum*, the number of names. For in exquisite numbring vsually men are mustred by their seuerall names, in ^z Councils especially the names of such as giue voices are first enrolled in a bill or registers table. But by *names*, our Euangelist vnderstands *men*, as the holy Ghost ^u elsewhere, *Thou hast a few names yet in Sardi which had not defiled their garments*. A few names, that is (as *Bullinger* and ^x other vpon the place) a few persons. And ^y it may bee that the sacred spirit in vsing this phrase doth insinuate that they were men of eminent note, as Gen. 6. 4. The Gyants are called *men of renoune*, that is (as *Munster* translates according to the Hebrew) *virii nominati*, men of name. Well, howsoeuer their names were great, their number was but small, being *about an hundred and twentie*. By which it doth appeare that the kingdome of heauen is like vnto a ^z graine of mustard seed, the which in sowing is indeed the least of all seeds, but in growing it is the greatest among herbs, euen a tree, so that the birds of heauen come and build in the branches thereof. Vnto these 120. ^a *The Lord added daily such as should bee saved*, at one Sermon of Saint *Peter*, Act. 2. The number of brethren was encreased about 3000. soules. A ^b ship doth aptly resemble the Church of Christ; for as a ship is small in the foredecke, broad in the middle, little in the sterne: so the Church in her beginning (as you see) was exceeding

exceeding little, in her middle age flourishing, but in her old age her companie will bee so small, and her beleefe so weake, that when the Sonne of God shall come to iudge the sonnes of men, he shall scarce find any faith on earth.

This Scripture must needs haue been fulfilled] S. Peter in his oration here first sheweth how Judas Apostleship became void. Secondly, that it is needfull another should be chosen into his place. Judas Bishopricke was lost by treason, as being guide to them who tooke Iesus. Whereupon (as wee read in the Gospell) hee did first accuse himselfe, *I haue sinned in betraying innocent blood: secondly, arraigning himselfe, hee repented, and brought againe the thirtie plates of silver to the chiefe Priest, and cast them downe in the Temple: thirdly, executed himselfe, he departed; and went, and hanged himselfe.* Now to take away thy scandall of this horrible fact, our Euangelist intimates that nothing in Judas treacherie came to passe casually, but it was foreseene of God, and foretold in his word, *This Scripture must needs haue been fulfilled.* And yet the fall of Judas is not excused hereby, no more then the fault of Herod and Pilate, who did whatsoeuer Gods owne hand and counsell had determined before to be done, Act. 4. 28. For Judas committed not this outrageous crime by the compulsion of prophesy, but through his owne motion and malice. *His delight was in cursing, and it did happen unto him: he loued not blessing, therefore was it far from him.* It is true that Peter saith, *hee was numbred with vs, and had obtained fellowship in this ministration:* but hee receiued the grace of God in vaine, abusing it to couetousnes and worldly lusts, he did open a dore to Satan, and gaue him as it were possession of his heart.

This necessity then is not *necessitas absoluta*, sed *consequentis* & *suppositionis*, a necessity hypothetickall and by consequent, not an absolute or a simple necessity. So the holy Ghost elsewhere, *There must be ho-*

C

refies,

^c Mat. 27.

^d Caluin. Bezg.

^e Aretius. Kilian.

^f Psal. 109. 16.

^g 2. Cor. 6. 2.

^h Luk. 22. 3.

ⁱ Aretius.

^k Lorin. in loc.

Or in act. 4. 12.

idem Thom.

part. 1. quest. 19.

act. 3.

1. Cor. 11. 19.

^m Mat. 18. 7.

ⁿ Mat. 24. 6.

o *Kilius collect.*
in loc.

p *Ephef. 1. 2.*

q *Confess. lib. 5.*
cap. 16.

r *Confess. lib. 8.*
cap. 5.

s *Mat. 10. 3.*

Mark. 3. 14.

t *Arelus.*

u *Mat. 19. 28.*

x *Apocal. 21. 12.*

resies, ^m it must needs be that offences shall come, ⁿ ye shall
beare of warres, and of rumours of warres, for all these
things must come to passe. That is, supposing the malice
of Satan and wickednesse of man, it is impossible but
that there should bee warres and offences, and heresies
in the world. o An Astrologer expert in his art foretel-
leth an eclips of the Sunne, yet his prediction is not a-
ny cause why the Sunne is eclipsed: euen so God fore-
seeth all the workes of darkenesse, and eclipses (as it
were) in the reprobate, but his prescience compels not
any to commit any sinne. It is the prince of darkenesse
who p worketh in the children of disobedience, taking
them in his snares at his will, 2. Tim. 2. 26. All our waies
are known vnto the Lord, our going out, and our com-
ming in, Esay 37. 28. being of euery good pace *bonum*
author, but of euery bad passage *laetum vltor*. I will end
this argument in the words of ^q *Augustina*, *Quia* (O
Domine Deus) *apud te semper bonum nostrum, & quia*
inde auersi sumus peruersi sumus. For saith he *ligatus e-*
ram non ferro alieno, sed mea ferrea voluntate, velle me-
um tenebat inimicum, & inde mihi catenam fecerat &
constrinxerat me, quippe ex voluntate peruersa facta est
libido, & dum formitur libidini facta est consuetudo, &
dum consuetudini non resistitur facta est necessitas. How
the fall of traiterous Iscariot may serue to terrifie the pa-
stour, and teach also the people: See Gospell 6. Sund.
in Lent.

wherefore of these men which haue companied with
us] Christ in his life chose twelue Apostles, and there-
fore must be ordained and elected into Indue roome, to
fill vp the number againe, ^r answerable to the twelue
tribes of Israel, of which (as our Saviour ^s promised)
they shall be Iudges, and to the twelue ^t gates of hea-
uently Hierusalem, of which also the twelue Apostles
were builders, according to that of Paul, Ephes. 2. 20.
built vpon the foundation of the Apostles and Prophets,
Iesus Christ himselfe being the chiefe corner stone. See
Epistle

Epistle on S. Thomas day. There bee manie moe resemblances of the twelue Apostles, as you may read in my first sermon vpon the Gospell, Sund. 6. in Lent; and in *Cassanew Catalog. part. 3. considerat. 29.*

One must be chosen, and one of these *men, ergo*, not a Pope Ioane, for a woman must bee y silent and not a teacher in the Temple, one of these *men, ergo*, not a boy Bishop, not a yonker in yeres, or b schollership, for pastours are called *elders*, and Christ himselfe preached not vntill he was thirtie yeres olde: one of these *men* *hane companied with vs, ergo*, c not a stranger, but a domesticall, one that is knowne, a man of note liuing among vs *all the time that the Lord Iesus was conuersant among vs, d ergo*, not a leaud or ignorant person, but a proficient in Christs owne schoole, brought vp euen from his e youth in f instruction and information of the Lord. See Gospell on S. Andrew, & 8. Sund. after Trinity.

But why should one being such an one chosen into *Indas* roome? *to witnesse with vs of the resurrection of Christ.* A Prelate then s ought to bee predicant, not an idle or an Idoll Apostle, like the dumbe Doctors, and Abbey-lubbers, and lasie lay Bishops vnder the gouernment of the Pope. Right prelatung (as old Father b Latimer said) is *labouring, and lording or loytering*, it is horroure rather then honour, for an Apostle to leaue the text, and onely to follow the tithe. A *witnesse* hee must be, kyer not a witnesse alone, broaching insolent nouelties and l other doctrines of his owne braine: but a witnesse *with vs*, of one m heart and of one n mind with vs, o endeauouring to keepe the vniue of the spirit in the bond of peace. For hee who *seches* in the trouble-some sea of this world to schismaticall Apostles affecting singularity. *Non portamus sed plantamus inuenies*, as p Augustine pithily.

Well the new chosen ought to record and accord, to witnesse and to witnesse with vs, agreeing with the rest of

Y 1. Cor. 14. 34.

Z 1. Tim. 2. 12.

a Ardens.

b 1. Tim. 3. 6.

c Sacerius.
Aretius.

d Ardens

e 2. Tim. 3. 15.

f Ephes. 6. 4.

g Caluin.
Marlorat.

h Sermon of the
plough.

i Latimer. ser.
4. before K. Ed.

k Aretius.

l 1. Tim. 2. 3.

m A. 4. 32.

n Philip. 2. 2.

o Ephes. 4. 3.

p Tract. 1. in
Ioan.

⁹ *Ardens.*

¹ *Phil. 3. 20.*

¹ *Caluin.*

¹ *Aretius.*

^u *Gorran. in.*

Rom. 10.

² *Nexus articulo-
rum omni-
um uti Martyr.
in Rom. 10.*

⁷ *Dionys. Areo-
pag. apud Ba-
ron. ad an. 34.
idem Caluin.
instit. lib. 4.
cap. 3. §. 13. &
Ferus (er. 1. in
fest. Mat.
Bellarm. lib. de
clericis. cap. 5.
& Aret. in loc.
² Dorotheus
doct. 6.*

⁹ *Rhem. in loc.*

^b *Dionys. Hali-
car. Rom. hist.
lib. 2.*

^c *Cap. Eccles.
extra de ser-
uilijs.*

his Colledge and companie. But whereof is hee to be a witnesse, of the resurrection of Christ, & in all his words, and in all his workes: in his preaching and in his life so behauing himselfe as one that beleeueth the resurrection of Christ, and hopeth also for his owne redemption, euer ² looking for his Saviour, euen the Lord Iesus, who shall change our vile body that it may be like to his glorious body: Or a witnesse of the resurrection of Christ, because this one point is, ¹ *primarium Euangelij caput*, as it were ¹ the predominant article, ² presupposing all the rest, as being the ² tying knot, on which all other links of holy beleefe, depend, as I haue shewed often elsewhere; but especially Gosp. on S. Thomas, and Epist. on S. Andrewes day.

And they appointed two] They nominated more then one, ⁷ that the Lord who knew the hearts of all men, might chuse the party that should take the roome of his ministration and Apostleship from which Iudas by transgression fell. And that Matthias might acknowledge that he receiued it (as Paul speaks) not of man, but by the reuelation of Iesus Christ, Galath. 1. 1. 2. ² The world is a circle, God is as it were the center of this circle, the waies of men are lines deduced from this center. ¹ If then euent of the Lotterie bee not expected of diuels, nor of the starres, nor of any force of fortune: but looked and prayed for to be directed by God, it is lawfull to vse lots in temporall things; as in diuision of lands and inheritance, Prou. 18. 18. *The lot causeth contentions to cease, and maketh a partition among the mighty.* And in spirituall affaires also; for it is reported of Zacharias the Priest, that his lot was to burne Incense, Luk. 1. 9. And though ordinary chusing of Prelates and Preachers ought not to be by lots, as both ^b Heathens and ^c Christians in this agree: yet in some cases extraordinarie; to wit, (if two or three shall happen to stand in election of such equall holinesse and other sufficiencie, that humane wisdom cannot any waies discern

and

and so decide which is most fit) it is a lawfull accept-
ding to the president in our text to cast lots, and so
commit the disposition of the choice to God. In the
lawfully using of a Lottery then observe these remarke-
able caueats.

1. We must expect the lots euent from God onely:
Prou. 16. 33. *The lot is cast into the lap, but the whole
dispositions hereof are of the Lord.*

2. We may not use lots in affaires ordinarie, but in
cases of necessity, when as the businesse cannot other-
wise be transacted.

3. Wee must abandon all vncharitable conceits, and
all dishonourable deccits: Psalm 5. 6. *The Lord will
burne the deccitfull man, and destroy such as speake lea-
sing.*

4. We must before we cast lots (as the blessed Apo-
stle beere) call vpon God in hearty prayer for a blessing
on our endeauours. I could addo easily more, but I remember a *Augu-
stine* rule, *Secundas habet parias modestia, que primas
non potuit habere sapientia.* If any know lesse then I,
they may be bold to peruse this, and such as vnderstand
more then I, may read, *Augustin. epist. 180. & de doct.*

*Christ. lib. 1. cap. 28. & con. 2. in Psalmo. 39. Thomas
22. quæst. 99. art. 8. Bellarmin. lib. de gloriis cap. 5.
Sext. senen. vbi supra in marg. Aretius, Marloras, Kili-
nus in loc.*

And the lot fell on *Matthias*. In the Tabernacle the
curtaines of fine twined linnen, and blew silke and
purple were covered with curtaines of Goats haire.
Some men are great ornaments in the Church, and yet
vnfit to gouerne the Church. *Ornent Ecclesiam quos
lib. 25. cap. 22.* *regant Ecclesiam quos
labor rerum corporaliū non grauat, &c.* It may bee
Joseph as bring in, was a fine curtaine in Gods Taber-
nacle, but *Matthias* a covering: as being apt and actiue
for gouernment. *Alinaui benicimus & boni viri, quos*

Luc. Ambros. in 1. Luc.

Bellarmin. vbi sup.

See Kilius. collect. in loc.

Sext. senen. bib. sancti. lib. 5.

annor. 186.

22. d. 1.

22. d. 1.

22. d. 1.

22. d. 1.

22. d. 1.

22. d. 1.

22. d. 1.

22. d. 1.

22. d. 1.

22. d. 1.

22. d. 1.

22. d. 1.

22. d. 1.

22. d. 1.

22. d. 1.

22. d. 1.

22. d. 1.

22. d. 1.

22. d. 1.

¹ *Aethic. lib. 9.*

cap. 2.

^m *1 Cor. 12. 19.*

^a *Esey 55. 8.*

^o *Iob. 8. 15.*

^p *Caluin in loc.*

^q *Ferus ser. 1.
de S. Mat.*

¹ *Aristotle*, every good man is not a good magistrate.
^m *Are all Apostles, are all Prophets, are all teachers?*
There be diversities of gifts, and diversities of administrations, and diversities of operations. Happily *Ioseph* excelled in one kind, and *Matthias* in another. He who knew to iudge best of the best for this ministration, in his secret wisdom cast the lot on *Matthias*. Or in electing *Matthias*, hee did insinuate that his *waies* are not as our waies, and that hee iudgeth according to the hearts of all men, and not *after the flesh*, or titles, or outside. *Ioseph* is called *p Barsabas*, that is, the sonne of rest and innocency, surnamed also for his singular honesty *Iustus*. And yet *Matthias* is chosen of God, howsoever not adorned with such commendations before men. ^q Here the Gospell and Epistle meet. *I thank thee Father Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes, euen so was it thy good pleasure.* The lot falleth on the sonne of labour, afflicted with the load of sinne, not on the iust, or on the sonne of rest, on *Matthias*, and not on *Barsabas*.

The Gospell, MATTH. II. 25.

In that time Iesus answered and said, I thank thee (O Father.) Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes, &c.

Christs exceeding rich mercy toward vs is manifested in this Scripture by two things especially: to wit, his inuocation of God, *I thank thee O father, &c.* And his inuication of men, *Come vnto mee all ye that labour, &c.* In both ioyned together, hee that hath an eye to see may behold the chiefe causes of our effectuall

^r *Arctius in loc.*

effectuall
vocation

Efficient, the good pleasure of God the father,
Lord of heauen and earth, &c.

Materiall, babes, and all such as labour and are
heauie laden.

Instrumentall, Iesus, vnto whom all things are
giuen.

Finall, refreshing and rest in saule.

I thanke thee] Prayer and thankesgiuing vnto God
for benefits obtained in prayer ought alwaies to con-
curre. Christ had often heretofore prayed for the ga-
thering together of the Church, as it was prophesied of
him in the second Psalm; *Desire of me and I will giue
thee the heauen for thine inheritance, and the uttermost
parts of the earth for thy possession.* And now his prayer
being heard, he rendreth vnto God his praise, *Father, I
thanke thee Lord of heauen and earth.* In which one line
three wicked errors are confuted: first, the words (*I
thanke thee*) confound the Iewes affirming that Christ
was a blasphemers. Secondly, *father*, ouerthroweth
Arians, and all such as deny Christ to bee Gods eter-
nall sonne. Thirdly, *heauen*, crosseth the Manicheans
opinion, holding God to bee Creator of visible things
onely, but not of inuisible.

Because thou hast hid these things from the wise] Hee
did not absolutely thanke his father for hiding the my-
steries of his sauing grace from the wise: * but for that
he revealed them vnto babes. You may reade the like
phrase, Rom. 6. 17. *God be thanked that ye haue been the
seruants of sinne, but ye haue obtained from the heart vnto
the forme of the doctrine which was delivered vnto you.*
The blessed Apostle did not giue thanks vnto God
for that the Romans had made their members as wea-
pons of iniquitie: but because they who sometime were
the seruants of sinne, through his grace were now the
seruants of righteousness, as *Primasius* vpon the place,
Gratias Deo quia fuistis, sed ipso liberati iam non estis.
Euen so Christ heere thanks his father primarily, not

^c Melanct.
in loc.

^t Pet. de pa-
lud. in loc.

^u Matth. 26.

^x I Nepos. Gi-
ron. fragment.
in presens euan-
gel. idem Pet.
de palud. ex
Chrysost.

^y Calvin & Ca-
ietan in Rom. 6

^a *Prov.* 3. 7.^a *1. Cor.* 1. 26.^b *2. Cor.* 4. 4.^c *1. Cor.* 3. 18.^d *Luk.* 10. 21.^e *Mart. Malteius*
ser. in fest.
Mat.^f *Psal.* 103. 2.

for hiding these things from the wise (that is, wise in their owne eyes, or wise men after the flesh, endued with a wisdom which is earthly, sensuall & diuellish, James. 3. 15.) but because though he suffer the prince of darkenesse to blind the mindes of the worldly wise: yet he doth openly shew the glorious light of the Gospell vnto babes: that is, vnto such as became fooles that they may be wise, wholly renouncing their owne wit, and solely submitting themselues vnto Gods will. If Iesus reioyced in the spiri, and magnified the Lord of heauen and earth for vs; O what thanks ought our selues to present vnto God for our selues. *Praise the Lord O my soule, and all that is within me praise his holy name. For mine eyes haue seene thy saluation, and mine heart hath often endited a good matter, and my pen sometimes is the pen of a ready writer.* O father of mercie, whereas these things are yet hid from the Iewes, and from the Turkes, and from the superstitious Heathen, and from carnall Christians; I haue, to the great refreshing of my soule, through thy grace (sweet Iesu) both heard by the Gospell, and imbraeced the Gospell, and preached the Gospell, and in some measure practised also the Gospell. *O my soule praise the Lord, and forget not all his benefits. I will sing vnto the Lord as long as I line, I will praisse my God while I haue any being.* *Psal.* 104. 33.

The sweetest of home lieth in the bottome; I passe therefore from Christs inuocation, to the latter part of his Gospell his inuitation. In which obserue

smouer, Iesus,

moued, all that labour and are laden.

motion, Come, take my yoke upon you, learne of me.

motiues, I will ease you, yee shall finde rest vnto your soules for my yoke is ease and my burthen light.

The person inuiting is Iesus, he saith heere come, not

to mine, & but to me: not to my Saints, or Angels, or Martyrs, or Mother: but to my selfe. Send not other, it is my pleasure that ye come: seeke not for helpe from other, I will ease you. Come vnto me, ^h for I am the way, the truth, and the life. *The way* by which, and *the truth* in which, and *the life* for which all of you come. None can come but by me, none finde ease but in me, none rest in ease but with me. Come therefore, for I am the way: *learne of me*, for I am the truth: and ye shall finde rest vnto your soules, for I am the life. Come to me, ⁱ for I am (as you see) willing, in saying come, and able to relieue you: for that all things are giuen vnto me. So that ^k aske, and ye shall haue: seeke, and ye shall finde: knocke, and it shall be opened vnto you. ^l Whatsoeuer ye shall aske the Father in my name, he will giue it you.

None can come to the Father except it bee by the Sonne; for no man knoweth the Father save the Sonne, and he to whomsoever the Sonne will open him. In saying *save the Sonne*, he doth not exclude the holy spirit being the third person in Trinitie, for it is a good conclusion in Diuinitie, *in dictio exclusiua sine exceptione addita termino personali in essentialibus non excludit ab altera persona diuina*. God the Father, and God the holy Ghost, as being all one with the Sonne, are in the words (*nisi filius*) included, and onely the Creator excluded. For none know the Father by ⁿ nature, but by the reuelation of the Sonne. Wee speake the wisdom of God in a mystery (saith ^o Paul) which none of the Princes of this world knew, *hunc magnus Plato nesciuit, eloquens Demosthenes ignorauit*. It is true that wee may know by the light of humane discourse that there is a God, for the ^p Godhead is seene by the creation of the world: The heauens declare the glory of God, and the firmament sheweth his handie worke, Psalm. 19. 1. Yet none know the Father, ^q that is, a distinction of the persons in sacred Trinitie, but by the spirit of him in whom are hid all the treasures

⁸ Vide respon.
Eliensis ad apo-
log. Bellar.

^{cap.} 8.
^h Job. 24. 6.

ⁱ Musculus
in loc.

^k Mat. 7. 7.

^l Job. 36. 23.

^m Caietan.
L. dulpbus.
Beauxamis
in loc.

ⁿ Hieron. in loc.

^o I. Cor. 2. 7.

^p Rom. 1. 20.

^q Caietan.

^r 1. Cor. 13. 12.

^c Pet. palud.
in loc. ex Auguſt.
idem Thom.
part. 1. quaest. 12.
art. 8. & Caietan.
ibidem.
^c Martialis epiſco.
Lamouſſien. ad Burdegal.
epiſt. 10.

^u Luther.
Melanct.
Bullinger.
^x 1. Tim. 2. 4.
^y Ferns, ſer. 2.
in feſt. Matth.
^z Caietan.
^a Theophylact.

^b Ianſen. com.
cap. 47.

^c Pontanus ſer.
in feſt. Mat.
idem Ianſen.
ubi ſup.

treasures of wiſedome and knowledge, Coloff. 2. 3. And this our reuealed knowledge is but ^r imperfect in this life. They who ſaw moſt of God obtained onely the ſight of his hinder parts. And in the kingdome of glory, when as we ſhall enioy the beholding of his fore-parts alſo, *ſeeing him euen face to face*; our knowledge ſhall not be ^c *comprehenſionis cognitio, ſed apprehenſionis*, an apprehending rather then a comprehending of his infinite Maieſty. Wee ſhall not euen in that day know ſo much of the Father, as the Father knoweth of himſelfe, ^c *Sola quippe trinitas in unitatis diuinitate ſeipſam nouit*. In this life we ſhall attaine by Chriſts grace to ſuch an vnderſtanding of God as is fit, and in the world to come we ſhall haue ſo much as is full, euen ſo much as any created veſſell is able to containe; yet none ſhall euer ſorally comprehend that incomprehenſible Trinitie, none can as it ſelfe know it ſelfe.

Hitherto concerning the party calling; I am now to ſpeake of the perſons inuited, *All ye that labour and are laden*. He doth except ^a none, who came to bring ^x all vnto the knowledge of the truth, ^y if al that labour, then all that liue. For man borne of a woman is full of trouble, Iob 14. 1. Come therefore all ye that labour in your ^z actions, and are laden in your paſſions. All ye ^a Iewes who labour vnder the yoke of the law, and all ye Gentiles oppreſſed with the burthen of your ſinnes. All ye that labour whereſoeuer, and whenſoeuer, and howſoeuer afflicted or affected with miſery. For theſe two labour and laden, are (as ^b ſome conceiue) ſimply the ſame, ſignifying all kind of grieve, ſores, and ſorrow whatſoeuer. As in the 6. and 69. Pſalmes, *I am weary of my groaning, I am weary of my crying, &c.* To ſpeake more diſtinctly, there is a ^c threefold burthen, namely,

the burthen of { affliction,
the law.
finne.

Chriſt caſeth all ſuch as come to him of all theſe.
Concer-

Concerning the first, great trauaile (saith the sonne of ^d *Sirach*) is created for all men, and a heauie yoke vpon the sonnes of *Adam*, euen from the day that they got out of the mothers wombe, till the day that they returne to the mother of all things. But Christ, a ^e refuge in due time of trouble, yea a ^f present helpe, doth either take away this burthen fro our shoulders, or else giueth vnto such as come to him abundant strength and patience to beare it. Art thou crossed in thy goods? it is ^g the Lord *who giueth, and the Lord who taketh away*. ^h Cast all your care vpon him, and hee will so care for you, that this burthen shall be made light, and this yoke easie. Art thou wronged in thy good name? say with ⁱ *Dauid*, it may bee the Lord will looke vpon mine affliction, & do me good, for *Shemi* his cursing me this day. Come to Christ, and he will bring it to passe, that thy greatest enemy shall (if he haue any sparke of grace) confesse ingeniously to thee (as ^k *Saul* once to *Dauid*) *thou art more righteous then I, for thou hast rendred me good, and I haue rendred thee euill*. Hee shall make thy righteousness as cleare as the light, and thy iust dealing as the noone day, *Psalm. 37. 6*. Art thou much afflicted with sicknesse? ^l I (saith the Lord) *am he who kill, and giue life, wound, and make whole, m bring downe to the grane, and raise vp againe. I am the resurrection and the life, hee that belongeth in me, though he were dead yet shall he liue, Ioh. 11. 25*.

The 2. burthen is that of the law, *a yoke which neither our fathers nor we were able to beare*, saith *S. Peter, Act. 15. 10*. *a yoke of n bondage, a heauie burthen, and grievous to be borne*. Now Christ easeth vs of this burthen also, being ⁿ made vnder the law to redeeme them vnder the law. He ^o blotted out the handwriting of ordinances that was against vs which was contrary to vs, and tooke it out of the way, nailing it to his crosse. So that if *Satan*, that informer and common accuser of vs all, object the lawes obligation against vs, our answer may

^d *Eccles. 40. 1.*^e *Psalm. 9. 9.*^f *Psalm. 46. 1.*^g *Iob. 1. 21.*^h *1. Pet. 5. 7.*ⁱ *2. Sam. 16. 12.*^k *1. Sam. 24. 18.*^l *Deut. 32. 39.*^m *1. Sam. 2. 6.*ⁿ *Galath. 5. 1.*^o *Matth. 23. 4.*^p *Galath. 4. 4.*^q *Coloss. 2. 14.*

may be that the debt is payed, and the bond cancelled. If his euidence be good, let him if he can shew it in the court: Christ is the end of the law, Rom. 10. 4. For the law was added because of the transgression, vntill the blessed seed came, to the which, the promise was made, Galath. 3. 19. The Prophets and the law did endure till Iohn, but since *the kingdome of heauen suffereth violence, and the violent take it by force.* The blessed seed is come when once Christ *dwelleth in our hearts by faith,* and then it is time for the law to bee packing out of the conscience, then her kingdome is at an end. Come therefore to Christ all ye that labour vnder the yoke of the law written, and all ye which are laden with the burthen of pharisaicall traditions vnwritten, and ye shall *finde rest vnto your soules.*

The third burthen is of signe, the which is so weighty, that *Zecharias* calles it *a yalent of lead,* and *Dauid* who felt the load himselfe saith of it expressly, *There is no healesh in my flesh because of thy displeasure, neither is there any rest in my bones by reason of my sinne, for my wickedneses are gone ouer my head, and are like a sore burthen too heauie for me to beare.* And heere let vs obserue with *Eusebimus* that sinne is first a labour in accomplishing, and then a load when it is accomplished. The couetous, incontinent, ambitious, exceedingly labour to compassse their vnlawfull desires, and yet when all is done, they remaine still as men vndone. For no man is more beggerlike, then a couetous wretch in an opulent fortune, nor more base, then a proud man in the midst of his honour. There is a labour in getting these things, and when once they be got, a load. All is but vanity and vexation of spirit. They who truly repent them of their sinne feel this burthen in this world, and they who being irrepentant, are in a reprobate sense, shall at the last day notwithstanding confesse to their endlesse shame, *We haue wearied our selves in the wayes of wickednesse and destruction.* Now Christ hath

vnto

Mat. 11. 12.

Ephes. 3. 17.

Zechar. 4. 7.

Psal. 38. 3.

In loc.

Ecclesiast. 1. 14.

Rom. 1. 18.

Wisd. 5. 7.

unto such as grieue and groane vnder the burthen of their finnes, ^b I am not come to call the righteous, but sinners to repentance. ^c The spirit of the Lord is vpon mee that I should preach the Gospell vnto the poore, he hath sent me that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recovering of sight to the blind.

He calleth all that labour ^d *sine secundum naturam in qua nascimur*; *sine secundum culpam qua transgredimur*; *sine poenam in qua morimur*. All men, as you haue heard sufficiently, ^e yet onely such as labour and are laden with the burthen of their finnes efficiently. The carnall and carelesse haue ^f eyes and see not, eares and heare not, hearts and vnderstand not. ^g How often would I (saith hee who calleth all) haue gathered you together as the hen gathereth her chickins vnder her wings, and ye would not. And in this present chapter at the seuenteenth vers. *We haue piped vnto you, and ye haue not danced, we haue mourned vnto you, and ye haue not lamented*. That is, (as ^h *Ambrose* construeth it) we haue preached vnto you the sweet comforts of the Gospell; and ye haue not reioyced in spirit: we haue denounced vnto you the terrible iudgements of God contained in the law, and yee haue not trembled at our words. O thinke on this all yee that forget God, all yee that stop your eares and harden your hearts at his voice; repent and exhort one another ⁱ while it is to day, seeke the Lord while hee may bee found, and call vpon him, and come vnto him while he is neare, *Esay* 55.6.

Yea but where shall wee find thee sweet Iesus? I am (saith he) found in my workes, and in my words, and in my Sacraments. In my workes. ^k *for they haue witnesse of me*, they shew that *by me the blind receiue sight, and halt go, and the lepers are cleansed, and the dead are raised vp*, *Matth.* 11.5. In my word, for the ^l *Scriptures are they which testifie of me*. There you shall reade how God so loued the world, that he gaue his only begotten Son,

that

^b *Mat.* 9.13.
^c *Luk.* 4.18.

^d *Ludolph. de*
vita Christi.
part. 1. cap. 58.

^e *Musculus.*
Caluin.
Giron.
^f *Mat.* 13.14.
^g *Mat.* 23.37.

^h *Ser.* 80.

ⁱ *Heb.* 3.13.

^k *Iob.* 10.25.

^l *Iob.* 5.39.

^m Iohn 6. 56.

ⁿ August. tract.
11 in Iohn.

^o Remigius a-
pud Thom. in loc.
idem Ludolp. ubi
supra.
^p Heb. II. 6.

^q Theophylact.
in loc.

^r Beauxamis
Har. Tom. 2.
fol. 265.

^s Rabanus apud
Thom.

^t Eccles. 19. 35.

^u August. de
verb. Apost.
ser. 214. lib. de
virgin. cap. 35.

that whosoever beleeueth in him should not perishe but haue euertlasting life; Iohn 3. 16. in my sacraments, *in he that eateth my flesh and drinketh my blood dwelleth in me, and I in him*: if ye come to my table ye shall be refreshed with my flesh and my blood *reficietis si accufferis. deficietis si recesseris.*

I come now to the comming or motion, and that is by *o* faith and not by feet, *moribus non pedibus* by loue not by leggs: *come to me* then in faith, and *take my yoke upon you* in hope, and *learne of me meeknes and lowlinesse* in loue; *p* he that comes to God must beleue that God is, and that he is a rewarder of such as seeke him: hee must in hope beare Christs yoke, the which in respect of the present labour is *heauie*: but in respect of the future retribution hoped for, *ease*: to faith he must adioyne loue, whereof there be two principall objects, and two principall offices: the principall objects of our loue are God and our neighbours, *lowlinesse in heart* disposeth aright of our loue toward God, and *meeknes* sheweth how we should demean our selues in our cariage toward our neighbours: the two principall offices of our loue are to giue and to forgiue; *lowlinesse* is ready to giue euery man his due, *meeknesse* to forgiue euery man his debt: or we must be *mitis moribus & humiles mentibus*, in our outward behauiour toward other mecke, in our inward conceit of our selues *humble*; lowly not in complement or habit only, but in heart: for as the wiseman telleth us, *there be some that bring about wicked purposes doe bow downe themselves and are sad, whose inward parts burne altogether with deceit: he looketh downe with his face, and faineth himselfe deafe: yet before thou perceive he will be upon thee to hurt thee.*

u Christ would not haue vs imitate him in his miracles, as in walking upon the waters, in raising the dead, in making a new world: but in his morals, in his meeknes and towlines especially, for these vertues are the lessons he teacheth, in whom are hid all the treasures

of wisdom and knowledge: it is so great a thing in our owne eyes to be little, that no man is able to learne it of any but of him only, who being in the forme of God tooke vpon him the forme of a seruant. and became man, yea a worme and no man, a very scorne of men and outcast of the people, termed Apocalyp. 1.8. *the first and the last: in maietie the first, in meeknes as the last*, his whole life being nothing else but an open booke, or rather an open shop of humility: descend then if thou wilt ascend, if thou desire to build high and to seeke the things aboue, lay thy foundation low, humbleness of mind is *schola* and *scata celsi*, the schoole teaching and the scale reaching heauen.

Quo minor est quisque maximus est hominum.

I will ease you: the world crieth, *ego deficiam*, I will leaue you: the flesh crieth, *ego inficiam*, I will corrupt you: the deuill crieth, *ego interficiam*, I will destroy you: but he (which is *uerrax uerus ueritas*, *euerr speaking the truth as euerr being the truth*) opposeth himselfe against all these mortall enemies and saith *ego reficiam*, I will ease you: this one clause then is the very close, yea the very summe of the whole gospel: in as much as all our learning and labouring is for this end, that we may find refreshing and rest vnto our soules in the end, the latine *reficiam* hath three significations.

1. *Reficere* is to repaire or renew, Mat. 4. 21. *reficimus res uetas*, James and Iohn were mending their nets &c., and so Christ as being the brightness of Gods glory, and expresse character of his person, restoreth againe Gods Image defaced in vs through Adams fall, *vs recreatio creatio* respondereth saith Aquine, that the redemption of the world might answer the creation: he who first made, new mended vs, all of vs being the workmanship of God in Christ as creatures and as new creatures: as Creatures, for in the beginning was the world, all things were made by it, and without it was made nothing that was made: as new creatures, for Christ Iesus is the new

man

^a Philip. 2. 6.

^y Psalm. 22. 6.

^z Gloss.

^a Bonauent. diet salus, cap. 36

^b Hildebert, in epitap. Berengary apud Malmesbury in vita. wil. 1.

^c Bernard.

^d August. de uerb. apost. ser. 22.

^e Culman. in loc.

^f Vide Giron. con. 2. in fest. Mat.

^g Heb. 1. 3.

^h Part. 1. quest.

3. ar. 8.

ⁱ Ephes. 2. 10.

^k 2. Cor. 5. 17.

¹ Rom. 12. 14.

^m Psalm. 23. 5.

^o Cant. 1. 6.

^o Rupert. in
Mat. 11.
^p Mat. 5. 6.

^q 1. Pet. 3. 2.
^r Proverb. 15. 15.

^r Iansenius,
Marlorat.

^r Suae contra
laborem, leui
contra onus.
Caictan in loc.

man we must ¹ put on, of whom wee must learne meeknes and lowlines that we may walke in newnes of life, Rom. 6. 4.

2. *Resicere*, doth signifie to strengthen with meat, in which acception a common hall in a colledge where the society meet and eat together, is called a *refectorie*; now Christ hath a twofold *refectorie* for al such as come vnto him, one in his kingdome of grace, when he ^m prepareth a table for vs in despite of our foe, refreshing vs with the food of his word of his supper, of his examples vntil we are made fat, Prouerb. 28. 25. *even so full and faire*, that the Church in admiration hereof asketh her best beloued, ⁿ *shew me where thou feedest?* another *refectorie*, Christ hath in his kingdome of glory, Luke 22. 30. *Ye shall eat and drinke at my table in my kingdome*, there God hath prepared for those that loue him a banquet of such delicacies *as eye hath not seene, neither eare hath heard, neither heart of man able to conceive*. 1. Cor. 2. 9. ^o *Sentiri potest, dici non potest*. Come then vnto me all ye ^p that hunger and thirst after righteousness, and I will feed you, feast you, fill you, feed you with the ^q sincere milke of my doctrine, feast you with a cheerefulness of conscience which is a ^r continuall feast, fill you with an ouerflowing cup in the state of glory: come to me, nay if ye will open the wicket of your heart when I knocke and desire to come to you, I will sup with you, and you shall also sup with me, Apocalip. 3. 20.

3. *Resicere*, signifieth as our text runneth here, *to refresh and to ease such as labour and are laden*, and this ^r expresseth the word *alleviare*, best, and is most agreeable to the clause going afore *labour and laden*; and the words following after, *rest, ease, light*, as if he should haue said, ^r I will ease such as labour, and giue rest vnto such as are laden, I will make their heavy burden *light*, and their hard yoke *ease*, so that they shall count it exceeding ioy to fall into diuers temptations, Iames 1. 2.

as sorrowing and yet alway reioycing, 2.Cor.6.10.
 a blessed in eating the labours of their hands : as men of
 the world are x *infelicitur felices*, vnhappy in being so
 much happy: so the children of God are *felicitur infelices*,
 happy in feeling their load, and vnderstanding their
 unhappines, for y God is faithfull, and will not suffer his
 children to be tempted aboue their ability, but will
 euen with the temptation make away to escape, that
 they may be able to beare it. This ease *Paul* found vnto
 the rest of his soule, 2.Cor.4.8. *We are troubled on every
 side, yet are we not in distresse: perplexed, but not in de-
 spaire: persecuted, but not forsaken: cast downe, but yet
 not cast away.* A z Physitian (albeit he be neuer so skil-
 full in his arte) cannot absolutely promise that he will
 ease you: his comforts are I will endeavour to giue you
 rest, if I can I will helpe you, neither inuention of wit,
 nor intention of will, I assure you shall be wanting: but
 Christ heere saith *I will, I can*, as hauing *all things giuen
 vnto me of my father*, and I will as being *sent into the
 world to comfort such as mourne in Sion.*

Ye shall finde rest vnto your soules b some finde rest in
 their body, but not in their soule, as the glutton menti-
 oned, Luke 16. his body was richly clothed, and deli-
 ciously pampered euery day, but his soule (so full of
 fores as *Lazarus* at his gate) found no rest: c one drop
 of a bad conscience did drinke vp as it were the whole
 sea of his worldly delights, some finde rest in their
 soule, but not in their body, so the seruants of God are
 said to d *reioyce in tribulations*, as the blessed Apostles
 Act.5. afflicted in body, reioyced in spirit, because they
 were counted worthy to suffer for Christs name: some
 neither in body nor soule, as the damned in hell, hauing
 e *penarum & diuersitatem & vniuersitatem*, a fire to
 torment the body, a worme to torture the soule Esay
 66.24. some both in body and in soule, as Gods elect
 in heauen, who rest from their labour, Apocalyp. 14.13.
 and from their grieve, for f *God shall wipe away all teares*

D

from

a *Psal. 128.2.*
 x *Augustin in
 Psalm. 127.*

y 1. Cor. 10. 13.

z *Musculus in
 loc.*

a *Esay 61.1.*

b *Pet. de palud.*

c *Luther loc.
 com. sir. de furijs
 male consciens.*

d *Rom. 5.3.*

e *Bonavent.
 diet. salut.
 cap. 49.*

f *Apocalyp. 21.4.*

from their eyes, and there shall be no more dying or crying: and from their feare, Iob. 11. 19. When thou takest thy rest none shall affright thee: come then vnto me all ye that labour and are laden, and ye shall find rest here begun, hereafter accomplished fully: ye shall find, & not by your owne industry: but through my grace, first I will ease you, then ye shall find rest vnto your soules: vnlesse I giue you meanes to seeke, ye can not find, if you will haue it, I pray come to me for it.

For my yoke is easie and my burthen light ^h Some continue this of Christs humility, because meeke and lowly persons haue more rest and ease then the proud and ambitious, euer labouring for higher place; *per quos pericula peruenitur ad grandis periculum* ⁱ as ^l *Augustine* sweetly. The Courtier is in dread restie, yet restless: ^k if he turne gallant, he shall be condemned as vaine: if otherwise, disgraced with the titles of basenes: if he follow his studies, he shall be thought dangerous: if not, argued of ignorance: if he haue traueiled, his seruice will be questioned: if not, he shall be reputed vncapable of employment. So miserable is his estate, that his imperfections are hated, his vertues suspected, and either of them both alike able to barre him from preferment. ^l He must euer study not so much to haue friends, as to beware of his enemies: in a word, there is lesse traueil in seruing of God, then the King: for the King hath only some few houres of audience, whereas God saith, at what time soeuer a sinner doth repent of his sinne from the bottom of his heart, I will put all his wickednes out of my remembrance.

But ^m most interpreters vnderstand this of Christs Gospell and doctrine, ⁿ for his burthen is light vnto such as hee refresheth and easeth from the burthen of sinne, his commandments are not heauie to them whose faith ouercometh the world, 1. Iohn 5. 3. A yoke when it is greene is heauie, but when it is somewhat worne, easie. Now Christ himselfe did first weare

ⁱ this

^g Musculus.

^h Theophylact.
Euthym.

ⁱ Confess. lib. 8.
cap. 6.

^k Seeresolued
gentleman. pag.
14.

^l Guenara. epist.

^m Augustin.
Hieron. Jansen.
Musculus. Mal-
donat. &c.

ⁿ Dr Fulk. in
loc.

^o Guenara. epist.

this yoke, that it might be seasoned and made *light* for vs. If he commanded other to fast, himselfe fasted: if he commanded other to pray, himselfe prayed: if he commanded other to forgiue, himselfe pardoned: if he commanded other to die, himselfe also died, &c. And therefore saith he, *learn of me*. ¶ For this yoke will appeare to be sweet, if once you bee well acquainted with it as I am. It is *my* yoke, not yours. I put my shoulder vnto the burthen and beare more then you, *factus est princeps super humerum eius*, Esa. 9.6. Christ doth as *Paul* saith, *who is weake, and I am not weake? who is offended, and I burne not?* I beare the yoke when yee suffer, *Act* 9.4. *Saul, Saul, why persecutest thou me?* To this purpose *Paulinus* excellently, *Christus & patiens & triumphans in sanctis suis: in Abel, occisus à fratre: in Noe, irritus à filio: in Abraham peregrinatus, in Isaac oblatrus, in Ioseph venditus, in Moyse fugatus, in Prophetis lapidatus, in Apostolis terra marique iactatus*. When as then ye labour and are laden heauily, learne of me, yea leane on me: *Psal.* 55. 23. *Cast thy burden vpon the Lord, and he shall nourish thee*. Come to me and I will ease you. So *S. Augustine* doth expound this clause, *Christis burthen in it selfe* (saith he) is exceeding troublesome, for *all that will line godly in Christ Iesus shall suffer persecution*: but his spirit * helpeth our infirmities, and sweetneth affliction for vs; hee maketh vs willing, and so by consequent able to beare his burthen, and vndergoe his yoke. For *ubi amor est, non est labor sed sapor*, vnto the willing all things are welcome. The way to heauen is *angusta paucis eligentibus, facilis tamen omnibus diligentibus*. O come then vnto Christ, and take vp his yoke. * Feare it not as being a yoke, but beare it as being *ease*. Respect not the present paine, but expect the future pleasure. For our light affliction which is but for a moment, causeth vnto vs a farre more excellent and eternall waight of glory, *2. Cor.* 4.17.

It is very remarkable that Christ saith in the *b* singular

Caluin.

9 Didac. Yanguas con. 2. de S. Matth.

2. Cor. 11. 29.

Epist. lib. 4. epist. 1.

De verbis dom. secund.

Mat. ser. 9.

2. Tim. 3. 12.

** Rom. 8. 26.*

Y Bernard. ser. 85. in Cant.

** August. vbi supra.*

** Ambros. de Elia cap. 22.*

b Gueuara epist.

^c 1. Ioh. 3. 23.

^d Rom. 10. 9.
Si credis lu-
thesc. Luther.

^e Euthym.

^f Marlorat.

lar yoke, for hee doth not command vs to plough with many yokes. The diuell enticeth vs to many vices which are contrary, the world hath many troubles which are contrary, the flesh also many desires which are contrary: but God hath vpon the point but one commandement, namely, that ^c we beleue in his Sonne Iesus Christ, and expresse this faith in louing one another. All that Christ on our part requireth is, that wee come to him, and learne of him. ^d If thou shalt acknowledge with thy mouth the Lord Iesus, and shalt beleue in thine heart that God hath raised him up from the dead, thou shalt be saved. The Gospell is called a burthen and a yoke, ^e lest we presume: yet *light* and *easy*, lest wee despaire. ^f By this one sentence two sorts of men are confuted especially: the carnall Gospellers on the right hand, who because iustification is by faith onely, hold themselves free from all burthens; and the superstitious Monkes and merit-mongers on the left hand, loading the consciences of men with too many burthens. O sweet Iesu, so guide me with thy holy spirit, that I may walke betwene these two rocks in thy mid way. Thou (*to whom all things are giuen*) giue me thy grace, that I may *come to thee, learne of thee, rest in thee*. That I may so beare thy crosse on earth, as that I may weare thy crowne in heauen, Amen.

The Epistle, E s a y 7. 10

God spake once againe to *Abaz*, saying, require a token of the Lord thy God, &c.

IN this Scripture two things are more chieffie considerable; namely,

goodnesse of God { particularly toward *Abaz* King of Iuda, God spake againe to *Abaz*, saying, aske a signe, &c.
generally toward all the house of *Dauid*, euen the whole Church, a *Virgin* shall conceive, &c.

the

wickednesse of *Abaz* { Open & vnthankfulnesse and insolent impiety, Then said *Abaz*, I will aske none.
Secret & hypocrisie, couering his contempt and Atheisme with a cloake of deuotion and duty, neither will I tempt the Lord.

God spake againe to *Abaz* In the daies of *Abaz* the sonne of *Iotham*, the sonne of *Vzziah* King of Iudah (as wee read in the beginning of this present chapter) *Rezin* the King of Aram, and *Pekath* the sonne of *Remaliah* King of Irael came vp and fought against Hierusalem. Now God (as being a present helpe in trouble) sent his Prophet *Esay* to comfort King *Abaz* in this extremitie, saying, vers. 4. *Fear not, neither be faint hearted for the two tails of these smoking firebrands, for the furious wrath of Rezin, and of Remaliahs sonne.* For albeit they determine to depose thee, and to dispose of thy Kingdome, purposing to set vp in thy throne the sonne of *Tabeal*, vers. 6: Yet thus saith the Lord God, *their counsell shall not stand, neither shall it bee: for the head of Aram is Damascus: and the head of Damascus*

3 Calvin. in loc.
4 Hieron. in loc.
5 Hyperius.
6 Vatablus.
7 Musculus.
8 Hen. Mollerus.

1 Psal. 46. 1.

m Calvin.

is Rezin, and within threescore and five yeeres Ephraim shall be broken from being a people. m As if he should say, these two kingdomes shall haue their limits, and their two Kings must be content with their owne greatnesse, they both aspire to the Crown, but I haue set them their bounds which they shall not passe. Beleeue my words and it shall goe well with you; but if ye will not beleene, surely ye shall not bee established, vers. 9. And therefore that Abaz and his people might giue credit to this promise, the Lord (saith our text) spake once more to Abaz.

n Kilian in epist.
annum idem
Musculus in loc.
o 2 King. 16. &
2. Chron. 18.

p Exod. 33. 11.

q Psal. 125. 4.

r 2. Pet. 3. 9.

s Act. 8. 27.

t 1. King. 21. 25.

u Ephes. 4. 19.

x Rom. 2. 3.

n Where note Gods long suffering and patience toward an Idolatrous and a wicked King, ^o who did not uprightly in the sight of the Lord his God, like David his father: but made his sanne goe thorow the fire after the abominations of the Heathen, whom the Lord had cast out before the children of Israel, and offered, and burnt incense in the high places, and on the hills, and vnder every greene tree. The Lord p desired not the death of a sinner, but that he may turne from his euill waies and liue, speaking to him as heere to Abaz, againe and againe; Turne thou, turne thou, for why will ye die O yee house of Israel? He doth inuite to mercie, not onely such as are godly men, according to the prayer of ^q David, *Do will O Lord vnto those that be good and true of heart.* But he maketh his Sunne to rise on the euill, and sendeth his raine on the iust and on the vniust, Matth. 5. 45. He is not slacke saith ^r Peter in comming to iudgement (as some men count slacknesse) but is patient toward vs, and would haue no man to perish, but would all men to come to repentance. Wherefore thou, whosoever thou bee which art in the gall of bitterness, ^s selling thy selfe to worke wickednesse, nay ^t giuing thy selfe to wantonnesse to commit all vncleanenesse, euen with greedinesse, ^u How dost thou thinke thou shalt escape the iudgement of God? or despisest thou the riches of his bountifullnesse, and patience, and long sufferance, not seeing

that the goodnesse of God leaue thee to repentance? The Lord spake to *Ahaz* againe, yet not onely for his sake, nor for the wicked alone: ^r but rather to prouide for the weake which had some seeds of Godlinesse. For albeit they did offend the Lord very much in their distrust and Idolatrie: yet God as being the father of mercies, in wrath remembers mercy. *Habac. 3. 2. Compassion and forgiveness is in the Lord our God, albeit wee haue rebelled against him. Dan. 9. 9.*

Require a token of the Lord thy God] ^a As if *Esay* should haue said, I perceiue you giue credit to my report, entertaining my speech as the words of a meeke man, and not as the word of God. Wherefore to demonstrate that I come not in mine owne name, but from the Lord of Hosts, *Aske a signe*, ^b not of Idols, or of strange gods vnable to helpe thee: but of thy God. *Aske a signe* not of me, but of the Lord ^c which onely doth wondrous things. Aske of him, *Ahaz*, and thou shalt vnderstand that it is the Lord who speakes vnto thee. God for the confirmation of our faith ^d addeth vnto his promises as proppes of our infirmitie, signes and tokens; which ^e *Augustine* calles aptly *visible words*. And these signes are of two sorts, *extraordinarie*, whereof the Prophet in our present text, and that which was giuen to *Hieremias* in the 38. chapter of this prophesie, vers. 7. *Ordinarie*; in daily vs, as Baptisme and the Lords Supper, the which are signes and seales of Gods holy couenant with vs. And wee must so ioyne faith vnto the word, that wee despise not the Sacraments which Almighty God offereth as helps for the strengthening of our faith. ^e It is a true saying that *Iesus Christ came into the world to save sinners*. And this saying ought by all meanes to be receiued; and one chiefe meane is the ministration of the Sacraments: and therefore the frantick spirits in our time who make no reckoning of Baptisme, nor of the blessed Eucharist, but esteeme them *abas* onely for little children, are worthily censured by

^r *Caluin.*

^z *2. Cor. 1. 3.*

^a *Musculus.*

^b *Hierome.*

^c *Psalm. 72. 18.*

^d *Mollerus.*
Caluin.

^e *Treat. 80.*
in Ioan.

^e *1. Tim. 1. 15.*

^f In loc.

^g Musculus.

^h Vatablus.

ⁱ Hieron.
Caluin.

^k Kilian.

^l 1er. 32. 17.

^m Psal. 91. 1.

ⁿ Hieron.

^o Hyperius.
P 2. King. 16.

^q Musculus.
Caluin.
Mokerus.

reuerend ^f Caluin to separate those things which God hath ioyned together.

Whether it be toward the depth beneath, or toward the height above The Prophet prescribes not what token Abaz should aske, & lest happily the truth of the miracle might be suspected; but hee leaueth it to the Kings owne free choice, whether hee will haue it toward the depth or height, ^h that is in earth or heauen. Or it may be the word depth is of some deeper signification; as if Esay should say, God will openly shew thee that his dominion is farre above all the world; yea that it reacheth euen from the heauen of heauens, to the very depth of depths, insomuch as hee can at his good pleasure fetch Angels out of heauen, and also raise the very dead out of their graues. ^k Here then obserue Gods omnipotencie, *who can doe whatsoeuer hee will in heauen, and in earth, and in the sea, and in all deepe places,* Psal. 135. 6. ^l *O God the great and mighty, great in Counsell, and mighty in worke. Behold thou hast made the heauen; and the earth, by thy great power and stretched out arm; and there is nothing hard vnto thee.* This doctrine is comfortable to the godly, who ^m dwell vnder the defence of the most high, and abide vnder the shadow of his wings, hauing his spirit for their guide, and his Angels for their guard. But it is very terrible to the wicked, in that all the creatures in heauen, in earth, and vnder earth attend the Lord of Hosts, euen more readie to fight against such as fight against him.

I will require none. This argueth his ⁿ pride, rather then humbleness. Or as ^o other, his trust in the strength of the King of Assyria, rather then his affiance in the King of Kings. And yet hee colours his foule contempt ^q hypocritically with a faire pretence, saying, *I will not tempt the Lord,* alluding doubtlesse to the text, Deut. 6. 16. *ye shall not tempt the Lord your God: He forgateth the words in the same chapten a little before, ye shall not walk after other gods, &c.* and only wrested that clause which

which he thought would fit his turne, wrest I say, for to require a signe when God inuitheth and inioyneth vs, is not to tempt the Lord; but to trust and obey, which is better then sacrifice. *Gedeon* is commended for asking signes of the Lord, Iudges 6. the Pharises on the contrary condemned euen by Christ himselfe, *The wicked generation and adulterous seeketh a signe*: now the reason hereof is exceeding plaine, their actions differed in their endes: for whereas *Gedeon* asketh a signe to bee confirmed in Gods promise; the Pharises required miracles of Christ out of curiositie to betray; rather then to be taught of him: in this acceptable time of grace we need not aske for new miracles, it is sufficient to beleue those which are recorded in holy Bible. The blessed Sacraments are Gods ordinary signes appointed in his word for the strengthening of our faith, hee that refuseth them as a superfluous helpe commits the sinne of *Abaz*, he that vseth them according to Christs ordinance, spiritually receiues Christ himselfe, as *Durand* pitibily, *verbum audimus, motum sentimus, modum nescimus, presentiam credimus.*

^r 1. Sam. 15. 22.

^c Mat. 16. 4.

^c *Mollerus, Musculus,*

^u *Apud Elien. respon. ad apolog. Bellarmine pag. II.*

^x Mat. 23. 27.

^y *Cabün.*

Heare ye now O house of *Dauid*] For as much as it was an intollerable wickednes to shut the gates against the might and mercies of God vnder colour of honesty and modesty; the Prophet is iustly displeased, and sharply rebukes these painted * sepulchres, and saith, *heare ye now O house of Dauid, &c.* for albeit it was an honour for them to be held the race of *Dauid* (if they had walked in the steps of *Dauid*) yet notwithstanding he now calls them *house of Dauid* rather by way of reproach then otherwise. And in very deed the contempt and vnthankfulnes in refusing a signe was so much the more hainous, because this fauour was reiected by that house, out of which the saluation of the whole world should come. Note then here the Prophets order and exquisite methoid in teaching: first he begins with doctrine, *take heed, be still, and feare not, &c.* then he proceeds to the confirmation

confirmation of his doctrine, require a token of the Lord thy God, &c. Lastly, when he saw that both his offered sayings and signes vnto King *Abaz* were fruitlesse, hee comes to reproofe, grievously chiding this obdurate man; and not him alone, but also all the royall house defiled with this impietie: we must in our ministry take the like course: first beginning with doctrine, then proceeding to confirmation, and when these two faile, we must (as our Prophet speakes elsewhere) *lift our voice like a trumpet, shewing Gods people their transgressions, and to the house of Iacob their finnes*, after proofe wee must (as *Esay* here) come to reproofe: *auditorum lachryma laudes tue sint*, as *Hierome*: doth aduise *Nepotian*, for faith he, *melius est ex duobus imperfectis rusticitatem sanctam habere, quam eloquentiam peccatricem*, and *Martin Luther* that sonne of thunder was wont to say, *cortes meus esse potest durior, sed nucleum mollius & dulcius est*.

Is it not enough for you that ye be grievous vnto men, but ye must grieue my God also? He doth vs comparisons between God and men, not as if the Prophets could in deed be separated from God, for they be nothing else but his instruments, hauing one common cause with him as long as they discharge their duties, according to that of Christ, *Luke 10.16: He that heareth you, heareth me: and he that despiseth you despiseth me*: the Prophet then shapeth his speech according to the wicked opinion of *Abaz*, and his followers, imagining that they had to doe with men only, as if hee should say, though I am a mortall man as you conceiue, yet in rejecting the signe which is offered vnto you, *yeo grinie God himselfe*, for as much as the Lord speakes in mee: this saith *Luther* is our comfort and credite, that in deliuering Gods errand, *our tongue is Gods tongue, and our voice is Gods voice*; hee therefore that despiseth our preaching, despiseth not men, but God; as the Lord said to *Samuel*, *they haue not resisted thee, but thy haue resisted*

Esay 58.1.

Epiſt. ad Nepot.
Tom. 1. fol. 14.

Loc. som. tit.
de offic. minist.
in taxan. vitijs.

Catwin.

Vbi sup. tit.
de minist. verb.

1. Thessal. 4. 8.

1. Sam. 8. 7.

rejected mee, that I should not raigne over them: and this ought to moue the Prophets and preachers of the word, that a wrong done to them in executing their holy function is an iniury done to God himselfe, and they must grieue not so much in respect of their owne dishonour, as for that God is grieved, according to that of ^h *Dauid, mine eyes gush out with water, because men keepe not thy law*; it is well obserued, that whereas *Esay* said before whilēt *Abaz* rebellion and ingratitude was hidden, askea signe of the Lord thy God: he now takes this honour to himselfe, saying *my God, not thy God*, insinuating that God is on his side, and not with these wicked hypocrites; and so testifies with what a confidence and conscience hee promised deliuerance to the King, as if he should haue said, I came not of my selfe but I was sent of the Lord, and haue told thee nothing but out of the mouth of my God, all preachers of the word should haue the same boldnes, not in appearance only: but effectually rooted in their hearts: as ⁱ *Luther excellently, Summa summorum hac est inestimabilis gloria conscientia nostra contra omnem contemptum in mandando, quod Christus nos, predicationes plene deos creat, dicendo qui vos recipit, me patremq, meum recipit.*

Therefore the Lord shall giue you a signe, behold a virgine] All orthodoxal interpreters as wel ancient as moderne construe this of Christs admirable nativity, herein being taught by the spirit of truth, in the 1. Chapter of Saint *Matthews* Gospell at the 22. verse, all this was done that it might be fulfilled which was spoken of the Lord by the Prophet, saying, *behold a virgine shall conceive, &c.* I know the Iewes haue many cauils against this exposition, he that desires to know them, as also the Christians answers to them; at his opportune leisure may read the Commentaries of *Hierom* and *Caluin* upon this text, of *Aretine*, *Marlorat*, *Maldonat*, in *Mat. 1. 22. Pet. Galatians de arcanis car. verit. lib. 3. cap. 18. & lib. 7. cap. 15. Suarez in 3. Thoma disput. 5. sect. 2.*

That

et Musculum.

h Psal. 119. 136.

i Vbi supra.

That which here troubleth interpreters most, is how this token is a confirmation of Gods promise to King *Ahaz*: examine the circumstances of the place say the Jewes, Hierusalem is besieged, and the Prophet is to giue them a signe of their deliuerance; to what end then is the Messias of the world promised now, who should be borne fīue hundred yeares after? answer is is made by ^ksome that the coherence may be thus, *O Ahaz*, thou art exceedingly deceiued in thinking that God is not able to deliuer thee from the furious wrath of *Rexin*, and of *Remaliahs* sonne; for hee will in time to come shew greater arguments of his power vnto thy succeeding posterity, for behold a virgine shall conceiue and beare a sonne, who shall deliuer his people from more dangerous enemies then the two tailed of these smoaking firebrands; he will in the fulnes of time send a Sauiour to deliuer vs^l from all that hate vs, even our spirituall enemies, as sinne, death and the deuill: he shall be called *Emmanuel*, ^m which is by interpretation *God with vs*, not God against vs, but with vs and for vs, as *Musculus* vpon the words of Saint *Matthw*, *non sum nobis, non contra nos, sed nobiscum & pro nobis*.

ⁿ Other obserue that it is the custome of the Prophets in confirming the particular promises of God, euermore to lay this foundation that he will send his sonne the redeemer. By this generall prop the Lord euery where ratifies that which he specially promiseth vnto his children, according to that of ^o *Paul*, *in Christ all the promises of God are yea and amen*: that is, ^p categoricall and true, ^q complete and implete, and assuredly whosoever expects help and succour from God, must also be persuaded of his fatherly loue: but how should hee be fauourable without Christ, in whom he hath adopted vs his sonnes, and ^r heirs before the foundation of the world? so louing vs that hee hath giuen his only begotten sonne to dwell among vs, and to be *God with vs*, and when his houre was come to ^s dye for our sinnes,

and

^k *Dasabius in loc.*

^l *Luke* 1. 71.

^m *Mat.* 1. 23.

ⁿ *Mollerus. Calvin.*

^o *2. Cor.* 1. 20.

^p *Aretius.*

^q *Lombard.*

Anselm. Caietani.

^r *Ephes.* 1. 4.

^s *Rom.* 8. 17.

^t *Iohn* 1. 14.

^u *Rom.* 4. 25.

and to rise againe for our iustification: so that vpon these premises we need not at any time doubt of Gods holy promises, but infallibly conclude with the blessed Apostle Rom. 8. 32. *If God spared not his owne sonne, but gaue him for vs all to death, how shall he not with him giue vs all things also?*

* Other hold this signe most agreeable to the present occasion of *Iudahs* promised deliuerance, because the Patriarke *Iacob* had prophesied, that the scepter should not depart from *Iuda*, nor a law giuer from betweene his feet vntill *Shilo* come: as if *Esay* should thus argue with *Abaz*, the Messias of the world is to bee borne of the tribe of *Iudah*, and of the lineage of *Dauid*, it is impossible therefore that either *Rezin* or *Pekah*, or any other prince whatsoeuer should rent thy Kingdome from the successours of *Dauid*, vntill a virgine conceive and beare a sonne, who shall bee called *Emmanuel*. It is reported Mat. 2. that the wise men enquired after the birth of Christ, in the dayes of *Herod the King*, wherein they shewed themselves to bee wise men in deed, obseruing their right ² quando, because now the scepter had departed from *Iudah*, and was in the hands of *Herod* an alien and a tyrant crept in by the *Romane* Emperour: this then is a fit and a full signe to confirme Gods promise touching *Iudahs* deliuerance from the furious wrath of *Rezin* and of *Remaliabs* sonne. For there be two kindes of signes, *unum prognosticum*, *alterum remoratorium*, as ^a *Petrus Galatinus* in his examination of this text aptly distinguisheth: one which is a prognostication of an euent to come, so ^b *Gedeons* fleece was a signe to him of a future victory, another which is a memoriall of a thing past, so the Lord said vnto *Moses* Exod. 3. 12. *this shall be a token vnto thee, that I haue sent thee, after thou hast brought the people out of Egypt, yee shall serue God vpon this mountaine*: now the signe mentioned here was a rememorative, not a prognosticke. *Abaz* saw not this token, but his posterity might say with ^c *Dauid*, *as wee haue*

^x Hyperius in loc.

^y Gen. 49. 10.

² *Ieo* ser. 3 de epiphani. Theophyl. Euthym. Anselm. in Mat. 2.

^a *De arcanis cat. verit. lib. 7. cap. 15.*

^b *Iudges* 6. 37.

^c *Psalms* 48. 7.

^a Irenaeus lib. 3.
cap. 27. Ambr.
in Psal. 118.
ser. 8. Epiphani-
us heres. 30. Basil.
in loc. idem
Theodoret. &
Eusebius apud
vegam. Dom. 11.
post Pentecost.

^e Erasmus.
Maldonat.
in Mat. 1. 23.
Haalma. in sup-
p. 51.

^f Epiphani-
us heres. 78.

^g See Creed. arti-
borne of the
Virgin.

^h Aretius in
Luc. 1. 27.

ⁱ Psal. 132. 11.

^k Augustin in
Psal. 131. &
Irenaeus lib. 3.
cap. 27.

haue heard, so haue wee seene in the city of the Lord of Hosts, in the city of our God: God upholdeth it for ever. And heere the fathers obserue that Christs admirable natiuity was a signe both in the depth beneath, and in the height above. For in being a man, eating butter and honie, nourished after the same manner that other children are; he was a signe on earth; and in being Emmanuel, conueined of a Virgin without the seed of man, hee was a signe from heauen. Thus as you see this token is *accommodum*, aptly fitted to the present occasion of the Prophet, I proceed now to shew that it is also *commu- dum*, as profitable for vs as it is pertinent for Hierusa- lem.

[A Virgin shall conceive] That is, ^e the Virgin, or that Virgin, for the Hebrew particle *n* added in the text originall, and the Greeke article; prefixed by the Septuagint interpreters are both emphaticall, and import so much as *that excellent Virgin*. So the fathers vseth to speake, ^f *Quis unquam, aut quo seculo ausus est proferre nomen S. Mariae, & interrogatus non statim intulit virginis vocem?* In what age did any man name the blessed Mary without adding her surname *Virgin*. Nay the blessed Apostles in their Creed haue taught vs so to beleeue, *borne of the Virgine Marie*. For she was a perpetuall Virgine: ^h *ante partum in partu, post partum*. All which is concluded, at the least included in our present text. A Virgin before she conceiued, and when she conceiued her sonne our Sauour, as we defend against vbeleueing *Iewes* and *Gentiles*; and against misbeleueing *hereticks* also; namely, the *Cerinthians*, *Ebionites*, *Carpocratians*, holding that Christ was the naturall sonne of *Ioseph*, & *verus & merus homo*, contrary to the words of our Prophet here, *behold a Virgin shall conceive*.ⁱ The Lord hath made a faithfull oath vnto *Dauid*, and he shal not shrinke from it, *Of the fruit of thy belly shall I set upon thy seat*. Where the ^k Doctors note, that he saith according to the Hebrew, *de fructu ventris*, and not *de*

fructu

fructu femoris, aut renum, because the promised seed is the seed of the woman, Gen. 3. 15. made of a woman, Gal. 4. 4. having the materials of his body from Mary, but his *formale principium*, of the holy Ghost agent in his admirable conception, as it is in the Gospell allotted for this day, *The holy Ghost shall come upon thee, and the power of the most high shall overshadow thee*. See Gospell on the Sunday after Christmas.

2. We say that Mary was a Virgin in her childbirth, against Iovinian, and Durandus, according to the tenor of our text, *A Virgin shall conceive and beare a sonne*. The which is not to be construed, in *1 sensu diuiso*, sed in *sensu composito*: to wit, a Virgin shall conceive; and continuing a Virgin shall bring forth her child, *in grāvida sed non granata*. So runnes our Creed, *borne of the Virgin*. For otherwise what wonder had it beene that one who sometime was a Virgin, should afterward knowing a man, haue a sonne. *Consula S. Irenaei lib. 3. cap. 18. 21. 24. Epiphani. haeres. 30. Circa finem. Grego. Nyssen. orat. de sanct. Christi nativitas. Basil. & Hieron. in loc.*

Partus & integritas discordes tempore longo.

uirginis in gremio fœdora pænis habens.

3. Mary was a Virgin after the birth of Christ, as the Church hath euer taught against *Helvidians*, and *P Ansidicomarianites*. And some probable reason hereof also may be gathered out of this Scripture, *thou shalt call his name*, &c. that is (as our Communion booke) *thou his mother*. Or as our new translation hath it, *A Virgin shall conceive and beare a son, and shall call his name*, &c. For (as *Calvin* notes) the verbe is of the feminine gender among the Hebrewes, which occasioned happily the translators of Geneva to reade, *she shall call his name*. Now the naming of children is an office properly belonging to fathers, and not to mothers. In that therefore this charge was wholly referred and transferred to Mary: wee may note that Christ was so conceived of his

1 Suarez in 3. Thom. disp. 5. sect. 2. idem Ardens in euan. gel. annunti. m Bernard. hom. 3. super missus est angelus. n Neque virginitas partum prohibuit, neque partus virginitatem soluit.

o Hieron. aduers. beluid. & August. haeres. 84. p Epiphani. haeres. 78. q Ita Munsterus, tu mater. r In loc.

¹ Tyast. 16. in
Mat.

² Thom. de
human. Christi
generat.

³ In Mat. 23.

⁴ Greg. Nyss. de
sancta Christi
natiuit.

⁵ Perkins re-
form. cat. tit.
tradit.

his mother, as that hee had no father on earth; as also that *Ioseph* affianced to *Mary*, was rather an helpe then an absolute head, a wedded, but not a bedded husband. I say not a bedded husband after the birth of Christ, as *Hierome* notable proues in a tract of this argument, against *Heluidius*. And for the strengthening of this reuerent opinion, I finde a tradition entertained by the most ancient Doctors, ¹ *Origine*, ² *Basile*, ³ *Theophylact*, and ⁴ other, that whereas the married women had one seuerall in the Temple for their deuotions, and the Virgins another: *Mary* not onely before, but after the birth of her sonne also did vsually troupe with the maidens, and not with the married, *living and dying a Virgin*. This Epistle then is all one with the Gospell, *Esay* and *Gabriel* are messengers of the same errand; for that which *Esay* speakes of *Mary*, *Gabriel* speakes vnto *Mary*; *Thou shalt conceive in thy wombe, and beare a sonne, and shalt call his name Iesus*. And they both are so fit for the present feast, that he who runs and reades, may see the reason why the Church allotted them for this day.

The Gospell. Lxx. 1.26.

And in the sixth moneth, the Angel Gabriel was sent from God, vnto a City of Galilee, named Nazareth, to a Virgin, &c.

Almighty God in the twelfth chapter of Exodus, enioyned his people to eate the pascall lambes head and feet and purtenance. Christ is our Pascall lamb, 1. Cor. 5.7. Wherefore wee must as *Mary* did, anoint Christs ² head & ³ feet, that is, meditate on his birth and death, on his ingresse into the world, and egressie out of the world. This scripture principally speakes of his birth, and of the purtenance thereof, an euangelicall and angelicall

¹ Mat. 26.7.

² Job. 12.3.

angelicall annunciation of his admirable conception.

When, *In the sixth moneth.*

Where, *In a City of Galilee, named Nazareth.*

In which obserue these 4. circumstances especially.

Who, { saluting, *Gabriel an Angel sent from God.*
saluted, *A Virgin espoused,*
&c.

What, *Haile full of grace, &c.*

In the sixth moneth] That is (as *Gabriel* expounds himselfe, *vers. 36.*) in the sixth moneth, ^b from the conception of *Elizabeth*. And it is an ^c argument to persuade *Mary* that shee may haue a sonne, for that her cousin *Elizabeth* had conceived a child in her old age, by her old husband. *Iohn* the Baptist ^d (as it is thought) was conceived about the latter end of September, and Christ according to the Churches account, about the latter end of March. In the very same moneth (as ^e some coniecture) the world was created, and so the second *Adam* was conceived, about the time the first *Adam* was deceiued. For ^f as in *Adam* all die: euen so in Christ shall all bee made aliue. The ^g Poet saith of the spring which alwaies beginneth in this moneth,

Omnia tunc florent, tunc est nona temporis aetas.

et nona de gravido palmitis gemma tumet.

And so Christ incarnate making a ^h new heauen and a new earth, *ecce ego facio noua*, Behold saith the Lord, I make new things, *Esay 43. 19.* See *Tho. Caten. c. m. Moller. in loc. Ludolph. de vita Christi part. 1. cap. 5. Giron. ser. 1. Ronsiu. ser. 3. Form. ser. 3. in annu.*

The ⁱ Iewes saw religious vses, and festiuall times counted Nisan the first moneth, (^k which for the most part answereth our March) and so forward; but for ciuill they counted the seventh the first. It is worth obseruing therefore that the Annunciation vnto *Zacharie* was in the beginning of the Ciuill, and this Annunciation vnto *Mary* in the beginning of the religious or eccle-

E

^b Theophylact. Euthym. in loc.

^c Luitber. Melanct. post. in loc.

^d Aretius.

^e Vide Io. Thom. friegium lib. de cos. mopia.

^f 1 Cor. 15. 22.

^g Ouid lib. 3.

sapi.

^h Esa. 65. 17.

ⁱ Tremellius in Exod. 23.

^k Vatablus in Exod. 12.

ecclesiasticall yeere. Teaching vs hereby that our whole life is onely ciuill, and not truly religious, vntill Christ be conceiued and ¹ formed in vs, vntill hee ^m dwells in our heart who ^a reneweth a right spirit within vs.

The Angel Gabriel was sent from God, Gabriel in Hebrew signifies the power of God, a fit ambassadour for such an errand, because the conception of Christ, and through it the redemption of the world is called expressly the strength of Gods arms, Luk. 1. 51. ° Every Preacher of the Gospell ought to follow this example, for his commission, he must bee sent from God: and in execution of it, hee must bee Gabriel: that is, a man of good courage, powerfull in doctrine and exhortation. An Angel was sent about this businesse, and not a man for sundry reasons, especially three.

1. P That our humane nature might bee repaired after the manner it was ruinated, as a serpent was sent by the diuell vnto Eua to worke our woe: so Gabriel an Angel was sent from God vnto Mary, to bring glad tidings of our weale. *Ad Enam angelus malus accessit ut per eam homo separaretur a Deo, ad Mariam angelus bonus venit ut in ea Deus videretur homini.*

2. An Angell sent vnto a Virgin, because Virgins are as Angels, according to that of *Isidore*, *Celibatus quasi cetero beatior*. And Christ also saith, in the resurrection when there shall be no more marrying, *that we shall be then as the Angels of God in heauen*.

3. To shew that Angels are ministering spirits sent forth to minister for their sakes who shall bee heires of saluation, Heb. 1. 14: and therefore seeing we haue such a guard attending vs on euery side, we should do whatsoever we doe, in a reuerent and seemely fashion, alway remiembering that wee are made *a spectacle to men and Angels*, 1. Cor. 4. 9.

Vnto a city of Galilee, named Nazareth | The Iewes held this country and city so contemptible, that the Pharisees said of the one, *out of Galilee ariseth no Prophet*.

¹ Galat. 4. 19.

^m Ephes. 3. 17.

ⁿ Psal. 51. 10.

° Luber post.
in loc.

P Thom. part. 3.
quest. 3. art. 2.

q Fulgentius de
dup. nat. Christ.

r Hieron. apud
Thom. ubi sup.

r Origin. lib. 10.

r Mat. 23. 30.

u Giron. con. 1.
in annun.

x Perkins expo-
sit. Creed. tit.
creation of
Angels.

y Aretius.

z Job. 7. 52.

phet. And ^a Nathaniel of the other, Can there any good thing come out of Nazaret? Heere then obserue that euen Pharistes and learned men may be deceiued, as also that God is not tied vnto any place, but his spirit ^b bloweth where it listeth. And therefore we may not iudge of men either by their countrie or county; Ioseph and Mary liued in Nazaret a city of Galilee: good people though they dwell in bad parishs and places, are the same. Mystically Nazaret is by interpretation a flower; it was fit therefore that he (which is the ^d lillie of the valleys, and the rose of the field) should be conceived in flore, i. in Nazaret: de flore, i. de beata virgine: cum floribus, i. tempore florum, in the spring or flower time. Galilee was the marches of the Iewes, abutting and adioyning neere to the countrie of the Gentiles, and so ^c Christs conception in Galilee dorth insinuate, that in him all the nations of the world shall bee blessed, Gen. 22. 18. And that hee should breake downe the stop of the partition wall, and so make the Iewes and the Gentiles both one, Ephes. 2. 14: or Galilee signifieth an end or confine; so Christ a Galilean is the end of the law, Rom. 10. 4. See this and many moe like this, apud pont. in fest. annun.

[To a Virgin espoused to a man whose name was Ioseph] Mary though a Virgin was affianced to Ioseph of the house of David for sundry causes: 1. lest her selfe should be iudged an adulteresse, and so stoned to death according to Moses law.

2. Lest her sonne should be reputed a bastard, and so consequently not admitted for the Messias. He who came into the world not to destroy the law, but to fulfill all rightousnesse, Matth. 3. 15: would not him selfe be borne vnlawfully.

3. That Christ heereby might honour both estates, of maidenhead, and marriage; of maidenhead, in that shee was a Virgin; of marriage, because shee was espoused.

^a Job. 1. 46.

^b Job. 3. 8.

^c Ludolphus de vita Christi. part. 1. cap. 5. & Beauxamis bar. fol. 22. ^d Cant. 2. 1.

^e Bonavent. Beauxamis.

^f Hieron. aduers. Heluid. & Aret. in loc. ^g Ambros. lib. 2. in Luc. cap. 1. ^h Mat. 5. 17. 18

ⁱ Basil. bom. de human. Christi generat.

^k Theophylact.
Euthym.

^l Basil. ubi sup.
^m Bernard.
hom. 2. super
missus est
angelus.

ⁿ Bernard. hom.
1. super missus
est angelus.

^o Hieron. ubi sup.
& Aret. in loc.
^p Numb. 36.

^q Bernard. hom.
2. super missus
est Angelus.
^r 1. Cor. 2. 7.

^s 1. Tim. 5. 13.

4. That *Ioseph* might be to her selfe and her sonne a *curator* and a *guardian* in the time of trouble; for so we read in the second chapter of *S. Matthew*, that the Angell of the Lord appeared to *Ioseph* in a dreame, saying, *Arise, and take the babe and his mother, and flee into Egypt, &c.* Againe, *arise, and take the babe and his mother, and goe into the land of Israel, &c.*

5. That her husband might ^l witnesse her virginity.
^m *Sicut Thomas dubitando, palpando, constantissimus factus est Dominica confessor resurrectionis: Ita & Ioseph Mariam sibi desponsando, eiusq; conversationem in tempore custodiam studiosius comprobando, factus est predicta fidelissimus testis. Pulchra utriusque rei convenientia & dubitatio Thomae, & desponsatio Mariae. See Bernard ubi in marg. Beauxam. bar. Tom. 1. fol. 22. Maldonat. in Mat. 1. Sixt. senen. Bib. lib. 6. annot 64.*

Of the house of David] *S. Luke* sets downe the names of so many places and persons exactly, that we might attend his relation more diligently. ⁿ *Noluit nos negligenter audire, quod tam diligenter studuit enarrare.* Because *Christ* is the promised seed and sonne of *Dauid*, *Mary* was espoused to *Ioseph* of the house of *Dauid*.
• Hereby shewing her owne petegree by her husbands genealogie; for the *Jewes* according to ^p Gods law were to take wiues out of their owne tribes. *Dauid* is stiled a man according to Gods owne heart, *Act. 13. 22.* And so *Ioseph*, a man of *Dauid*s house was a man according to Gods owne hart, to whom he did reueale ^q *secretissimum atque sacratissimum sui cordis arcannum*, a mysterie which ^r none of the Princes of this world vnderstood. And *Mary* being thus affianced to *Ioseph*, she proued a good housewife, being in this respect like the *Snaile* which is *domiporta*. She was not of the tribe of *Gad*, ^s a busy gossip gadding about from house to house, prattling and speaking things which are not comely: but (as almost all interpreters haue noted vpon the words of our text, *ingressum ad eam angelus*) shee was within,

within, either at her holy deuotion, or at her daily worke.

I come now to the salutation it selfe, *Haile Mary, &c.* the which (as *Luther* said of the *Pater noster*) is made by the Papiſts a very great Martyr. I purpose therefore to demonstrate theſe two points eſpecially: Firſt, their ſoule abuſe: ſecondly, the true uſe of *Aue Maria*. The Papiſts iniurie this angelicall ſalutation

in } Groce, by miſconſtruing the whole ſentence
ioyntly.

Parcell, abuſing euery particular word ſeuerally.

For the firſt they patch it vp together by fetching in other ſtitches out of other places, as *“blessed is the fruit of thy wombe,* and adding the name, *Maria, Ieſus, amen.* And all this that it may be repeated often vpon their beades, as a maine point of holy deuotion, and why ſo? *“becauſe forſooth it was vſed by the Greeke Church in their Maſſe daily, ſo they find it recorded in the Liturgies of S. Iames, and Chryſoſtome.* *“Our anſwere is, that thoſe Liturgies are counterſeit, the one being a ſufficient conſutation of the other. For if the Greeke Church had a Liturgie written by S. Iames, the bleſſed Apoſtle, who would imagine that Chryſoſtome would haue made a new; and if Chryſoſtome had penned a Liturgie, he would not haue made a prayer for Pope Nicholas, who lived almoſt ſine hundred yeeres after him, and for the Emperour Alexius, who lived ſeuen hundred yeeres after him. It were very much (as B. & Jewell objected againſt D. Harding) to ſay Chryſoſtome prayed for men by name ſo many hundred yeeres beſore they were borne.*

But to trace the Papiſts a little neerer even from ſtep to ſtep, if *Aue Maria* bee a prayer, it muſt either bee a prayer for *Mary*, or to *Mary*. It cannot be a prayer for *Mary*, whether wee conſider the words as vſtered by *Gabriel* while ſhee lived: or as babled by them now ſhee is dead. If in her life ſhee was full of grava, and

“ Luk 1.42.

“ Rbcr in loc.

“ Dr. Fulke in loc. & Morneau de ſac. Eucharist. lib. 1. cap. 2.

7 Art. private Maſſe diuiſ. 5.

² Becharin, de
amiff. grat. &
stat. pec. lib. 4.
cap. 15. 16. &
Suarez in 3.
Thom. disp. 4.

^a Chemnitius ex-
am. con. Trident.
part. 3. Tit. de
fanc. inuocat.
pag. 189.
^b Tit. de venerat.
fanc. in fine.

^c Chemnitius
ubi sup. pag. 190

^d Apolog. confess.
August. Tom. 1.
fol. 102.

² free from all sinne as they teach impiously; then assuredly she did not need any prayer of man or Angell, as abounding with all mercy, and abandoning all misery, much lesse now being a Saint in heauen, and (as they would haue vs to beleene) a queen of heauen, ouerruling and commanding Christ himselfe to shew mercy on such as she will haue mercy.

As *Aue marie* could not be a prayer for *Mary*, so it should not be a prayer to *Mary*, because praying to Saints hath in Gods holy bible neither precept, nor promise, nor paterne. Not to dispute this point, *Eckius* a rancke papist acknowledgeth in his *Enchiridion* that invocation of Saints is not inioyned in the Scriptures expressly, not in the old Testament, because the Patriarkes and the Prophets afore the coming of Christ (as the Church of Rome beleeueth) were not in heauen but in limbo: Not in the new testament, least happily the Gentiles lately conuerted vnto the faith of one God, should instantly returne to the worshipping of many Gods; as the men of *Lycaonia* would haue sacrificed vnto *Paul* and *Barnabas*, *Acts* 14. ^c *Petrus* Afore likewise, and other Romanists of most eminent note for learning confesse, that praying vnto Saints is not taught in Gods booke plainly, but insinuated only. So that (as ^d *Melancthon* obserues) the Papists are faine to ride post vnto the Court for an example. We cannot come to the Princes presence, but by the mediation of some fauourite in a like sort (say they) we must exhibite our petitions vnto *Peter*, or *Paul*, especially to *Mary*; that she may commend them vnto Christ her sonne: God himselfe hath answered this idle conceit for vs, *Osai* 1. 9. *Thou God, and not man, the holy one in the midst of thee:* and *Esaie* 35. 8. *My wayes are not as your wayes, &c.* Hardly princes out of necessity must employ many mediators and officers about them, as tongues and eares and eyes vnto them: but the King of heauen is all eye, and all eare, seeing, hearing, vnderstanding all things,

cuen

euē the very secrets of our hearts afore, we speake: *your heavenly father* (saith our Saviour) *knoweth, whereof ye haue need, before ye aske of him.* Againe: if a King appoint a master of Requests, he wil not ordinarily receive petitions from other: and therefore seeing the King of Kings is pleased to make Christ our only mediator and advocate, the sole master of the requests in heaven: ever liuing to make intercession for vs; it cannot bee but dishonourable to Gods choice, and Christs office, to substitute any other halfe mediators either of redemption or intercession, as Saint Ambrose, com. in Rom. 1. *Misera utantur excusatione, dicentes per istos posse ira ad Deum, sicut per comites peruenitur ad regem.* Yea but although *Aue Maria* bee not a supplication, it may be taken as a thanksgiuing, and that is a kind of prayer, according to that of Paul, *I exhort that supplications, prayers, intercessions, and giuing of thanks bee made for all men, &c.* And were is made that it is not a thanksgiuing, and if it were, yet should it not bee babbled vnto Mary, but vnto God, as containing his praise to whom all honour is due, *kingdome, power, and glory.* Well, *Aue Maria* notwithstanding all this may be vsed as a salutation: our answer is noe, for that a salutation is ciuil, whereas the Papists appoint this to be said as a religious office. 2. Salutations are to persons present, but the vergine is absent, and therefore the Papists may not, nay the Papists indeed cannot vse these words in the same sense they were deliuered by Gabriel and Elizabeth; that there should bee ten *Auenaries* to one *Pater noster*, and that 150. *Auenaries* with fiftene *Pater noster*s make a Ladies psalter, and that after the *Pater noster* which Christ himselfe taught vs by his owne mouth, *Aue Maria* is the most excellent prayer, and that in it we speake with the mother of God as the Queene of heaven and our advocate; is now knowne in the world to be such intollerable foppery, that (as Hieronim said of the Pelagian heresies) a repetition of

^c Mat. 6.8.

^e Melanct. & Chemnitius ubi sup.

^g 1. Tim. 2.5.

^h 1. Job. 2.1.

ⁱ Heb. 7.25.

^k 1. Tim. 2.1.

^l Luther. post. in loc.

^m Bellarmin. cat. expost. Aue Maria.

ⁿ Ledesma. cat.

cap. 7.

^o Epist. ad Ctesephō. aduersus Pelagianos.

it is a sufficient refutation.

I know that reverend *Foxe* in his Calender of Saints annexed to his Martyrology calls the blessed Virgin our Lady, and the Church of England also termeth vsually this present feast *our Ladies day*: but herein we doe not (as the Papists) ascribe to the Virgin any diuine honour, making her our Lady as God is our Lord. It is a ciuill vsē not a religious office; for in a holy sentē to speake properly there is but one Lord, and neuer a Ladye, *9 one Lord, one faith, one baptism*: or the Virgine is stiled *our Lady*, because she was (as *Elizabeth* calls her) *the mother of our Lord*, Luke 1.43.

Hitherto concerning the wrong done by the Papists ingrosse to the *haile Mary*, let vs examine now their in- iuring of euery word in particular, the first is *Aue*, which they translate *Aue*, turning vpside downe the letters of *Eua*, the woman who did occasion the worldes woe, was named *Eua*, & therefore it was fit that *Mary* who bare Christ, the worlds ioy, should be saluted with *Aue*; being opposite in name so well as in nature, this play- ing vpon the word is pretie, but not pithie, because *Aue* is latine, whereas *Eua* is Hebrew; and *ἡ ἁγία* greeke, so that the Fryars wit hath outrunne the holy spirits wise- dome in this exposition and transposition of *Eua* and *Aue*. The Greeke predicant *Illephonso Giron* obserues in the three letters of *Aue* the three persons in holy Trinity. A, *altitudo patris*: V, *veritas filij*: E, *aternitas spiritus sancti*. & Some Fryers haue profoundly deriued *Aue* of (A) priuatiuely taken, and *ua*, *quasi sine va*, that is without woe: now there is a threefold woe denoun- ced. Apocalips 8.13. *Wa, wa, wa incola terra*, woe, woe, woe to the inhabitants of the earth, and this woe is for sinne in the world, as the *lust of the flesh, the lust of the eyes, and pride of life*. Woe to the couetous, woe to the luxurious, woe to the proud: all which *Esaie* sets downe in this 5. Chapter expressly. *Woe to them that ioyne house to house, and field to field, till there be no more place for a- ther*

P Dr. Fulk. in
Mat. 1.

9 Ephes. 4. 5.

Augustin. de
Leonissa. ser. 4.
de Aue Maria.

Con. 2. in festo.
annun. locum
vide & ride.

Dier. Pet.
de palude Au-
gustin. de Leo-
nissa. & alij.

1. Iohn 2. 16.

ther in the mids of the land, &c. that is a woe to the covetous: *Woe to them that rise up early to follow drunkenness, &c.* that is a woe to the luxurious: *woe to them that are wise in their own eyes, &c.* that is a woe to the proud, & now the Virgin as being poore, chaste, and humble, was exempted from all these woes; & therefore worthily saluted by *Gabriel* with an *Ave*: or as y other popish expositors, inhabitants of the earth haue deserved a woe for their originall sin, and that is the woe which is in *Limbo*: a woe for their venial sin, and that is the woe which is in *Purgatory*: a woe for their mortall sinne, and that is the woe which is in *hell*: but *Mary* the Virgine (say they) was free from all these kindes of sinne, and so consequently free from all these kindes of woe; the which assertion is contradictory to the text of holy scripture concluding all vnder sinne, *Rom. 3. 9. Galat. 3. 22.* Yea but say ^a *Suarez* and ^b *Bellarmino*, *Mary* was exempted *ex speciali Dei privilegio*: let them if they can shew her patent, and wee will instantly beleue it, otherwise, Gods word is a lanterne to our feet, and a guide to our pathes: if either man or Angell preach a new Gospell, let him be accursed. That *Mary* was a blessed Virgine, and the mother of the worlds Saviour; we beleue, because we read so: but that she was *impeccabilis*, conceived without sinne, borne without sinne, liuing without sinne, dying without sinne, we doe not beleue, because we do not read it in the Bible, nay we reade the contrary, for *Mary* saith in her hymne, *my spirit reioyceth in God my Saviour, &c.* If she needed a Saviour, vndoubtedly she was a sinner, for the whole need not a phisitian, *Mat. 9. 12.* and therefore the popish annotation of *Aue* thus applied vnto the virgin is both vnlearned and vntrue.

The next word is *Maria*, the which is so magnified and extolled by the *Romanists* as that King ^c *Alphonso* the sixth would not haue his wife called by that high and venerable name. ^d *Petrus de Palude* (whose wit as it should seeme dwelt in a fen) hath this muddy conceit the

^a *Raulin. ser. 1.*
in *annun. dom.*

¹ *Augustin. de*
Leonissa. ser. 2.
de Ave Maria.

^a *Tom. 2. in 3.*
Thom. disp. 3.
sect. 4.
^b *De amiss. grat.*
& stat. per. lib. 4.
cap. 15.
^b *Galat. 1. 8.*

^c *Dier. con. 1.*
in incarnat.
^d *Dem. ser. de*
annun. B. Maria.

the five letters of *Maria*, designe the five singular privileges almighty God granted vnto the Virgine (*M*) *mater omnium sanctorum*, (*A*) *advocata omnium peccatorum*, (*R*) *regula omnium morum & virtutum*, (*I*) *interfectorix omnium vitiorum*, (*A*) *harmonia spiritus sancti donorum*. The Portugall Frier and flower Philip Diez, approued by Didacus Caro, Dominicus Bannes, and other great Clearkes of Spaine for an exquisite preacher, affirmes that *Maria* is compounded of the first letters in the names of five most illustrious and holy women in all the Scripture, *Michol*, *Abigail*, *Rachel*, *Indith*, *Abisbag*. Having all their eminent qualities in her nature, and all their prime letters in her name, taking (*M*) from *Michol*, (*A*) from *Abigail*, (*R*) from *Rachel*, (*I*) from *Indith*, (*A*) from *Abisbag*. I must here quit Philip Diez with an olde rime which vndoeth his name with a great deale more wit.

Phi nota factoris, Lippus *malus moribus horis*,

Phi malus & Lippus, totus malus ergo Philippus, Saint *Ambrose* saith of the Diuel, that hee is *nox*, and *Bernard* of bad diuines that they be *tenebrae mundi*, I am vnwilling to lay the *nox* vpon Diez, but his obscure soppery deserues I thinke verily *Bernards tenebrae*.

Well, as the Friers haue taught vs how to spell *Maria*, so let them informe likewise what it signifieth. *Augustin de Leonissa* saith acutely, *Maria quasi Maria*, for as in the sea there is a gathering together of all waters: euen so in the Vergine a congregation of all vertues. Againe, as *k* all riuers come from the seas, and returne to the seas againe: so likewise all grace is deriued from *Mary*, and ought to be returned againe to *Mary*, for she forsooth (if you will beleue the Church of Rome in her publique deuotions) is *mater gratiae & misericordiae*, the mother of mercies, and goddesse of all grace, Christ is the head, but *Mary* (saith *Ozorius* the Iesuit) is the necke. Now whatsoever descendeth into the whole body from the head is conueied by the necke, so what-

• Vbi supra.

*† Ser. 28.
‡ Ser. 66. in
Cant.*

*h Ser. 5. de
Aue Maria.
i Gen. 1. 10.*

*k Ecclesiastes
1. 7.*

*l Bellarmin de
beat. sancti cap.
17. & offic.
Marie pag. 33.
m Rom. 1. 1. 4.
con. de deuot.
Marie virg. 8.
officiu. Mariæ.*

whatsoever blessing or fauour is conferred vpon other
is conueied thorow the hands of the Virgin. *¶* *si quid*
gratia; si quid spei, si quid salutis in alios redundauerit,
non nisi per manus Mariae transferit, &c. And therefore
most of their schollers vsually begin their sermons and
writings with an *Aue Maria*, and end them with *Ianus*
Virginis. Their voluminous Historiographer Cardinall
Baronius, concludeth his 1. Tom. of *Annales* imprinted at
Antwerp, an. 1597. *Santissima Virgini Mariae ut*
hac omnia accepta fecimus, ita pariter & offerimus: That
is, as I haue receiued all from the most holy Virgin *Mary*,
so likewise I returne all to her againe. Cardinall *Bel-*
larmine also doth annex this postscript vnto the 1. Tom.
of his *Controuersies* imprinted *Lugdan.* an. 1587. and
vnto Tom. 2. *Ingalftad.* 1591. *Ianus deo, virginique matri*
Mariae. And ° other setting the cart before the horse,
Ianus beatae Virginis & Iesu Christo. It is well if *Christ*
haue the second place, if any place, when his mother
Mary commeth in place. These are the positions, in
some respects as blasphemous as the worst in the *Turks*
Alcoran. And these their practises, as idolatrous as any
we find in the *Pagans* schoole.

The third word is, *inexhaustibilis*, which they translate
gratia plena, full of grace. And hence they collect a
threefold plenitude of grace in *Mary*, to wit, a fulnesse
of Multitude, abounding with all kinds of

in regard Magnitude, as hauing the greatest in the
of greatest measure.

Latitude, exercising them in earth, hea-
uen, hell.

All which is to shew, that whereas other holy Saints
and seruants of God had grace by measure: *Mary* like
to *Christ* was endued with grace beyond measure, be-
ing medium & cause of grace, as *Antoninus* and *Alber-*
tus impiously teach.

Yea some popish interpreters as well as Protestants
obserue

° *Altemstae.*
lex. Theolog.
in verb. Maria.

° *Apud Dr.*
Morton Apolog.
cat. part. 1.
pag. 321.

° *Augustin. de*
leonissa ser. 8.
de Aue Maria.

° *Apud Chem-*
nit. part. 3. exa-
min. Tit. de
sant. innocat.
pag. 147.
et in etian.
Jaylen.
Giron.

king it an extraordinary salutation ynheard in the world before. Whereas Boaz vsed the same to the reapers, *the Lord be with you*, Ruth. 2. 4. And a glorious Angell to Gedeon. Iudg. 6. 12. *The Lord is with thee thou valiant man*. And the Psalmographer insinuates the commonnesse of this phrase among Gods people, Psal. 139. 8. *They which goe bye, say not so much as the Lord prosper you*. But why should I fish any longer in the popish puddle; you may see by that which I haue deliuered already, that the Friers and Iesuites haue made merchandise of *Aue Maria*, both in parcell, and in groce. Let vs now come out of Babell into Gods city, from their foule abusing of this Scripture to the true construction of the same. Note then in *Gabriels* saluting of *Mary* two things especially, to wit,

2 Cor. 2. 17.

his } Formes, *Haile, the Lord with thee*.

Titles, *full of grace, blessed among women*.

And because both are double, wee may learne that these Christian complements are not to be neglected or omitted. A glorious Angell saluted a poore Virgin; superiours ought to salute inferiours, and inferiours to reuerence superiours, and all out of loue to respect one another. See Gosp. Sund. 6. after Trinity.

2. This angelicall *Aue* teacheth vs to vse good formes in saluting, not such as are idle, prophane, ynfauourie. Not a pox, in stead of *haile*: nor the diuell take you, for *the Lord be with you*; nor a curse, but a blessing; *Haile, full of grace, blessed art thou among women*.

3. We must vse salutations as sent from God, and not according to the worlds fashion only. For some *speake friendly to their neighbors, but imagine mischief in their hearts*. Indas had an *haile master*, as well as *Gabriel an haile Mary*. Christians in their complements ought to be hearty, not hollow. See Gospell Sund. 4. after Trinity.

Psal. 28. 3.

Mat. 26. 49.

Haile, the Greeke, χαίρειν, signifieth (as *Erasmus* obserues)

Annot. in loc.

¹ Psal. 119. 71.

^k Tyndal. prolog.
upon Genesis.

^l Saluianus de
gubernat. dei.
lib. 1.

^m Basil. de le-
gendis lib.
gentilium.

ⁿ Maldonat.
Iansen.

^o Caietan.
Aretius.

^p Beauxamis
in loc.

^q Augustin. ser.
18. de tempore.

^r Bernard. hom.
3. super missus
est angelus.

serues) *gaudere, saluere, valere*. If wee take it in the first
accepation, it is *Gabriels* giuing of the ioy to *Mary*.
Teaching vs to wish much ioy to the good, and to la-
bour for true ioyes in our selues, alway reioycing in the
Lord, Philip. 4. 4. If in the two latter, health is a good
blessing of the Lord, to bee desired in our owne selues,
and for our other selues in this world, without which all
our whole life is but a lingring death. O Lord grant thy
seruant health and heauen. It was good for ¹ *Dauid* that
he was in trouble: so likewise it is good for the health
of our soule that our body bee sometime sicke. ^k Affli-
ction is the true purgatorie of the flesh; ^l *infirmis a nar-
tis vigorem mentis exauit*. Vpon this ground ^m *Plato*
seated his *Academie* at *Athens* in an vnhealthy place.
We must especially wish *hails* to the soule, praying al-
waies, *Ve sit mens sana in corpore sano*.

The Lord with thee] ⁿ Some construe this clause by
way of enunciation affirmatively, *the Lord is with thee*.
^o Other *impreatorie*, by way of a good wish or saluta-
tion, *the Lord be with thee*. They who take this affirma-
tiuely, make it a reason of *Maries* *hails*, reioyce *Mary*,
because full of grace, because *the Lord is with thee*, be-
cause blessed among women. God is ^p *in beatis per glori-
am, in electis per gratiam, in assumpta carne per unionem,
in omnibus per providentiam: sed in virgine per superi-
minentem quandam operationem*. As if *Gabriel* should
haue said, I am sent from God, and so the Lord is with
me: but he is with thee much more. The Lord is in mee,
because hee made mee: but with thee, because within
thee, because he shall bee borne by thee. ^q *Ita dominus
est tecum ut sit in corde tuo, sit in utero tuam adimplen-
mentem tuam, adimpleat carnem tuam*. God the son is
with thee, for thou shalt conceive him in thy wombe: God
the holy Ghost is with thee, for the holy Ghost shall come
upon thee, and the power of the most high shall ouershadow
thee. God the father is with thee, making his sonne thy
sonne. *Dominus filius tecum, quem carne tua induis:*
dominus

dominus spiritus sanctus, de quo concipis: & dominus pater, qui genuit quem concipis. But I follow their judgement which vnderstand this *imprecatorie*, because the blessed Virgin her selfe tooke it so, vers. 29. She cast in her mind what manner of *salutation* that should bee, *ergo*, all the words spoken by *Gabriel* vnto her hitherto were *salutatorie*.

^r Caietan.
^r Aretius.

Blessed art thou among women | In comparison, or above other women happie. The like phrase is vsed, Iudg. 5.24. *Isaell the wife of Heber the Kenite shall be blessed above other women.* It doth insinuate that *Mary* was highly fauoured of God, as also that she shall be praised of men throughout all generations. *Elizabeth* expounds *Gabriel* in this present chapter, at the 42. verse, *Blessed art thou among women, because the fruit of thy wombe is blessed:* and ^o *Bernard* expounds *Elizabeth*, *Non quia tu benedicta, ideo benedictus fructus ventris tui: sed quia ille te praeconit in benedictionibus dulcedinis, ideo tu benedicta.* *Mary* was blessed of God, in that she was chosen to bee the mother of God. Other women haue bin and are the daughters of God, but *Mary* was both a daughter and a mother. The one is a speciall fauour, the other a singular honour, and *Mary* was blessed in respect of both. Albeit we doe not beare *Christ* bodily, yet if wee spiritually beare him in our heart by faith, it is a great mercy, which wee must acknowledge both in our selues and others. * For he that doth the will of God is a brother, and a sister, and a mother vnto *Christ*. As *Mary* was highly graced of God, so she was, and is, and shall bee magnified of men. And from hence we may learne that there is a time to commend, so well as to condemne, namely, 1. when the party praised needeth encouragement: 2. when his gifts extolled are most excellent and eminent, as in *Mary* fulnesse of grace. 3. When he that is commended hath the grace to giue the glory to God, acknowledging himselfe to be freely beloued, & therefore blessed. 4. When the

^u *ubi supra.*

* *Mat. 12. 50.*

the party praifing doth it as *Gabriel* heere, not to flatter men, but to magnifie God.

I haue spoken of three remarkeable persons in this Gospell, of the party sending, *God*: of the party sent, *Gabriel an Angel*: of the party to whom he was sent, *A Virgin whose name was Mary, full of grace, blessed among women*. It remaineth I should now treat of the partie ^{for} whom all this annunciation was, and that is man. For all this was said, and all that followeth in our text was done for vs men and our saluation. I will heere briefly glosse this Gospell in the words of *Bernard*, *Felix est qui mittit, felix à quo mittitur, felix ad quam mittitur, ut homo fiat felix pro quo mittitur.*

7 Apud Dor-
misec. ser. de
annun. B. Marie

Wee beseech thee Lord, powre thy grace into our hearts, that as we haue knowne Christ thy sonnes incarnation by the message of an Angel; so by his Crosse and passion wee may bee brought vnto the glory of his resurrection through the same Christ our Lord. Amen.

The

The Epistle, ACTS. 10. 34.

Peter opened his mouth, and said, of a truth I perceive that there is no respect of persons with God, &c.

THe² summarie pith in this accurate speech of saint Peter vnto Cornelius is, that all men indifferently, whether they be Iewes or Gentiles, have remission of their sinnes by faith in Christ, which is Lord ouer all things, and ordained of God to bee the iudge of all men quicke and dead. The whole sermon is diuided into three parts.

² Aretius.

{ what is said for the matter,
there is no respect of persons with God, &c.
[Proeme, vers. 34. 35.] wherein obserue
how it is said for the manner, Peter opened his mouth, and said, of a truth I perceive.

Narration, ye know the preaching, &c. Wherein S. Peter² catechizeth his auditour Cornelius in the chiefe points of holy beleefe concerning

² Tertul. de Corona militis cap. 11.

A { doctrine, vers. 36. 37.
the { miracles, vers. 38.
life, vers. 39.
death, ibid.
resurrection, vers. 40. 41.
comming to iudgement, v. 42. } of Iesus Christ

Confirmation,
by production
of witnesses,

new, the blessed Apostles, v. 39.
Wee are witnesses of all things which he did, &c. and such witnesses as were chosen before of God, vers. 41.
old, the holy Prophets, v. 43. to him giue al the Prophets witness.

F

Peter

^b Calvin. in loc.
^c Vide Lorin.
 in alt. cap. 8.
 vers. 35.

^d Mat. 5. 2.
^e Psal. 78. 2.

^f Ezech. 29. 31.

^g 2. Cor. 6. 11.

^h Psal. 51. 15.
ⁱ Ephes. 6. 19.

^k Lorin. in loc.

^l Gen. 22. 12.

Peter opened his mouth] This phrase doth intimate a ^b weighty seriousness in the speech, and a ^c free liberty in the speaker. In the speech, a weight and gravity; so Christ (in whom are hid all the treasures of wisdom and knowledge) when he made that excellent sermon upon the mount, is said to have ^d opened his mouth. And ^e David in the person of Christ, *I will open my mouth in parables, I will declare hard sentences of old.* In the speaker, a liberty to deliver his mind freely; so the Lord promised Ezechiel, ^f *I will give thee an open mouth in the midst of them.* And ^g Paul saith, *O Corinthians, our mouth is open unto you.* So that to speake ore retarda, with an open mouth, is nothing else but after silence to speake out of mature deliberation and freedome of spirit ponderously, fully, cheerefully. So S. Peter hauing seene a vision, and heard a voice from heauen instructing and assuring him in the truth of the doctrine he was now to preach: *opened his mouth, and said of a truth I perceiue.* That every succellour of Peter may doe the like, he must often pray with ^h David, *O Lord open thou my lips:* and entreate his people likewise to pray for him, as ⁱ Paul did his Ephesians, *that utterance may be given vnto him, and that he may open his mouth boldly to publish the secret of the Gospell.*

Of a truth I perceiue] Peter assuredly knew before that there is no respect of persons with God; but by this experiment he did vnderstand it better; ^k *Idone sciti dicatur quod scitur magis.* As Almighty God knew that Abraham was a good man before hee would haue sacrificed his sonne, yet vpon that occasion he did expresse it more, saying, ^l *now I know that thou fearest God, seeing thou hast not withheld thy sonne, thine only sonne from me.* Truth is more cleerely perceiued in a particular experience, then in a generall notion, in which respect the new testament is called *truth*, in comparison of the old, *Iohn 1. 17. The Law was given by Moses, but grace and truth came by Iesue Christ.* The law prefiguring

guring Christ was a truth conceived, but the Gospell exhibiting Christ, a truth perceived. The law was truth in the theoric, but the Gospell a truth in experience, *veritas facta* faith the beloved Disciple, because Christ only shadowed in the law, was actually shewed in the Gospell. And so Peters (*of a truth I perceive that there is no respect of persons with God*) is like to that of ^m Paul, in Christ Iesu there is neither Jew nor Grecian, there is neither bond nor free, there is, neither male nor female, neither circumcision availeth any thing, neither uncircumcision, but faith which worketh by love. Or wee may take the clause (*of a truth I perceive*) for an earnest asseveration, answerable to that of ⁿ Christ, I tell you the truth, and to that of ^o Paul, I speake the truth in Christ, and in not. As if S. Peter should have said, I deliver nothing unto you but that which I certainly know to bee true, by manifold reasons, and infallible figures, as having read it in the Prophets, vers. 43. and scene it in a vision, vers. 1. & 2. and heard by voice from heaven, vers. 13. 25. By this example Preachers of the word are taught, first exactly to know the truth, and then earnestly to deliver it unto Gods people. The sermons of the Prophet Nabum are tearmed *the booke of the vision of Nabum*, because faith ^a Hierome, hee well vnderstood and saw whatsoeuer he said. A Pastour in like sort must see with Nabum, and say with Peter, *of a truth I perceive*. For it is a shame that any should bee *doctors of the law* (but a greater offence that any should bee Preachers of the Gospell) and vnderstand not what they speake, neither wherof they affirme. 1. Tim. 1. 7. Imitate this patterne of Peter, and eschew vaine talkers, teaching otherwise for filthy lucre's sake. It may be said better of a Minister then of a Monke: *(Versus ecclesiasticus non videt nisi alia, non bonis, sed sua mala: illa emulatur, hec vnum querit)* There is no respect of persons with God. That we may well vnderstand and leaue this lesson, see, the spirit reports it often. As Deut. 10. 17. Chn. 19. 7. Iob 34. 19

^m Galath. 3. 28.
^o 5. 6.

ⁿ Iob. 16. 7.
^o 1. Tim. 2. 7.

^p Nabum. 1. 1.
^a Proem. in Nabum.

^r Tit. 1. 10.

^c Laurent. Pisan. in Euang. paradox.

*c Aretius
Caluin. In Iust
Ionas in loc.*

u Jerem. 17. 10.

*x Thomas 22.
quest. 63. art. 1.*

y Mat. 20. 15.

z Ephes. 2. 8.

a Job. 34. 19.

b Psalm. 82. 6.

c Ephes. 5. 1.

d Luke. 6. 36.

e Levit. 11. 44.

Rom. 2. 11. Ephes. 6. 9. Coloss. 3. 25. 1. Pet. 1. 17. By person is meant not the substance but the quality, so wit, whatsoever is about or without a man as his birth, education, honour, wealth and the like; God respects not any because they be Iewes or gentiles, high or low, rich or poore: but in every nation he whosoever hee be, that feareth him and worketh righteousness, is accepted with him. He that is the searcher of the heart, iudgeth not after outward appearance: Whereas *Pelagius* objected that God is a respecter of persons in giuing grace to some, and in denying it vnto other; answer is made, that this comes to passe, *non ex dignitate humana, sed ex dignatione diuina*, it is a donation of bounty, not a donation according to the rules of iustice. Now God saith in the Gospell, is it not lawfull for me to doe as I will with mine owne? mans merite workes not this mercy, by grace ye are saved thorough faith, and that not of your felices, it is the gift of God. And so God in giuing fauours, and forgiving fautes vnto this man, and not vnto that, is not an acceptor of persons: for herein he regardeth not the rich more then the poore, nor the Iew more then the Gentile, nor a man of peace more then a man of warre; as here you see *Cornelius* a capitaine, *Cornelius* a man of Cæsarea, *Cornelius* an alien from the common wealth of Israel, is accepted with him as well as *Peter* borne among Gods owne people, and brought vp in Christs owne schoole: See *S. Augustine contra aduersus epistolam pelagianorum lib. 2. cap. 7. Thom. ubi sup. in margin. & part. 1. quest. 23. art. 5. ad. 3. Pet. Martyr. & Pareus in Rom. 2. 11. Zanchinus in Ephes. 6. 9. Caluin. & Lorin in loc.*

Princes and Magistrates are stiled Gods, as being the deputed liuestenants of God on earth, and (as it were) the fingers of that hand which rules all the world: and therefore they must be followers of God as deare children, mercifull as our father in heauen is mercifull, holy for that he is holy, no respecter of persons, as shew

no respect of persons with him: as they stand in Gods place, so they should walke in Gods path: ye shall heare the small as well as the great, Deut. 1. 17. wrest not the law, nor respect any person, neither take reward, Deut. 16. 9. thou shalt not fauour the person of the poore, nor honour the person of the mightie, but thou shalt iudge thy neighbour uprightly, Leuit. 19. 15. for it is not good to haue respect of any person in iudgement, Prouerbs 24. 23. The
Thobans hereupon visually pourtraied their Prince blinde, with eares, and the Iudges assisting him in Iustice without hands. *Blinde*, lest he should haue respect of persons: *with eares*, that hee might heare both parties indifferently: *the Iudges without hands*, lest otherwise they might be corrupted with bribes, *for the gift blindeth the wise, and peruerteth the words of the righteous*: and for this end our forefathers ordayned wisely that every Iudge should ride his circuit in a Countie farre distant from his owne home, whereby he might administer iustice freely without any fauour or feare. It was an olde complaint of ^h *Diogenes*, that the greater cheeues of the state did ordinarily punish the lesser: and another after him, that secret pillers of the Common-weale sit on the bench to condemne open robbers standing at the barre. Magistrates in our dayes haue their houses seated so neare to Saint *Bribes*, as that few can say with ⁱ *Iob*, *I put on iustice, and it couered me, my iudgement was a robe and a crowne, I was eyes to the blind, and feet to the lame*: feuer with ^k *Samuel*, *whose oxen haue I taken? or whose asse haue I taken? or to whom haue I done wrong? or whom haue I hurt? or of whose hand haue I receiued any bribe to blind mine eyes therewith? and I will restore it you.* None I feare with ^l *Nerua*, who was so good a Prince that hee did auow boldly, *se nihil fecisse, quo minus possit imperio deposito priuatus tu- to viuere.* Some Magistrates vse the lawes as cobwebs, only to catch little flies: other as fox-nets, only to take great ones in a trap: and so the statutes of our king-

^f *Resuer in symbol.*

^g *Exod. 23. 8.*

^h *Laertius in vita Diog. cynic.*

ⁱ *Iob. 29. 14.*

^k *1. Sam. 12. 3.*

^l *Xiphilinus in vita Nera.*

^l *1. 2. 631.*

^m B. Vaughan
scr. at Pauls
crosse November
12. 1601.

ⁿ Henningus a-
pud Bucholzer.
in Chron. ad an.
1521.

^o Apud Cassane-
um. catalog. part.
4. considerat. 6.

^p Calvin.

^q Mat. 3. 17.

^r Ephes. 1. 5.

^s Rom. 8. 15.

^t Aretius.

^u Beza.

^x Justus Ionas.

^y Job. 1. 1.

dome (as a^m reuerend father of our Church once said) haue a good prologue, but bad epilogue: their intention is wise, their intention honourable, but we faile in execution; and aⁿ law without execution is as a bell without a clapper. A Iudge must haue two kindes of salt in him as ^o *Baldus* truly, the salt of conscience to know the law, and the salt of conscience to determine according to the same; neither respecting the person, nor expecting the gifts of any.

He that feareth him and worketh righteousness is accepted with him] To feare God and to keepe his commandments is the whole duty of man; Ecclesiastes. 12. and therefore these two *the fearing of God, and working of righteousness* comprehend our whole duty. The first all religious offices of piety toward God, the second all righteous offices of charity toward our neighbour. *Cornelius* feare was not seruile, but filial: he feared God as an obedient child feareth a kind father, and God is not our father after this sort but in Christ, in whom he is a well pleased, and in whom he doth ^r adopt vs his children, giuing vs his spirit: whereby we cry *Abba* father; in a word, *Cornelius* feare was ^s faith, and by this faith he was *accepted with God*, and this faith openly shewed it selfe in *working righteousness* toward men. And therefore such as build vpon this example freewill and iustification by workes are ^u deceived exceedingly, ^r for *Cornelius* is said here first to *feare God*, and then afterward to *work righteousness*. Hee had heard among the Iewes of Gods holy promise concerning the sending of his sonne our Saviour, the which hee beleued as the Patriarkes, and the Prophets, and other of Gods people who liued before Christs comming into the world; and this faith (as *Paul* speakes) wrought by loue. Galat. 5. 6.

It is worth obseruing that this commendation of *Cornelius* is remembered often in holy Scriptures as a speciall infallible marke of Gods children. *Job* 1. 1.

man and one that feared God,² Simeon was a iust man and feared God, but euermore the fearing of God as being the beginning of wisdom is mentioned as the chiefe note. Father Abraham a man who feared God, Gen. 22. 12. Ioseph a man who feared God, Gen. 42. 18. The Midwiues in Egypt feared God, Exod. 1. 17. If the fearing of God once goe before, working of righteousness will instantly follow after, according to that of the wiseman, *he that feareth the Lord will doe good*. If thou seest a man in a desperate course selling himselfe (as it is said of *Ahab*) to worke wickednes, ^d rising vp early to follow drunkennes and continuing at the tauerne till it bee night, drawing iniquitie with cordes of vanity, and sin as it were with cartropes; it is a sure signe that the true feare of God is not rooted in his soule, for whosoeuer hath a care to liue religiously toward God, will also (so farre as humane frailtie will suffer) liue soberly toward himselfe, and righteously toward his neighbour.

Ye know the preaching The narration and confirmation ensuing are a little creed containing the chiefe articles of holy beliefe, but the point vrged by the blessed Apostle mozt, is the resurrection of Christ expressly setting downe. 1. The author of his resurrection, *him God raised vp*. 2. The time when, *the third day*. 3. Before what witnesses, *openly shewing him vnto vs witnesses chosen before of God*. 4. What he did after he rose frō death, *he did eate and drinke with vs*. 5. What he said, *he commanded vs to preach vnto the people, & to testifie that it is he which was ordained of God to be the iudge of the quicke and the dead*. In this argument of Christs resurrection the Gospell and Epistle meet, and both are full and fit for the present feast of Easter. In that S. Peter maketh Apostles and Prophets ioynt witnesses of all these things, he doth insynare that Christ is the beginning and end of the whole Scripture, *qui in lege uelatur & in euangelio reuelatur*. See Gospell 1. Son in aduent.

² Luke 2. 25.

² Prouerb 1. 7.

^b Ecclesiasticus 15. 1.

^c 1. Kings 21. 25.

^d Esay 5. 11. 18.

^e Paulinus epist. lib. 4. Epist. 1.

The Gospell. L^UKE. 24. 13.

Behold, two of the Disciples went that same day to a towne called Emmaus, &c.

THis Scripture containeth a sweet conference betweene Christ and two Disciples, as they journeyed in the way from Hierusalem to a towne called Emmaus. The summe whereof is, that Christ Iesus is truly risen againe from the dead, as having fulfilled all things which Moses and the Prophets have spoken of him. The whole may be diuided into three parts:

Prologue which occasioned the conference, verse, 13. 14. wherein these

circumstances are considerable:

Who, two of the Disciples.
When, that same day.
Where, in the way betwene Hierusalem and Emmaus.
What, they talked together of all the things that had happened.

A Dialogue, or the conference it selfe, wherein Christ sheweth his tender care toward his Disciples,

in { drawing neere to them, vers. 15.
walking & talking with them, v. 17. 19.
correcting them for their error, v. 23.
directing them in the truth, and that

by { words arguing from reason, v. 26.
authority, v. 27.
deeds, hee sat at table with them, hee tooke bread, &c. vers. 30.

Epilogue, declaring what ensued upon the conference, to wit,

*Culman. com.
1. in. loc.*

Ardens.

ingenuous confession of the faith in the two Disciples, did not our hearts butne within vs? &c.

earnest desire to confirme the same truth in other, and they rose up the same houre, and returned to Hierusalem, and found the eleuen gathered together, and thome that were with them, and they told, &c. verse, 33. 34.

35.

Behold two of the Disciples went the same day. Two are better then one, for if they fall, the one will lifte vp his fellow. And therefore the Disciples here went not alone, but in company, two, that they might by their mutuall helpe and conference mitigate one anothers griefe. And for this end they went to Emmaus, which is interpreted, a thirsting after good aduice; signifying hereby, that their afflicted soule desired earnestly to bee relieved with healthfull and heavenly counsell in this extremity. Two they were, and two of the Disciples, not of the twelve, (for Judas had hanged himselfe before this; and it is said in our present text, at the 33. verse, that these two found the other eleuen gathered together) but of the ¹seuentie Disciples, as almost all interpreters obserue. Yet (as ^m one notes) it may bee that these were Disciples of Christ in secret, as Ioseph of Arimathea was, Iohn 19. 38. One of the two Disciples is named here Cleophas, and he was (as ⁿ Hierome writes) a Citizen of Emmaus, in whose house Christ was entertained at table, and so knowne by breaking of bread. That other Disciple not named is thought by ^o Gregory the great, & Theophylact and others, to be St. Luke, concealing his owne name out of modesty. But it is apparent in the proem of this euangelicall history, that Saint Luke receiued his relations from other, and therefore not probable that he was one of these two. See Iansen, concord. cap. 146. & Maldonat in Luc. 1. 1.

Epiphanius

^b Ecclesiast. 4. 9.

¹ Bernard. hom. de duobus Discipulis in Emmaus.

^k Mat. 27. 5.

¹ Luk. 10. 1.
^m Maldonat. in loc.

ⁿ In epist. Paul. ad Euseb. other, apud Maldonat. in loc. conig. Aue that hee was brother to Ioseph husband to Mary.

^o Praefat. in lib. Tob.

^p In loc.

^q Nicephorus lib. 1. cap. 34.

Heref. 23.
 In it. com. in
 Ioan.
 In Luc. lib. 10.
 cap. ult.
 Bullinger. apud
 Marlorat. in loc.

Gen. 34. 1.

Gen. 34. 1.
 Gen. 34. 1.
 Gen. 34. 1.
 Gen. 34. 1.

Psal. 19. 10.

Hist. lib. 3.
 cap. 14.
 Hieron. in
 dan. 8.
 Idem exposit.
 1. epist. ad. Tit.
 Vide Baron.
 annal. Tom. 1.
 ad an. 34. fol.
 303. 104.
 Marlorat. in
 loc.

Epiphanius saith expressly that this disciple was Na-
 thaniel. Origene conjectures it was one Simon, Ambrose
 calleth him Simon. In this dissention of opini-
 ons observe two things especially. 1. That it is fruit-
 lesse to search after this name curiously seeing the spirit
 of truth and wisdom concealeth it. 2. That tradi-
 tions are uncertaine though ancient, and therefore wee
 must build our faith upon the word written, and not
 upon tales unwritten. These two disciples went the same
 day Christ arose from the dead out of their Colledge, but
 they went not out in Apostasie like to them of whom
 Saint Iohn 1. Epist. 2. cap. 19. writ. They went out from
 us, but they were not of us: for if they had bin of us they
 would have continued with us. Neither went they forth
 in curiosity like to Dina who went out to see the
 daughters of the land; but they went out from the rest
 of their company like bees out of their hieve, that they
 might returne home laden with hony: for their com-
 munication is answerable to the present doctrine and
 grieve of their Colledge, they gather sweet from the
 flowers of Christs speech, hearing him expounding the
 law and the Prophets attentively, compelling him im-
 portunately to stay with them, & never leaving him vi-
 cill in breaking of bread they knew him. And then as be-
 ing filled with heavenly food (which is sweeter then
 hony and the hony combe) they returned home to the
 blessed Apostles and other disciples at Hierusalem, and
 told what things were done in the way.
 To a towne called Emmaus. Plinius reckoneth Em-
 maus among the Tetrarchies of Iudaea, called afterward
 Atropolis, upon the victory which Augustus Caesar
 got against Antiochus and Cleopatra. This City was
 exceeding famous as I finde in the records of antiqui-
 tie; but our Evangelist nameth it here not for the
 celebrie of the towne, but for the certaintie of the
 truth.

And they talked together of all the things that had
 happened.

happened] of the death of Christ, and of the Jewes inhumane cruelty who put him to death, of the women going to his sepulchre; and of their report vnto the brethren: their heart was fixed on Christ, and out of their hearts abundance their mouth spake.

Quicquid agit Cleopha, nihil est Cleopha nisi Christus.

Sigander, siflet; se facit hunc loquuntur.

The newes at Hierusalem how Christ was crucified, dead, buried, and risen againe, are called things that happened and chanced in respect of the disciples ignorance, not in respect of Gods knowledge: for as concerning the passion of Christ, it is said expressly by Saint Peter Acts 3. 23. that hee was delivered, and crucified; and slain by the determinate counsell and foreknowledge of God; and so nothing happened casually, seeing every thing was aforetime written of him in the law of Moses, and in the Prophets, and in the Psalmes. And as for the resurrection of Christ, himselfe saith in this present Chapter at the 25. verse, O fooles and slow of heart to believe at that the Prophets haue spoken, ought not Christ to haue suffered these things and to enter into his glory (and he began as Moses and all the Prophets and interpreted vnto them in all Scriptures which were written of him.)

Mystically these two disciples are prayer and meditation, the which are two so neerely coupled together as that they talke together often. In prayer our meditation is illuminated; and by meditation our deuotion in praying inflamed. *Meditatio ruminat linores vulnerum fixas clamorum lanceam & acetum, persecutorum sanitiam, Apostolorum fugam, & morrem turpissimam, corporis sepulchrum; oratio fundit suspiria, pia deuotione stillat aromata tota resoluatur in lamenta.*

And it chanced while they communed together and reasoned, Iesus himselfe drew neere: the Lord is nie to such as are of a contrite heart, and in the mids of such as are gathered together to praise him. In the tap-houfe where the communication is idle, prophane, scandalous, and

^f Augustin. ser.

^u 44. de tempore

^o .candor

^o .c. 163

^o .c. 163

^o Aretius.

^o .c. 163

^o .c. 163

^o .c. 163

^o Lact. 3. 44.

^o Suarez Tom. 2.

^o in 3. Thom. disp.

^o 45. sec. 1.

^o .c. 163

^o Bernard hom. de duobus discipulis in Emans.

^o .c. 163

^o Psalm. 34. 17.

^o Mat. 18. 30.

¹ *Beda. Bernard.*
Culman.

² *Cant. 2.9.*

³ *Cant. 5.4.*

⁴ *August. ser.*
140. de temp.

⁵ *Psalm. 35.3.*

⁶ *Psalm. 33.2.*

⁷ *Caluin.*
Ludolphus.
⁸ *Augustin. ser.*
144. de temp.
⁹ *Aretius.*

¹⁰ *Caietan.*

¹¹ *Mat. 5.33.*

¹² *Marlorat.*

¹³ *Galat. 2.3.*

¹⁴ *2. Tim. 4.2.*

and in euery respect vnfauorie: there the diuell is in the drunkards heart, and eares and tongue: ¹ but in Gods house when wee meet together to magnifie his name, nay in our owne house when as we meditate on Christs precious death and buriall and other mysteries of holy beliefe, *Iesus himselfe* ² standeth behind our wall, looking forth of the window, shewing himselfe thorow the grates, and ³ passing in his hand at the hole of the doore to helpe vs, he drawes neere to vs, and walketh along with vs as hee did with the two disciples here, neuer leauing vs vntill he perceiue that we be thoroughly confirmed and comforted in the truth. ⁴ *Ambulas cum illis in via & non dum illi ambulabant in via, inuenit enim eos exortasse de via*: he which is the way seeing his disciples out of the way, shewes them his ⁵ pathes, and ⁶ leades them forth beside the waters of comfort: and for this end he doth aske *what manner of communications are these?* ⁷ not as doubting himselfe, but only to put them out of doubt: ⁸ *querit ab eis quid inter se loquerentur, ut quod ipse sciebat illi faterentur*. He doth aske them and vrge them againe and againe, ⁹ that he might haue fit occasion and ample matter of discourse: and when he found them vpon conference to be dullards in his schoole, he chides them, *O fooles, and slow of heart, &c.* fooles in vnderstanding, *slow* in affecting the truth. ¹⁰ *Arguit eos amentia in parte cognoscitina, & tarditas in parte afflicta*. But yet in calling them *fooles* he brake not his owne law ¹¹ (*whosoever shall say foole to his brother is worthis to be punished with hell fire*) because this rebuke proceeds out of a ¹² spirituall zeale for their good, and not out of any carnall hatred for their hurt. And such a reproofe is not a reproch, it is *officium*, and not *conuictum*, a worke of charity, and not a marke of malice. So ¹³ *Paul* called his Galatians *foolish*; and hee gaue this precept vnto ¹⁴ *Timothie*, *improue, rebuke*, but *with all long suffering and doctrine*, for Christ here did not only correct his disciples error, but also direct them in the truth, and that

by words and deeds. By words, vrging the truth of his death and resurrection. First, by reason; *ought not Christ to haue suffered these things and to enter into his glory?* 2. From authority, *hee began as Moses and all the Prophets, and interpreted vnto them in all Scriptures which were written of him.* Here first note the sweet harmonie betweene the two Testaments, in that both agree together, and meet together in Christ, as being *alpha* and *omega*, the beginning of the Gospell, and the end of the Law. 2. That the grounds of all our sermons are to be taken out of holy writ; the ^d Ministers and messengers of God ought o deliuer the ^e words of God. 3. That in our preaching we should vse such scriptures as are most apt and fit for our present occasion, as Christ heere cited not all the Scriptures in all the law, but onely such as *were written of him*, euen those which evidently proued his death and resurrection. He did interpret vnto them in all Scriptures, and yet named none, ^f that hee might incite vs hereby to the diligent searching and examination of them.

Secondly, Christ instructed his Disciples in this present controuersie with his actions; for as it is said at the 19. verse, *hee was a Prophet mighty in deed, and word.* 8 That is, in soundnesse of doctrine, and sanctity of life. First (as ^h Theophylact obserues) powerfull in deed, and then powerfull in word. For he perswadeth vnto vertue most, who liueth best. As in this place Christ himselfe was knowne by breaking of bread, ⁱ sooner then by preaching of the word. Or as ^k other, powerfull in his miracles, and powerfull in his teaching. His actions here mentioned concerning the bread, are foure; *He took it, and blessed it, and brake it, and gaue to them.* Among all which, he was onely knowne in *breaking of bread*, ^l for that hee did miraculously breake bread with his hands, as other cut it with a knife. The which hee did often in his life, and so by this easily knowne after his rising from death.

^d 1. Cor. 4. 1.

^e 1. Pet. 4. 11.

^f Aretius.

^g Calvin.

^h In loc. idem
Iansen. & alij.

ⁱ Ardens.

^k Euthym.

Ludolph.

Aret.

^l Caietan.

By

^m *Culman.com.*
4. in loc.

ⁿ *Marlorat.*

^o *Vide Maldonat. in loc.*
^p *Caluin. apud Marlorat.*
^q *Arctius.*

^r *Psal. 132. 4.*

^m By this dialogue you may see that Christ is especially knowne in the Scriptures, and yet not in the Scriptures, except he first *open our eyes, and breake and giue to each one the bread of life.* And in the conclusion or epilogue following, you may see likewise the fruit of *interpreting Scriptures*, how the ⁿ ministry of the word maketh the fire of Gods spirit to *burne*, first *in our selves*, and then afterwards to shine towards other. As the two Disciples heere, so soone as *their eyes were opened to see Christ*, instantly *the same houre they rose vp, and returned to Hierusalem, and found the eleven gathered together, and they told what things were done in the way, and how they knew him in breaking of bread*, the circumstance of the time, and distance of the place manifestly shew; their zealous affection in relating these newes vnto the brethren. *Emmans* (as our Euangelist in the 13. verse) *was about threescore furlongs from Hierusalem*, ^o eight furlongs make an ordinary mile, and so threescore furlongs are about seuen miles and an halfe. Some Diuines affirme that it was a iourney of ^p three or 4 foure houres on foot. If then it were *towards night* when Christ vpon their importunity *sat at table with them*, as we read at the 29. verse; then it was (as we may coniecture probably) midnight before they could come to Hierusalem; and yet (saith our text) they went *the same houre*, neither deserting the time, nor preferring their priuate businesse before the publike good. Howsoever they were (doubtlesse) after trauell wearie, and after meate in the night sleepe: yet they ^r would not suffer their eyes to sleepe, nor their eye lids to slumber, nor the temples of my head to take any rest, untill they had published vnto the brethren how Christ was risen againe from the dead, and how they knew him in breaking of bread. That we may performe the like diligence toward Gods people, as occasion is offered in our seuerall estate and callings, let vs pray with our mother the Church:

Almighty

Almighty God, which through thy onely begotten sonne Iesus Christ, hast overcome death, and opened vnto vs the gate, of euerlasting life: wee humbly beseech thee that as by thy speciall grace preuenting vs, thou doest put in our minds good desires: so by thy continuall helpe, we may bring the same to good effect, through Iesus Christ our Lord, &c.

The Epistle, ACTS 13.26.

Ye men and brethren, children of the generation of Abraham, &c.

THis text is part of that excellent sermon made by the blessed Apostle S. Paul at Antioch, a City of Psidia, to the Iewes assembled together in their Synagogue, on the Sabbath day. The maine scope whereof is, that Iesus Christ is the Saviour of Israel, and Messiah of the world, promised vnto the fathers, and exhibited in the fullness of time to their children, euen vnto vs, as being by faith a generation of Abraham, and that through him all that feare God and beleeue, receiue forgiveness of their sinnes, and are iustified from all things, from which they could not be iustified by the law of Moses. The whole sermon hath especially two parts:

Explication, from the 16. verse, to the 26. in-
 estimating that Iesus Christ is the blessed
 seed promised in old time by the Pro-
 phets, and preached in these last daies by
 John the Baptist, who was more then a
 Prophet.

Application, in the words allotted for our
 present text, wherein three points are prin-
 cipally regardable, to wit,

f Mat. 11.9.

insinuation, ye men and brethren,
&c.

an } preoccupation, for the inhabi-
tors of Hierusalem, &c.
commination, beware therefore
lest that fall upon you, &c.

John 1.23.

Marlorat.

Lorinus.

1. Cor. 1.23.

Esay 2.3.

The Gospell of Christ is a proclamation in writing common to all, and the Preacher is the voice of a cryer, even the mouth of God to give notice to the people, that the contents of the proclamation concerne them and every one of them. As Act. 2. 39. *The promise is made to you, and to your children, and to all that are farre off, even as many as the Lord our God shall call.* And Act. 3. 26. *Vnto you hath God raised up his sonne Iesus, and him hee hath sent to blesse you, in turning every one of you from your iniquities.* And here, *Ye men and brethren, children of the generation of Abraham, and who soeuer among you feareth God, to you is shew'd of this saluation sent.* And vers. 38. *Be it knowne vnto you, that thorough the man Iesus is preached vnto you the forgiveness of sins.* Now that our Apostle might the better insinuate himselfe into the minds of his hearers, and thereby more powerfully perswade the truth of his doctrine; hee calls them brethren, children of the generation of Abraham, and such as feare God. * The first title was among the Iewes held gracious; the second and third glorious, esteeming it euer the greatest honour to be the seruants of God and sonnes of Abraham. And whereas Christ crucified is vnto the Iewes a stumbling block (for what Iew will out of his owne iudgement admit him for the Sauour of Gods people, who was condemned by the chiefe Priests, and rulers, and inhabitants of Gods owne City Hierusalem; of which it is said * *the law shall goe forth of Sion, and the word of the Lord from Hierusalem*) our Apostle remoues the scandall of Christs crosse, retorting and answering this obiection in his ensuing discourse. First hee retorteth it, and maketh

leeth it advantage in his present businesse. ^a As if hee should say, ye men of *Antioch*, children of the generation of *Abraham*, especially *sach* *to* feare God among you; I say ye should the rather embrace the word of saluation sent vnto you, because the men of *Hierusalem* and their rulers killed the ^b Lord of life, condemning him in whom they found no cause of death. *Hierusalem* ^c vnderstood not the things appertaining to her peace, but ^d murdered the Prophets, and stoned such as were sent to her. Take heed therefore ye men of *Antioch*, that ye commit not the like sinne and ingratitude, lest that fall on you which is spoken of in the Prophets; behold ye despisers, and wonder, and perish.

Secondly, *S. Paul* heere giueth answere to this obiection. It is true that the men of *Hierusalem* and their rulers haue crucified the Lord of ^e glory; but it was out of their ignorance, because they knew him not, nor yet the voices of the Prophets which are read euery Sabbath day. They killed him indeed, but heerein they fulfilled all the Scriptures that were written of him, especially that Scripture, ^f the same stone which the builders refused, is become the head stone of the corner. And lastly, though it be granted vnto you that the Sauour *Iesus* (through whom is preached vnto you forgiveness of sins) had a death full of ignominy, for that hee was hanged on a tree: yet his rising againe from the dead the third day was exceeding glorious, in that hee ^g leade captiuitie captiue, triumphing ouer death, hell, and the graue. Now that *Christ* is risen againe from death he proues by the witnesse

G Of

^a Caluin.

^b Act. 3. 15.

^c Luk. 19. 42.

^d Mat. 23. 37.

^e 1. Cor. 2. 8.

^f Psal. 118. 22.

^g Ephes. 4. 8.

himselfe, we doe here, &c. For Christ after his resurrection was seene of Paul, 1. Cor. 15. 8. Other, who went with him from Galilee to Hierusalem, of whom hee was seene many daies, as being witnesses chosen of God for the same purpose, Act. 10. 41.

Apostles,

Esay, chap. 55. 3.

Prophets,

David, Psal. 2. 7. & 16. 11.

The first testimonie cited by Paul is in the second Psalm, *Thou art my sonne, &c.* ^h the which I finde expounded of David and of Christ. If we take this spoken of David, he may be called *the sonne of God*, as

^h Calvin, in
Psal. 2.

ⁱ Job. 19. 11.
Rom. 13. 1.

^k Act. 17. 28.

King, for Princes haue their power from God, and so stiled *the children of the most high*, Psalm. 81. 6.

Man, for we are *the generation of God*, it is he who made vs, and not our selues, Psalm. 100. 1. and is not hee thy father that made thee, Deut. 32. 6.

Regenerate man, for euery one that is new borne is *borne of God*, adopted his sonne, and made his heire, Rom. 8. 15. 17.

^l Job. 3. 9.

Thus it may be said by God vnto David in type, *this day haue I begotten thee*, but onely to Christ in truth. And therefore ^m Rabbi Solomon, and other Doctours among the Iewes vnderstand this of the Messias, and assuredly Paul in his Epistle to the Hebrewes, chap. 1. vers. 5. did the rather cite this text to proue that Christ is God, for that hee knew their Rabbines vsually construed it of Israels Sauour. The maine proposition of the second Psal. is, *that the Messias is the King of Kings, and Lord of Lords, euen Gods onely begotten sonne, very God of very God*. The which is concluded in this ⁿ argument.

^m Galat. de apostolis.
cap. 7.

ⁿ Vide Be Harmon.
de Christ. lib. 1.
cap. 5. in principio.

ment. Hee that is to bee worshipped and kissed of all Princes on earth is doubtlesse the King of Kings: but the Messias ought to be worshipped of all other Kings and Rulers and Iudges of the earth, ergo, the Messias seated upon Gods holy hill of Sion, is the King of Kings, euen the Lord who dwelleth in heauen. If the Princes of the world stand vp and take counsell together against the Lord, and against his anointed, it is but in vaine. For if his wrath be kindled (yea but a little) they shall instantly perishe, hee shall bruiſe them with a rod of iron, and breake them in peeces like a potters vessell. On the contrary, blessed are they who kisse the sonne, and put their trust in him; happie men, and wise Kings are they, who serue the Lord in feare, and reioyce before him in reuerence. * God onely killeth, and maketh aliuē; bringeth downe to the graue, and raiseth vp. Ergo, the Messias hauing his absolute power of life and death, is vndoubtedly Gods onely begotten sonne, whom he hath made heire of all things, and iudge of all men. And therefore Diuines interpret the cited words as properly spoken of Christ, and that in respect of

temporall.

his { generation, }
 { eternall.
 { Resurrection.

* Some construe this of his temporary birth, in saying thou art my sonne, God sheweth his diuine generation: and in saying this day haue I begotten thee, his humane nativity. For bodie, signifieth in holy Scripture the present life, Heb. 3. 7. Psalm. 95. 8. so day if ye will heare his voice. So that I haue begotten thee this day; as if he should haue said, I haue brought my first begotten sonne into the world; I haue tauled thee to become flesh, and in the fulnesse of time to be borne of a woman.

* Other vnderstand this of Christs eternall generation. 7 As if God should haue said, other are my sonnes

o 1. Sam. 1. 6.

P Heb. 1. 2.
q Act. 10. 42.
r Eubym.
Genebrard in
Psal. 2.
Chrysost.
Cyril. Alex.
Greg. Nyssen.
apud Suarez,
Tom. 2. disp. 45.
sect. 1.
s Heb. 1. 6.
t Iob. 1. 14.
u Galat. 4. 4.
x August. in
Psal. 2. & En-
chirid. cap. 49.
Athanas. ser. 3.
contra Arianos
Ruffinus apud
Lorin. in loc.
7 Suarez. Tom.
1. disput. 2.
sect. 3.

^a Ioan. de Turre
cremat. in
Psal. 2.

^a Orat. de quin-
que ha. es. cap. 4.
babetur Rom. 6.
fol. 26.

^b In Psal. 2.
C. de demonst.
euangel. lib. 6.
cap. 2.

^a Lib. 3. de sa-
cram. cap. 1.
^c Apud Lorin.
in loc.

^e Apocal. 1. 5.
^f Coloss. 1. 13.

^h Mat. 27. 60. 66.

improperly, but thou art my sonne properly; ^a *filius me-
nus naturalis, singularis, substantialis*: (A sonne not by
creation as the whole world, nor through adoption as
the whole Church: but a sonne by nature, *my begotten,
and only begotten sonne*, John 3. 16. The very bright-
nesse, and expresse character of my person, Hebr. 1. 3.
Whereas *Arrians* and other object against this inter-
pretation the word *hodie*; Saint ^a *Augustine* answereth
appositely, that with God (vnto whom all things are
present) there is neither yesterday, nor to morrow, but
onely to day. *Apud Deum nunquam crastinus, nunquam
hesternus dies est, sed semper hodie*. And in his *Enchiridi-
on* cap. 49. *Vbi dies nec hesterni sine inchoatur, nec initio
crastini terminatur, semper hodie* *crastinus est*.

^b *Hilary*, ^c *Eusebius*, ^d *Ambrose*, with ^e other expound
this of Christs resurrection, as *Paul* here. *We declare to
you how the promise made to the fathers, God hath fulfil-
led vnto their children, euen vnto vs, in that he raised vp
Iesus againe, euen as it is written in the second Psalme,
thou art my sonne, this day haue I begotten thee*. For to
raise vp againe from death vnto life euerlasting is a new
begetting; and in this sense Christ is called elsewhere
the first ^f *begotten*, and the first ^f *borne* of the dead. Againe,
the circumstances of the place leade the Reader to this
construction, *Why doe the heathen so furiously rage to-
gether, and why do the people imagine a vaine thing? that
is, as Peter and Iohn haue well applied it, Act. 4. 27.
Herod and Pontius Pilate, with the Gentiles, and people
of Israel, gathered themselves together against the Lord
and against his Christ, euen his holy son Iesus: and when
they had filled all things that were written of him (as
Paul in our text) they tooke him downe from the tree, and
put him in a sepulchre, ^h rolling a great stone to the
doore thereof, and sealed it, and making it sure with the
watch. In all which (as the Prophet speakes) their ima-
ginations and actions were vaine; for *hee that dwelleth
in heauen did laugh them to scorne, the Lord had them in
derision*.*

derison, he raised his Christ againe the third day, making him a King over his holy hill of Synne. That is, as Iustice against his Church, giving him all the bracken for his inheritance, and the vitermost parts of the earth for his possession. And so God in raising Christ againe from the dead, evidently shewed that he was his onely begotten sonne. As if he should haue said, thou wert euer my sonne before so day, before there was any day; but yet in this day of thy resurrection, I haue most especially manifested vnto the world that thou art my son whom I haue begotten. It is then an idle conceit to thinke that Paul is not author of that Epistle written to the Hebrewes, because the words of David vrged here to proue Christs resurrection, are cited heere, chap. 1. vers. 4. to shew Christs eternall generation. For (as Paul in his Epistle to the Romans, chap. 1. vers. 4.) Christ is declared mightily to be the sonne of God by rising againe from the dead. His resurrection is an infallible demonstration of his diuinitie, seeing none ever raised another from the dead but by God; none ever raised himselfe from the dead but God. I conclude this obseruation in the words of *Ambrose*, *Pulchra pater dicit ad filium*, *ego hodie genui te, hoc est, quando redemisti populum, quando ad cœli regnum vocasti, quando implesti ualantiam rem quam probasti meum te esse filium.*

The next Scripture quoted heere by Paul is, *Isay 55.* 3. The promises of God made to David concerning the sending of Israels Dauidour are sure mercies, and faithfull words: he must of necessity therefore fulfill them in euery respect, in the which hee could not haue done but in raising vp Iesus againe; for the resurrection of Christ is the complement, and (as it were) Amen of all his promises; according to that of Paul, hee died for our sinnes; and is risen againe for our iustification. See conclusion of the Gospel on S. Thomas day.

The last authority cited in this place to proue Christs resurrection, is taken out of the 16. Psalm, verse 11.

Hierome, Augustine, Genebrardus in Psalm. 2.

De Caluin, in Psalm. 2. Suarez, Tom. 2. in 3. Tom. disp. 45. sect. 1. Apud Sicut, senen bib. sanct. lib. 7. heres. 8. obiect. 11.

Lib. 3. de sacram. cap. 1.

Aretius.

Lorin. P. Rom. 4. 25.

1. King. 2. 10.

1. King. 2. 10.

Colo. 2. 15.

Moſes 13. 14.

Caluin in loc.

Ribera in Habacuc. 1.
Num. 9.

Caluin in Habacuc. 1.

thou shalt not suffer thine holy one to see corruption. The Iewes understood this of David, but (saith our Apostle) David albeit he was a King, and a Prophet, and a Patriarke, a man according to Gods owne heart, as it is recorded of him in this present chapter, at the 22. verse; yet (after hee had in his time fulfilled the will of God) he fell on sleepe, and was laid into his fathers; and saw corruption. Earth he was, and to earth hee returned againe. But Christ Iesus although he was buried on a tree, and put in a sepulchre: yet he saw no corruption. Hee rose againe the third day, triumphing over all his enemies openly, saying, O death, I will be thy death, O grave I will be thy destruction. And therefore this Iesus is he through whom is preached unto you forgiveness of sinnes, and by whom all that beleene are iustified from all things, from which ye could not be iustified by the law of Moſes.

*Mors mortis mortemur nisi morte dedisset,
a nobis vita laetitia clausa foret.*

Beware therefore, lest that fall on you which is spoken of in the Prophets] This text is taken out of the first of Habakuk, vers. 5: but for as much as all the propheties were collected together into one volume, he saith in the Prophets. Or according to the Hebrew phrase, in the Prophets, is as if he should haue said, in one of the Prophets, as Genes. 2. 6. In the chiefest of our sepulchres bury thy dead; that is, in one of the chiefe. He doth alter the words of the Prophet according to the sound; but not according to the sense. Habakuk saith, behold ye despisers of men, and heere; behold ye despisers. In which our Apostle doth expound and not confound the Prophet: for whereas the Iewes despised the word of God, hee sent them to be taught by the Caldeans; as if Habakuk had said, ye will not obey Gods voice, ye will not learne any thing in his schoole: wherefore yee shall ere it bee long be made to know his iudgements among the heathen: Lo (saith the Lord) I will raise up the Caldeans

that

that bitter and hasty nation, which shall march through the bredth of the land, to possess the dwelling places which are not theirs. And this their overthrow was a type of their future reprobation and spirituall vastity for the contempt of the Gospell.

These things are ^a ensamples, and are written to admonish vs vpon whom the ends of the world are come. Let vs therefore beware, that these heauie iudgements fall not vpon vs as they did vpon the Iewes. *Videte et aspiciite, admiramini, admiramini*, take heed, & againe I say take heed, ^b quench not the spirit, despise not prophesying, receive not the grace of God in vaine. ^c *Nemo malus nisi stultus*, he that is a despiser of the sanning word is an arrant foole; for if hee were wiser hee would kisse the sonne, and beware lest that fall on his head which is spoken of in the Prophets, *behold, ye despisers, and wonder, and perishe*.

^a Ribera. ubi sup. Num. 7.

^a 1. Cor. 10. 6. 11.

^b 1. Thess. 5. 19.

^c Saluianus lib. 5. de Gubernas. dei.

The Gospell, Lxxi 24. 36.

Jesus stood in the midst of his Disciples, &c.

Concerning the chiefe parts and passages of this Scripture: See Gospell 1. Sund after Easter: and Gospell on Saint Thomas day. Here pause, and pray.

Almighty father, which hast given thine onely sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen of malice and wickednesse, that we may alway serue thee in purenesse of liuing and truth, through Jesus Christ our Lord: Amen.

id. and 12
7. may. 10

11. 01. 12

^a Chrysost. in
Rom. 6.

11. 01. 12
11. 01. 12
11. 01. 12

^c Aquine.
Zanchius.

^d Arctius.
Marlorat.

11. 01. 12
11. 01. 12

The Epistle. **EPHES. 4. 7.**

Vnto euery one of vs is giuen grace, according to the measure of the gift of Christ, &c.

Saint Paul doth especially a two things in all his Epistles. 1. create. 2. entreate. Having sufficiently created in the former Chapters of doctrinals, he commeth in this present to morals; entreating his Ephesians in generall, to walke worthy of the vocation wherunto they were called: in more particular, to support one another thorough loue, keeping the vniity of the spirit in the bond of peace: pressing this one point with arguments of two sorts.

The first (of which epist. 17. Sund. after Trin.) is taken from such things as are common vnto the whole Church, as being in all the faithfull one and the same, there is one body, and one spirit, and one hope, one Lord, one faith, one baptisme, one God and father of all, which is aboue all, and through all, and in you all. As if he should argue thus, if the Church your mother bee but one, God your father but one, Christ your Lord but one, the holy spirit your comforter but one, if ye haue but one hope, one faith, one baptisme: I see no cause why ye should not liue together and loue together as all one, labouring to keepe the vniity of the spirit in the bond of peace.

The second, (contained in our present text,) is taken from such graces as are in euery one diuerse, & shewing that this inequality of gifts is not an hindrance, but rather a furtherance to vniite: for asmuch as all of them are giuen by the same author for the same end. Vnto euery one of vs is giuen some gift, vnto none all, he that hath most hath but a measure. As then in the naturall body, & the eye can not say to the hand, I haue no need of thee.

shoe nor the band againe to the feet, I haue no need of you : but every part seeketh anothers and not his owne good. Euen so in the Church (which is Christs mysticall body) God made not all Apostles, or all Prophets, or Euangelists, &c. but some Apostles, some Prophets, some Euangelists, &c. There be diuersities of gifts, and diuersities of administrations, and diuersities of operations, 1. Cor. 12. every one standeth in need of anothers gift, and thereupon is occasioned to support one another in loue, preserving the vnity of the spirit in the bond of peace. See epist. 2. Sun. after Epiphan. and 10. after Trinity.

In the whole
4. points are
to be considered especially.

1. Who, *Christ*, and that is proued out of the 68. Psal. verse 18. *hee led captiuitie captiue, and gaue gifts vnto men.*
2. When, *when hee ascended vp on high, euen aboue all heauens to fulfill all things.*
3. What, *hee made some Apostles, some Prophets, some Euangelists, &c.*
4. Why, *for the persisting of the Saints, for the worke of the ministry, for the edifying of the body of Christ.*

Concerning the first: in that our Apostle doth auowe here that the diuersity of grace bestowed on the Church is *the gift of Christ*, whereas he saith elsewhere that God the father ordained *Apostles, and Prophets, and teachers*, and that the spirit worketh *all these things, vnto every one generally distributing as he will*; we may learne two conclusions in diuinity. 1. ^h That all the workes of the sacred Trinity *quoad extra* without it selfe, are common and communicable to euery person of the three. 2. That God the sonne is ⁱ equall in might and mercy to God the father, *he being ascended aboue all heauens is the giner of gifts vnto men*: and here we must accord the Prophet and our Apostle. The one saith, *he receiued gifts for men*, the other, *he gaue gifts vnto men*: and these two seeme to contradict each other. ^k Answer is made that *Dauid* speakes

^h Occumen. in loc.

ⁱ Primasius in loc.

^k Hieron. expof. 1. in loc.

¹ Aquin. in loc.

^m Auguſt in
Pſalm. 67.

ⁿ Hieron. in
Pſalm. 67.

• Serm. Caſſa-
lion. & Bib.
Hen. 8.
P Apud Gene-
brard. in Pſalm.
67.

^q Zanchius.
Marlorat in loc.

^r Mat. 10. 1.

^r Luke 10. 1.

^r Iohn 20. 21.

^u Mat. 28. 19.

^x Iohn 7. 39.

^y Iohn 16. 7.

ſpeakes of this deuotion in time to come; but Paul of this donation already paſt and accompliſhed; David of the promiſe, Paul of the performance. ¹ Or Chriſt as he was God gaue gifts in heauen, and as man he receiued gifts on earth: or he receiued ^m in that his members receiued: according to his owne ſaying, Mat. 25. 40. *In as much as ye haue done it vnto one of the leaſt of theſe my brethren, ye haue done it vnto me:* or he receiued ^a to giue, as Exod. 25. 2. *Spoke to the children of Iſrael that they receiue an offering for me,* that is (according to the tranſlation of our • preſent Church bible) *that they bring:* where reioycing (as P Abben Eſernotes) is giuing, and ſo Paul alluding rather to the ^q ſenſe then to the words of David, ſaith *he gaue gifts vnto men.*

Touching the ſecond point: it is demanded how Chriſt is ſaid here to haue made ſome Apoſtles and ſome Prophets &c. When he went vp on high and ſed captiuiſie captiue, ſeeing wee reade in the Goſpels hiſtory, that he choſe his ^r Apoſtles and ^r Diſciples, and gaue them a commiſſion to preach in his life time; and that after his reſurrection he confirmed them in his office by *brea-thing on them, and giuing the holy Ghoſt, and ſaying, as my father ſent mee: euen ſo ſend I you, ^u goe teach all nations, baptizing them in the name of the father, and the ſonne, and the holy ghoſt.* Anſwere may bee, that Chriſt is reported in this Scripture to haue giuen Apoſtles vnto the Church after he went vp on high, in reſpect of their gifts, *extenſion, and oſtenſion.*

Extenſion, as hauing after Chriſts aſcenſion receiued the gifts of the holy ghoſt after a more glorious manner, and in a farre greater meaſure. So the ^x text, *the holy ghoſt was not yet giuen, becauſe that Ieſus was not yet glorified, and ^y If I goe not away, the comforter will not come vnto you: but if I depart I will ſend him vnto you.* And Chriſt at his aſcenſion alſo charged them to waite for this promiſed power of the holy ghoſt. See goſp. Sun. after aſcenſion day.

Oſtenſion,

Offension, and that 1. in respect of the ^asolemne inauguration into their Apostleship, on the feast of ^aPentecost in the sight of Gods people gathered together at Hierusalem out of euery nation vnder heauen. It is reported of *Dauid* that he was first anointed King of Israel in the midst of his brethren, 1. Sam. 1. 16. and afterwards in *Hebron* 2. Sam. 2. But hee was not called King vntill he was annoynted solemnly before all the tribes of Israel, 2. Sam. 5. Euen so, though it bee granted that the Apostles were nominazed and elected to their office before Christs death, and confirmed in their calling after Christs resurrection; yet they were not apparantly known vnto Gods people to bee so, till he went up on high and gave the gifts of the holy Ghost vnto them in the visible formes of clouen and fierie tongues, Acts 2. 3. see. epist. on Whit Sunday.

2. *Offension*, in regard of execution of their office, for albeir they had a commission before to preach first vnto the ^blost sheepe of Israel, and then vnto all nations in the world, Mat. 28. 19. yet they did not execute this commission in gathering together a Church out of both vnto God, ^cvntill Christ had ascended farre above all heauens to fulfill all things: and the reason hereof is rendred in our text, because *Dauid* had so prophesied of him in the 68. Psalme, when hee went up on high he led captivity captiue, and gave gifts vnto men. And in deed it was at this time most fit for him, and best also for his, to give gifts, it was exceeding fit for himselfe, because glorious conquerours in their solemne triumphes vsually lead their chiefe enemies fettered either in iron chaines, as ^d*Paulus* *Emilius* triumphed ouer *Persius*: or in iron cages, as ^e*Tamberlane* the great, vsed proud *Babax* king of the Turkes. And so leading captivity captiue, they deuided the spoile to their friends and followers, as it is in the ^fPsalme, Christ ascending on high led captivity captiue, that is, the diuell and all his complices, hell, death, and the graue, triumphing ouer them openly.

^a Zacharia.

^a Acts. 2.

^b Mat. 10. 6.

^c Mark. 16. 20.

^d *Linus* Decad. 5. lib. 5.

^e *Knoles* in the life of *Baiarez*.

^f *Psalm*. 68. 12.

^g *Hierom. Primasius. Aquina.*

^h Mat. 16. 19.

ⁱ Luke 13. 16.

^k Aretius &
Zanchius ex
grac. schol.

^l Marlorat.

^m Lombard.
Aquin.

ⁿ Anselm. Beza
Zanchius.

^p 2. Tim 4. 5.

^q Occumen.
Theophylact.

openly. Giving also gifts unto the Church; as *Apostles*, and *Prophets*, and *Evangelists*, and *Pastors* and *Teachers*, who might loose such as Satan bindes; and it was at this time best for his followers, as not depending any longer vpon his bodily presence. See Gospell 4. Sun. after Easter.

The 3. remarkable point in this Scripture is what he gave to men, *unto everyone is giuen grace*, according to the measure of the gift of Christ; &c. He doth vnderstand by *grace* not *sauing grace*; for that (as he shewed in the former part of this Chapter) is in all the members of the Church one and the same: *one faith, one hope, one baptism, &c.* But *grace* is taken here for *gratification*, namely for the diuers gifts of the holy Ghost, as *interpretation of tongues*, and *discerning of spirits*, and the gifts of *healing*, *prophesie*, the *word of knowledge*, and the like, of which hee disputeth at large, 1. Cor. 12. and so Paul expoundeth himselfe in our present text at the 11. verse, *the same made some Apostles, some Prophets, some Evangelists, &c.*

Apostles were such as he called himselfe (either in his state mortall, as the 12. disciples; or in his state glorious, as Paul Acts 9. 15. and *Matthias* Acts 1. 26.) to preach his Gospell, and to plant his Church in euery nation of the world. *Prophets* were such as interpret the Scriptures of the Prophets. 1. Cor. 14. 4. *He that prophesieth, edifieth the Church.* and Mat. 23. 34. *Behold, I send vnto you Prophets*, that is preachers; Or *Prophets* were such as had marvellous wisdom, and could foretell things to come, as *Agabus* Acts 11. 28. signified by the spirit that there should be great famine thorough out all the world: which also came to passe vnder *Claudius Caesar*. *Evangelists* are so called either of preaching the Gospell, and so Paul exhorted *Timothie* to do the *worke of an Evangelist*; or else of writing the Gospell, and so there bee but 4. *Evangelists* only, *Mattheu*, *Marke*, *Luke*, *Iohn*. And here we may note the reason why

why the Church appointed this scripture to be read at this time, namely, because Saint *Mark* was an *Euangelist*. *Pastours* are such as are placed ouer a certaine church, whereas *Apostles* had the whole Church for their charge. So *Paul* speakes vnto the Elders of the Church at Ephesus, *take heed to your selues, and to all the flocke whereof the holy Ghost hath made you ouerseers.* And so *Bishops* in their dioces, and *Priests* in their parishes are *Pastors*. Or as *Theophylact*, *Pastors* and *Doctors* are *Presbyters* and *Deacons*. Or (as some late Diuines obserue, *Pastors* are rectors of the whole congregation, *Doctors* are catechists, and teachers of the youth and other new comes into Christs schoole. *Pastors* are such as feed Christs sheepe, and *Doctors* are such as feede Christs lambes: or (as *Beza*) *Pastors* are they who gouerne the Church, and *Doctors* are they who gouerne the schooles. But I rather embrace their opinion who thinke *Pastors* & *Doctors* are diuers names of one office; euen as feeding and teaching are all one: for otherwise *Paul* (as *Hierome*, *Lombard*, *Anselme* haue noted vpon the place) would haue distinguished them as he did the rest, and haue said, *he gaue some Pastors, some Teachers*: as well as *some Apostles, some Prophets, some Euangelists*, &c. but he ioyneth them together *Pastors and Teachers*, insinuating that *Pastors* should teach, and that (as our Church speakes) both by their preaching and liuing, ensamples in word, in conuersation, in loue, in spirit, in faith and purenes, 1. Tim. 4. 12.

Some Diuines obserue that these functions are partly temporall and extraordinary, as *Apostles, Prophets, Euangelists*: and partly continual and ordinary, as *Pastors, and Teachers*: but herein I tread in the steps of that holy father my most honoured and honorable master *Archbishop Whitgift*, who writing against the schismatickes of his age faith, and proueth out of this our present text also, that all these degrees of ministers remaine still in some sort vntill the worlds end. For first

^r Calvin.
Zanchius.

^r Acts 20. 28.

^r Oecumen.

Lombard.

^u Anselm.

^x In loc.

^y Aretius.

Zanchius.

^z Anselm.

^a Annot. in loc.

^b Augustin.

Chrysostom.

Musculus apud

D^r Whitgift

defense of his

answere to the

admonition.

fol. 234.

Idem Bullinger.

& Piscator in

loc.

^c See survey

of pretended ho-

ly discipline.

cap. 9.

^d Anselm.

Lombard.

^e Beza.

Zanchius.

^f Defense of his

answere to the

admonition.

fol. 229.

(as

(as *Novellists* acknowledge) *Paul* in this place maketh a perfitte platforme of a Church, and a full rehearfall of all offices therein contained, and he saith expressly that *Christ* ascending vp on high gaue them for the gathering together of the Saints, and for the worke of the ministry, &c. Till we all come to the vnitie of the faith, and knowledge of the sonne of God, vnto a perfect man, vnto the measure of the full age of *Christ*. That is, as *Caluin*, *Zanchinus*, and so other, vntil wee meet in that other world to come.

I know there were certaine things in the blessed Apostles which were proper vnto themselves, as their immediate calling from God, the power of working miracles and their commission to goe into the whole world, &c. but to preach the Gospell of *Christ* in places where need requireth (although it be not peculiarly committed to them) or to gouerne the Churches already planted: I see no cause why it should not be perpetuall among the Ministers of the word.

Likewise the function of an *Euangelist*, if it be taken for the writing of the Gospell, it was temporal and hath his ende. But if it be taken for preaching to the people plainly and simply, as ^h *Bullinger* thinketh: or generally for preaching the Gospell: as ⁱ *Musculus* supposeth, in which sense *Paul* said vnto *Timothie*, do the worke of an *Euangelist*: or for preaching more zealously then other, as ^k *Bucer* imagineth; I make no doubt but that it still remaineth in the Church.

Moreover, *Prophets* if they bee taken for such as our Apostle meaneth in his ^l Epistles often, I say for such as haue an especiall gift in interpreting the Scripture, whether in vnfoldng the deepe mysteries thereof vnto the learned, or in expounding the plaine sense thereof vnto the people: then it must of necessity be granted that they be perpetuall officers in the Church as *Pastors* and *Doctors*.

Saint ^m *Ambrose* therefore construeth our text thus,
Apostles

z *Arctius*.
Bez.

^h In loc.
ⁱ Loc. com. sic.
de verbi mi-
nistriis.

^k In loc.

^l Rom. 12. 6.
ⁱ Cor. 12. 4. &
1. Cor. 14. 1.

^m Com. in loc.

Apostles are *Bishops*, *Prophets* are *Interpretours* of the *Scriptures*, *Evangelists* are *Deacons*. And *Hyperius* saith that God will alwayes haue these degrees in the Church, and *Peter Martyr* in his *Commentaries* vpon the 12. to the *Romanes* is of opinion, that our *Apostle* describeth in that place such gifts as are necessarie for the Church at all times, among which hee mentioneth (as a chiefe one) *prophesying*. To be short, *Bellinger* vpon this text obserues that the words *Apostle*, *Prophet*, *Evangelist*, are confounded: and the *Pastors* of *Zurich*, in the latter confession of *Heluetia* chap. 18. write thus, *The ministers of the new testament are termed by diuerse names, for they be called Apostles, Prophets, Evangelists, Bishops, Elders, Pastors and Doctors.*

And here *Protestant* Diuines haue well obserued against the Church of *Rome*, that *Paul* among all these degrees of the ministry, names not the *Popes* office, the which he would not haue forgotten, if it had bin so necessary for the deciding of controuersies, and preservation of vniuity in truth, as our aduersaries pretend. And whereas the *Rhemists* reply that *Bishops, Elders, & Deacons* are not mentioned in this catalogue: *Answere* is made that the functions of *Bishops* and *Priests*, (as they respect the externall government and policie of the Church) are named elsewhere generally and particularlie: but in respect of teaching (which is intended here more principally) they are contained vnder, *Pastors* and *Doctors*. If the *Pope* will be reputed an *Apostle*, then (as *Cardinall Caietane* notes) he must also be both a *Prophet*, and an *Evangelist*, and a *Pastor*, and a *Teacher*, for (as he saith) an *Apostleship* eminently comprehendeth all these graces: it may be granted (as I conceive, which *Amseleus* collecteth here) that *Archbishops* and *Primates* haue the roomes of *Apostles* in the Church, but yet I see not how the *Pope* can be crowded into the text: for if this absolute supromacie were necessary, then assuredly *Paul* would not haue said *Christ made some Apostles,*
some

* In uerbi Pauli
2 Cor. 3. 2. inter
opuscula Epistoly
pag. 671.

* See harmon.
confess. sect. 11.
pag. 336.

P Zanchius.
Marlorat.

3Dr. Fulcr. in loc.

1. In loc.

* One at one
time which as
vniuersall Bi-
shop of the
Church should
haue the whole
world for his
Dioces.

* Caietan.

* Zanchius.

* Caluin.

* Castalion.

* Ephes. 2. 19.

* Erasmus.

Marlorat.

Vatablus.

* Prou. 24. 16.

* Iam. 3. 2.

* Aug. epist.

54.

* Caietan.

* Psal. 84. 7.

* 2. Tim. 3. 16.

some Prophets, some Euangelists, &c. But rather Christ gaue to the Church one Apostle, some Prophets, and many teachers.

The fourth and last obseruable point in our text is, for what end Christ ascending vpon high gaue gifts vnto men, and that is threefold. Namely,

Perfecting of the Saints.

the Worke of the Ministry.

Edifying of the body of Christ.

The first concernes such as are called already, *Saints*. The second, such as are to cal, exercising the worke of the ministry, to wit, *Apostles, Prophets, Euangelists, &c.* The third, such as are yet to be called, and to bee buile vpon the foundation of the Prophets and Apostles. The first concernes the people, the second the Pastour, and the third both.

For the edifying of the Saints I finde diuerse readings of this clause. Some reade *ad constitutionem*, or *ad condendos sanctos*, agreeable to the present text of our Communion book here. The Saints are of Gods house hold, and the Church is Gods house, Hebr. 3. 6. The chiefe builders whereof vnder Christ are *Apostles, Prophets, Pastours and Teachers*, as I haue shewed Epist. on Saint Thomas day.

Other reade *ad insurrectionem*, for the repairing of such as are decayed in Gods building. The iust man falleth seuen times, in many things we sinne all, *omnes dicimus optimum qui peccat minimum*. And therefore that we may not fall from grace finally, wee need daily to be repaired and vnderpropt in Gods house by the powerfull exhortations of *Pastors and Teachers*.

Our new translation (herein agreeing with the Syriac and vulgar Latine) reades for the perfecting of the Saints. And it may be so construed in two respects: first in regard of their daily growing from strength to strength, vntill they bee perfect men in Christ: for the word is profitable to teach, improve, correct, and to instruct.

Instruct in righteousness, that the man of God may be perfected, & thoroughly furnished vnto all good works. 2. For that their number is fully perfected and accomplished by the preaching of *Apostles, Prophets, Evangelists, Pastors, Teachers*. According to this exposition the Geneva bible hath it, *for the gathering together of the Saints*. All of vs are by nature like ^h sheepe which haue gone astray; wherefore Christ as being the ⁱ chiefe sheepeheard, *gaue some Apostles, some Prophets, some Evangelists* to gather vs together from ^k East and West, and to bring vs vnto his flocke, that there may bee but ^l one sheepfold and one sheepeheard. His sheepe heare his voice, *Pastors* and *Teachers* vtering his words, are his ^m voice; he made therefore for the gathering together of his elect *some Apostles, some Prophets, some Evangelists, &c.*

ⁿ Other reade *ad congmentationem sanctorum*, for the ioyning and ioynnting of the Saints. He speaketh of the Church as of a body consisting of Gods elect as of many members, *a body coupled and knit together by euery ioynt*, ver. 16. And therfore whereas the Saints through *Adams* originall transgression, and their owne actuell offences are many times out of ioynt, disunited from their head Christ, and diuided also from his members; it pleased the Lord, out of his infinite wisdom and goodnes to *giue some Apostles, & Prophets, and Evangelists, &c.* As Chirurgions and Physicians of the soule, who might by the preaching of faith vnite them againe to their head, and by the preaching of good workes knit them together among themselues in the bond of peace. And here you may note the true cause why the worst men and members of a parish, euermore regard a good Pastor least. It is because they bee feet, and legs, and thighs, and hands out of ioynt, & so cannot endure the touch of the Chirurgions hand, whose chiefe care is to worke their cure. He that is sicke of a lethargie, desires to sleepe although he die for it; and hee that is lul-

H

led

¶ Ut eorum numerus impleatur.

Hierome.

Vatablus.

^h *Esay 53.6.*

ⁱ *1. Pet. 5.4.*

^k *Mat. 8.11.*

^l *Iob. 10.16.*

^m *Iohn 1.23.*

See Gosp. San. 4. in Aduent.

ⁿ *Aretius.*

Bexa.

Zanchius.

o *Ezech. 3. 17.*

p *Ephes. 5. 14.*

q *Act. 22. 22.*

r *Act. 17. 6.*

s *Act. 16. 20.*

t *L. King. 21. 20.*

u *Epist. 48.*

x *Aretius.*

y *Zanchinus.*

z *2. Cor. 1. 24.*

a *De considerat. lib. 2.*

b *1. Cor. 12. 7.*

c *Bernard. lib. 3. de considerat.*

d *Iohn 21.*

led asleepe in tyme, cannot away with the watchman of God. If a Minister shall either out of weaknesse suffer his drowse people to sleepe stil in their vncleanesse, or out of wickednesse sleepe with them a little while; then hee may peraduenture for a while bee repared a good shepheard among those scabbie sheepe; but if he shall once rouse them, and raise them out of their security, saying with p *Paul, awake thou that sleepest, and stand up from the dead*; then instantly the wit-founded drunkard cryeth out, *away with such a fellow from the earth, it is not meet hee should liue, for hee is subuerter of the state of the world, and troubleth our city*. Then the couetous oppressor is ready to tell the Prophet, as *Abib did Eliab, Hast thou found me O mine enemy*? Then the whole rabble furiously raging together against the Lord, & against his annointed conclude peremptorily, that a peece of a pulpit is enough, & halfe a benefice too much for such an vniquiet spirit. S. *Augustine* sweetly, *Qui phreneticum ligat, & lethargicum excitat, ambobus molestus, ambos amat.*

For the worke of the ministry] The gifts of Christ here mentioned are not theoricall, but *x* practicall, giuen vnto Pastors for the worke of the ministry, & the word *works* forbids loytering, and the word *ministry* lording. I pray misconstitue not this glosse, seeing I meane as *x* *Paul*, and speake as *B. Latimer* did almost in every sermon. *Domabus lupos, sed non dominaberis ouibus*, as *Bernard* told *Eugenius*.

For the edifying of the body of Christ] *b* The gift of the spirit is giuen to every man to edifie withall; hee therefore that is a non edificant, is vnworthie to bee called an *Apostle*, or *Prophet*, or *Euangelist*. *c* *Positi estis dispensatores, sed in edificationem, non in destructionem: utiter non fidelis dispensatio, sed crudelis dissipatio*. The Doctors office is to teach, and the Pastors calling to feed. Our great Lord repeated this iniunction vnto *d* *Peter* thrice, *feed my lambs, feed my sheep, feed my flock*, that

as Bernard excellently, *pasce mentes, pasce oves, pasce ovipares: pasce animi oratione, verbi exhortatione, exempli exhibitione.* And here the people likewise may learne to reuerence their Pastors and teachers, as the Ministers of Christ sent from aboue to watch for their soules. If they must *honorare bonum dominum etiam in malo seruo*, respect euery Prophet, and Euangelist, and Pastor for his workes sake, 1. Thessal. 5. 13. then vnto such as rule wel, and labour in the word and doctrine, they must (as our^h Apostle speakes) giue double honour.

ser. 3. de resur. dom.

1. Heb. 13. 17.

6. Paulinus epist. lib. 1. epist. 1.

1. Tim. 5. 17.

The Gospell. Iohn 15. 1.

I am the true vine, and my Father is an Husbandman, &c.

AS a kind friend loth to depart with his familiars, in giuing a farwel often breakes off his speech and begins a new discourse: so Christ heere being now to leaue the world, after hee had ended one sermon vnto his Disciples in the chapter going before, falleth into another of the like argument in this present, wherein hee doth especially two things, *exhort* and *comfort*.

1. Iansen. concord. cap. 135.

H 2

He

1. To continue steadfast in the faith, and thus
 vnder the parable of the vine, meaning
 that as the branch cannot beare fruit of it
 selfe except it abide in the Vine: so they
 can doe nothing vlesse they abide in him.
 Viging this one point by diuers reasons;
 all which may be reduced vnto

Pana damni, they
 beare no fruit,
 vers. 4.

punishment
 of such as
 abide not

Pana sensu, they
 be taken away,
 verse 2. wither-
 ed, gathered,
 cast into the
 fire, burnt, v. 6.

He doth
 exhort
 all his
 follow-
 ers,

the

Purged by God
 the father, v. 2.
 Cleanfed by God
 the sonne, v. 3.
 Comforted by God
 the holy Ghost,

blessednesse
 of such as

abide in me,
 and I will abide
 in you by my
 spirit, vers. 4.

abide, being

Relieued in what
 soeuer they shal
 aske, vers. 7.

* Calvin.

2. To make demonstration hereof in workes
 of piety, glorifying God, and louing one ano-
 ther.

He

Hee comforts them against the worlds hatred:

1. From his owne example, vers. 18. 20.
2. From the cause of this hatred, ver. 19.
3. From the cause of the cause, vers. 21. 22. 24.
4. For that God and Christ suffer with them, vers. 23.
5. From the prediction of holy Scripture, vers. 25.
6. By promising to send the comforter, vers. 26.

I am the true Vine] Christ is called heere a *Vine*, as else where a ^a Lion, a ^m Sheepe, a ⁿ Lambe, a ^o corner Stone, a ^p Doore. A *true Vine* by a way of difference from the wilde vine; or (as *Rupertus* vpon the place) to distinguish it from the Vines of Sodome and Gomorrah, whose grapes (as ^r *Moses* speaketh in his song) are grapes of gall, and their clusters are bitter, their wine is the payson of Dragons, and the cruell gall of *Aspes*. A *true Vine*, not simply, but in a *simile*; not truly a Vine, but like a true Vine. *Vera* (saith ^c *Augustine*) *per similitudinem, non per proprietatem*: a true Vine, ^r as in the first chapter of this Gospell, at the ninth verse, *the true light*. Now the resemblances betwene Christ and a true Vine are ⁿ manifold.

1. A Vine is not sowne in the ground, but planted a young slip of an old tree: so Christ is a naturall branch of God the Father, euen very God of very God; but for vs men and our saluation hee was translated from heauen, and planted on earth, that is, borne of the Virgin Mary; of whom it is said, Esay 43. 8. *Let the earth open, and let saluation and iustice grow forth, let it bring forth iherusalem, I the Lord haue created him*. A blessed earth, in whose ^r blessed fruit ^r all the nations of the world are blessed.

2. The Vine that it may beare the more fruit, is cut and pruned: and so Christ, although he were conceived of the holy Ghost, and borne without all sinne; yet for

¹ Apoc. 5. 5.

^m Act. 8. 32.

ⁿ Ioh. 1. 29.

^o Ephes. 2. 10.

^p Ioh. 10. 9.

^r Caietan.

Aretius.

^r Deut. 32. 32.

^c Tract. 80.

in Ioan.

^r Maldonat.

in loc.

ⁿ See Bernard.

tract. de passion.

dom. cap. 1. 2. 3.

4. ^c Paratus

ser. de S. Marco.

^x Luk. 1. 43.

^y Gen. 22. 18.

^a Esay 53.4.

^a Act. 10. 36.

^b Heb. 1. 3.

^c Psal. 24. 7.

^d Bernard, tract.
de passion. dom.
cap. 2.

^e Mat. 8. 20.

^f In loc. Esai.
^g Vbi supra.

^h Paratus.

ⁱ Mat. 27. 30.

^k Mat. 22. 17.

our sakes he was circumcised on the eight day, ^a wounded for our transgressions, and broken for our iniquities. Again, Christ albeit hee were ^a Lord ouer all things, and ^b heire of the whole world: yet for our saluation he suffered his glory to be pruned by the knife of ignominy; for whereas hee was the ^c King of glory, hee made himselfe of no reputation, Philip. 2. 7. Hee tooke on him the forme of a seruant, and was made man, (as *Dauid* speaks of him) a worme and no man, a very scorne of men, and outcast of the people, Psalm. 22. 6. His wealth was pruned by the knife of pouerty, ^d *Pauper in nativitate, pauperior in vita, pauperimus in cruce*: So poore in his birth, that hee was borne in another mans stable; so poore in his life, that he said of himselfe, ^e *the Foxes haue holes, and the birds of the heauen haue nests: but the sonne of man hath not whereon to rest his head*. So poore when he was dead, that he was buried in another mans tombe, Matth. 27. 60. His pleasure was pruned by the knife of sorrow, Lament. 1. 12. *Behold, and see, if there be any sorrow like vnto my sorrow*. His familiar acquaintance was also cut away from him, by the knife of feare; *Iudas* betrayed him, *Peter* denied him, other forsooke him, all were disperfed. *He did tread the winepresse alone, and of all people there was none to helpe him*, as ^f *Hierome* and ^g *Bernard* apply that of the Prophet *Esay*, chap. 63. 3.

3. The Vine is dunged, and digged, as wee reade in the fifth chapter of *Esay*. So Christ was ^h dunged when the foule-mouthed ⁱ *Iewes* spit vpon him; and he was digged on euery side, when as his aduersaries by propounding captious questions had cast a trench round about him; as in asking, ^k *Is it lawfull that tribute be giuen to Caesar or no?* If hee should haue disputed against the tribute, he had offended the Prince: if for the tribute, displeased the people who did beare this heauie burthen against their wils. See Gospell, Sund. 23. after Trinity. Again, they digged a pit round about him in bringing

bringing the ¹ woman taken in adultery before him, and demanding *what sayest thou?* for if he should haue condemned her hee might seeme to contradict his owne sayings, ^m *I will haue mercy not sacrifice,* ⁿ *learne of me for I am humble and meeke.* If acquit her, he should contrary *Moses* law, *Leuiticus 20.10. The adulterer and adulteresse shall die the death.* See *Bernard, de passione domin. cap. 3.* Moreouer Christ on the crosse was digged, his side with a ^o speare, his ^p hands and feet with nailes, and those so bigge that (as ^q *Socrates* reporteth in his ecclesiasticall history) *Constantine* made thereof an helmet and a bridle for his owne vse in warre.

4. The Vine is bound vnto the wood, and fastened vnto the wall on which it groweth: euen so Christ was led away: bound vnto *Pontius Pilate*, and nailed vnto the wood of the crosse, so fettered and fastened with bonds (as that the Church saith of him in the ¹ *Canticles*) *my well beloued is as a bundle of myrrbe vnto mee.* *Myrrbe* being bitter and sharpe, doth insinuate the grievousnes of his passion, and a *bundle* the multitude of his sorrowes. And: so Christ is vnto the Church a *bundle of myrrbe*, when as shee meditateth on his death and passion; how he was bound, that shee might be made free: how he was beaten, that shee might escape punishment: how hee was broken, that shee might be healed with his stripes, *Esay 53.5.*

5. The Vine being thus planted, pruned, cut, bound, digged, dunged, spreades her branches farre and wide. So Christ (as calling his followers from ^u East and West, hauing the ^x heathen for his inheritance, and the uttermost parts of the earth for his possession) extends and ^y stretcheth out his branches vnto the sea, and his boughes vnto the river: Christ is the Vine, and all Christians are his branches. ^z All of vs are by nature drie, and fit for nothing but the fire: therefore that wee may be fruitfull and liue, we must first be grafted into Christ as into a Vine by the fathers hand: without his grace we

¹ *Iob. 8. 3.*

^m *Mat. 9. 13.*

ⁿ *Mat. 11. 29.*

^o *Iohn. 19. 34.*

^p *Foderunt manus*

Psalm. 22. 17.

^q *Lib. 1. cap. 13.*

See S. Ambros.

orat. de mort.

Theodo. in fine.

Et Baron. Rom. 3.

fol. 307.

^r *Mat. 27. 3.*

^s *Cap. 13.*

^t *Bernard, de*

passione dom.

cap. 4.

^u *Mat. 8. 11.*

^x *Psalm. 2. 8.*

^y *Psalm. 80. 11.*

^z *Caluin.*

berz.

^a Giron. con. in
sej. B. Marci.

^b Apud Ambros.
de fide lib. 4.
cap. 7.

^c Theophylact.
Euthym.

^d August. tra. 3.
80. in Ioan.
^e Maldonat. in
loc.
^f Athanasius.
in symbol.

^g Ambros. &
Augustin. ubi
supra.
^h Chrysostom.
Theophylact.
Euthym.

can do nothing, and thorough his helpe able to doe all things. Philip. 4. 13. now the diuine vnion is *threefold*. *Essential* and so God the father is all one with God the sonne, and God the holy Ghost: *personal*, and so God the sonne being made flesh is vnited to the humane nature: *spiritual*, and so such as abide in Christ and are ioyned in spirit to the Lord are one with Christ the Lord. 1. Cor. 6. 17.

My father is an husbandman] The blasphemous *Arians* obiekt here that Christ and God as the vine and husbandman are of diuers natures, and that Christ as the vine must of necessity be subiect and inferiour to God which is an husbandman. Answer is made that a similitude runs not on foure feet, but that it standeth vpon one legge principally: now the maine drift of this comparison is not to shew what care this husbandman hath ouer the root of the vine, *but what he doth vnto the branches. Every branch that beareth not fruit he will take away, and euery branch that beareth fruit will he purge, &c.* Christ vttered this parable ^d as our mediator and head of the Church, and hee could not haue bin the Churches head, ^e except he had bin God and man. Christ then ^f as touching his manhood was inferiour to the father. Iohn. 14. 28. *My father is greater then I*: yet equal as touching his Godhead. Ioh. 10. 13. *I and my father are one*, coequal in might and mercie. So the text here, God the father as an husbandman purgeth *euery branch that beareth fruit*, vers. 2: and God the sonne likewise doth the same, vers. 3. *now are ye cleane thorough the words which I haue spoken vnto you.* ^g So that Christ as God, is an husbandman so well as his father, he purgeth and pruneth the boughes of the vine so well as he, ^h *una enim operatio patris & filij*. Ioh. 5. 19. *What soeuer the father doth, the same things doth the sonne also.*

Euery branch that beareth not fruit in me be taken away] Christ exhorting his followers to continue sted-

fast in the faith, argueth *apena & premio*, from the punishment of such as abide not in him, and from the reward of such as abide, the punishments of hypocrites and false Christians which abide not in him are

1. They beare no fruit.

2. Bearing no fruit they bee cut away from the Vine.

3. Being cut away from the Vine, they bee cast out of the Vineyard.

4. Being cast out of the Vineyard they wither.

Seuen

5. Being withered men gather and fagot them.

6. Being made fagots they bee cast into the fire.

7. Being cast into the fire they burne in that quencheable flame, where the worme dyeth not, and the fire neuer goeth out.

First, they beare no fruit, for saith our Sauour, as the branch cannot beare fruit of it selfe, except it abide in the vine: no more can yee except yee abide in mee, for without mee can yee do nothing. The Pelagian hereticks affirmed *à Dea habemus quod homines sumus, à nobis ipsis autem quod iusti sumus*, that we are men, we receiue from God: that we are good men, cometh from our selues, but truth it selfe here *contradicit & disit*, a branch cannot beare fruit of it selfe, &c. This one clause (saith *Augustine*) *corda instruit humilium, ora obstruit superbiorum*, it comforts a poore publicane, but it confounds a proud Pelagian. And that other sentence, (*without mee can yee do nothing*), confuteth also the *Semipelagian*, I meane the Papist, auowing that a man hath a power of free will in his owne nature which once being stirred and helped can and doth of it owne selfe cooperate with grace. The word *nothing* makes very much against this opinion, as *Augustine* noteth vpon the place. For Christ said not *sine me parum potestis facere*, sed *sine me*

1 Marke 9.48.

1 August. tra. 81. in loan.

1 Vbi supra.

me nihil : now that wee may the better vnderstand this
conuersione, man is to be considered in a foure-fold
state, to wit

Confessionis, as hee was created.
In statu *Infectionis*, as he was corrupted.
Refectiois, as he was renewed.
Perfectionis, as he shall be glorified.

*Auguſt. de
correp. & grat.
cap. 1.*

Malact. in loc.

*Perkins reſor-
med Cat. Tit.
free will, & Dr.
Abbot ibidem.*

1. Cor. 6. 1.

*1. Ser. 19. de
verbis Apoſtoli.*

In the first estate we giue to the will of man a liberty
of nature, *Adamus enim accepit posse si veller, sed
non habuit velle quod posset*. In the third we grant a liber-
tie of grace, for if the sonne make you free, ye shall be free
in deed, *Iohn 8. 36*: The spirit of Christ which is free,
Pſalm. 112. giueth liberty to the captiues, and ope-
neth the prison to them that are bound, *Eſay 61. 1*. and
deliuereth vs from the power of darknes, *Coloss. 1. 13*.
In the fourth estate we confesse a liberty of glory. Al the
doubt betwene vs and the Papiſts, is of the second e-
state, how man corrupted is renewed, how he commeth
vnto regeneration after degeneration. And yet herein
we consent that the will of man in turning vnto God
and in doing good is not a stocke or a stone, in all
and euery respect passive, for euery man is willingly con-
verted, and by Gods grace at the very time of his con-
uersion he willet his owne conuersion, and so the will
of man is in some sort a coworker with grace. For this
end *Paul* exhorteth vs not to receiue the grace of God
in vaine, but to worke out our saluation in feare and
trembling, *Philip. 2. 12*. To this purpose the saying of
Auguſtine is very remarkable, *qui facit te sine te, non
iustificabit te sine te. Peius noſcitur, iustificat volentem*.
He who made thee without thee, will not iustifie thee
without thee. What this is the maine difference between
the Papiſts and vs in this question. It is in one word this,
they write that our will is a coworker with grace by
the force of nature : we say that it workes with grace
by grace. They teach that grace doth enable the will of
it selfe to doe good workes if it please : but wee further
adde

adde that grace worketh in the will of man to please, so do such offices as God requireth at our hands. He doth not hang his worke vpon the suspended if, of our will, but he worketh in vs to will, and *causeth vs to do the things that he commandeth vs to doe.* We will in deed (saith *Augustine*) but God worketh in vs to will: we worke, but God worketh in vs to worke: we walke, but he causeth vs to walke: we keepe his commandements, but he worketh in vs to keepe his commandements. In the words of *Paul*, *it is God that worketh in you both the will, and the worke, euen of his good pleasure,* Philip. 2. 13.

If God only made thee a man, and thou thy selfe hast made thy selfe a good man, thy worke of necessity must be greater then Gods worke. *"Malum est enim in sum esse, quam te hominem esse,* our bare being is not so good as our better being: wherefore to stop thy presumptuous mouth, and to beate the lie downe thy throate, Christ here saith expressely, *ye can beare no fruite except ye abide in me, without me can ye do nothing.* In naturall and humane actions it is true that your will is free, yet see that your will is alway subordinate to my will: *"in uobis uis, et moue, et habet uos esse;* but in spirituall things appertaining to the kingdome of heauen: *your selues are not sufficient as of your selues to thinke,* much lesse to speake, least of all to doe that which is good.

Qui uivet in folijs uenit a radicibus humor.

The iuyce which is in the branch commeth originally from the root, and so *qui uivet in folijs, &c.* The graces eminent in the sonnes of God are from aboue, proceeding from the father of mercies and fountaine of all grace; *qui a seipso se fructum existimare ferre, in uita non est: qui in uita non est, in Christo non est: qui in Christo non est, Christianus non est.* *August. tract. 81. in Euang. Iohan.* See epist. Sun. 11. & 12. after Trinity.

The rest of the punishments here mentioned are very grievous,

Ezechiel 36. 27.

Lib. de bono perseverant. cap. 13.

August. cont. duas epist. Pelagian. lib. 4. cap. 6.

August. de uerbis Apostoli ser. 15.

Act. 17. 28.

1 Cor. 3. 5.

griuous, as to be cut away from the Vine, to be cast out of the vineyard, to wither, &c. but the last of all is the great of all, I meane the burning of fruitlesse branches in hell fire which is vnquenchable. This of all terribles in the Scriptures is most terrible, whether we consider in it the paine of the losse, or the paine of sense: the reprobate which abide not in Christ haue paine of losse, for the Vine saith vnto such branches at the last day, *depart from mee*, from me that am your first beginning and last end, from me that am your redeemer, from me that made my selfe man for your sakes, and receiued these wounds for your remedy, from me that inuited you with pardon, and ye would not accept it. Wherefore depart for euer from my friendship, from my protection, from my kingdome, from my paradise, from my fight. And because whatsoeuer is separated from Christ, is also separated from those who goe with Christ, in saying, *depart from me*, he saith likewise depart from mine, from the quiers of my glorious Angels, from the sweet company of my blessed mother, and from all my most happy Martyrs, Apostles, Prophets, Confessors, in a word from all the holy Saints and host of heauen, *into euermlasting fire prepared for the diuell and his Angels*. For as in sinne there is an auersion from the creator, and a conuersion vnto the creatures, according to that of the Prophet, *they haue forsaken me the fountaine of liuing waters, and haue digged pits, euen broken pits that hold no water*, so in the punishment of sinners (as diuines obserue) there is not onely *pena damni*, which is answerable to their auersion from the creator, but also *pena sensus*, which is answerable to their conuersion vnto the creatures, and therefore such branches as beare no fruit are not only cast out of the sight of the Vine, and the whole vineyard: but also gathered together, and made the fagots and fewell of hell fire: the which in many respects is exceeding dreadfull, especially because the torments of this *eterna* neuer dying

euer

Mat. 25. 42.

Dion. Caribuf.
de 4. nouiss.

pari. 3. art. 11.

Jeremy 2. 13.

Thom. 12.
quaest. 87. art. 4.
10. de combis.
compend. theo-
log. lib. 7. cap. 22.

deceitful, are both vniuersall and eternall. Hell paine is vniuersall, touching euery power of the soule, euery part of the body. Concerning the soule, the *imaginative* faculty shall be tortured with horrid imaginations, more terrible then those which a deepe melancholic man suffers in his dreames, or then those the cruell Egyptians saw, which (as the *4* Wiseman speaks) were *fearfull visions, and sorrowfull sights, affrighting visages of wild beasts, and hissing of Serpents, &c.* Thy will, as hating in nothing it owne will, is an hell of it selfe to it selfe. The *memory* shall be continually troubled with a fixed recordation of things passed, that it once possessed, and of the present which it now suffereth, and of those which are to come in eternitie. So that it cannot thinke vpon any thing, which in any sort should admitter comfort; for if it calles to mind the pleasures it had in the world, it is for its greater torment; *Marci, 13. 12. in delectationis causa*, saith *Aquino*. The *understanding* shall bee so darkened, as that it shall bee full of errors and illusions, euen as a tumultuous sea, with innumerable waues of imaginations, more bitter then gall; soine going, other coming, all restlesse.

As for the body, the damned are to bee bound hand and foot, crouded together in the prison of utter darknesse, like bricke in a fiery furnace, that they shall not bee able to wrinch, hauing not so much as a chinke where any winde may enter to refresh them in this lake of fire burning with brimstone. Their *sight* is affrighted with vgly diuels and darkenesse, their *hearing* with odious and hideous outcries, their *smelling* with noysome stinkes, and insupportable steepe reaking from the stinking bodies vnder torture; their *taste* with a raging thirst; and a rauening hunger, tasting such things as are more bitter then gall or wormewood; the *feeling* afflicted in euery part with intollerable flames, in comparison whereof our earthly fire is no more then as if it were but painted. The least of these torments named,

and

d. *Wisd.* 17. 4.

e. *In addit. ad. 3. part. summa quest. 98. art. 7.*

f. *Mat.* 22. 13.

g. *Apoc.* 19. 20.

h. *Eccl.* 16. 24.
i. *Ier.* 23. 15.

and infinite more not named, is more grievous then the greatest, either sicknesse or sorrow they suffered on earth; and yet all these shall eternally continue, without either ease or end. See Gospell 1. Sund. after Trinity. Lombard, sent. lib. 4. dist. 11. & sententiaris ibidem. Aquin in additionibus ad tertiam sui summa partem quest. 97. 98. 99. Io. de combis compend. Theolog. lib. 7. cap. 21. 22. Dion. carthusian de quatuor nouissimis part. 3. The meditations of Lays de la puente leuine, translated out of Spanish into English, by Ric. Gibbons, of the same society, meditat. 15. 16.

Every branch that beareth fruit will be purged. Wee collect here, first that our Purgatorie is in this life, while we goe from strength to strength, and grow from fruit to fruit in the vineyard, that is, in the Church planted in this world. 2. That the ^k word and affliction are this our Purgatorie. The word, vers. 3. *Ye are cleane through the word which I haue spoken vnto you.* Cleane, not by the water in Baptisme, but by the word. For saith ¹ Augustine, *Detrahe verbū & quid est aqua nisi aqua, sed accedis verbum ad elementum & fit sacramentum.* Cleane by the word, *non quia dicitur, sed quia creditur.* The Pharisees and other hypocrites heard the word of Christ, but they were not hereby purged, because they did not beleue the word of Christ. Our fruit then ariseth from faith; it is faith (as S. ^m Peter telleth vs expressly) that purifieth our hearts. And so ⁿ Rupertus expounds the words of Christ here, you are cleane, because you beleue that which I haue said vnto you concerning my death and resurrection, how I must die for your sinnes, and rise againe for your iustification, and goe away to provide a place for you. But because the flesh is so fraile that we cannot doe that good we would, but the euill we would not; Almighty God hath appointed for vs another ^p Purgatorie; to wit, affliction, and the Crosse, the which is Gods rod, wherewith he scourgeth every sonne he receiueth, and purgeth every branch that beareth

^k Io. Frith preface before his answer to Rabels dialogue. Tract. 80. in Ioan.

^m Act. 15. 9.

ⁿ In loc.

^o Rom. 7. 19.

^p Tyndal, prolog. upon Gen.

^q Heb. 12. 6.

with fruit, that it may bring forth more fruit. The branch of the Vine that is cut vntill it bleed and weepe, beares the greater grapes, and so the good man is best vnder the crosse; Tribulation bringeth forth patience, and patience experience, & experience hope, &c. *Tan- ca summi patris est pietas, vt etiam irascit ex misericor- dia si.* Our heavenly father is so good to vs his children, that euen his anger is out of mercy, destroying the flesh to saue the spirit, 1. Cor. 5. 5.

3. We note from hence, that no man in this world is throughly perfect, euen the best of the Saints haue need to bee purged, that they may bring forth more fruit. They be saith *Augustine, Mundi & mandandi*, not so pure, but that they must *encrease more and more: Mundat itaque mundos, hoc est fructuosos, vt tan- to sint fructuosiores quanto fuerint mundiores.* See Epist. 2. Sund. in Lent.

* Aretius in loc.

† Rom. 5. 3.
‡ Paulin. epist.
lib. 2. epist. 2.

u Tract. 80.
in Ioan.
x 1. Thess. 4. 1.

The Epistle, IAMES I. 1.

James the seruant of God, and of the Lord Iesus Christ, &c.

THIS E-
pistle
consists of
3. parts; a

Subscription, *James the seruant of God,
and of the Lord Iesus Christ.*
Inscription, *To the twelue tribes that are
scattered abroad greeting.*
Prescription, *My brethren, count it ex-
ceeding ioy when ye fall into diuers tem-
tations.*

James] Here two questions are moued ordinarily. The first concerning this Epistles authority. The second concerning this Epistles author. As for the first, I refer you to S. Hierom. Catalog. script. eccl'es. in vita Iacobi Iusti. Sixt. senen. bibliothec. lib. 1. pag. 25. Bellarm. de verbo dei lib. 1. cap. 18. Dr. Whitaker, respon. ad Cam-
pian.

7 Mat. 10.

Mark. 3.

^a *Authores ubi
sup. in text.*

^a *Mark. 8. 40.*

^b *Gal. 1. 19. not in*

^c *See Baron. 1. 17
Tom. 1. ad an.
63.*

^d *Euseb. hist. lib.*

^e *cap. 13.
Hierom. in eius
vita.*

^f *Aquin. in loc.*

^g *Apud. Euseb.
ubi sup.*

^h *Hom. 5. in
Mat.*

ⁱ *See the song
of Simeon.*

^j *1. Sam. 3. 10.*

^k *Iob. 1. 3.*

*pian. rat. 1. Tyndal Prologue vpon S. James. Doctor
Hammer observations vpon Euseb. Eccles. hist. in Eng-
lish lib. 2. cap. 23. Rogers explanat. of the confessions
of England an. 6. Arnetius Calvin. Marlorat. argument.
& prolegom. in epist. Iacob.*

As for the second *quere*, there were two blessed Apo-
stles of this name, 7 James the sonne of Zebedeus, and
James the sonne of Alphaeus. Now this Epistle was not
penned (as herein the most and best Diuines accord)
by James the sonne of Zebedeus, so hee was slaine by
cruell Herod, about the beginning of the preaching of
the Gospell, Act. 12. But by James the sonne of Alpha-
eus, called else where James the *lesser*, and James the
Lord's brother: this James was the first Bishop of
Hierusalem, of such vpright carriage toward men, as
that hee was surnamed *Iustus*, and of such indefaiga-
ble deuotion in his prayers vnto God, that (as *Hegesippus*
reportes) his knees were like a Cammels knee,
benumbed and made hard by reason of his continuall
kneeling. And S. *Chrysostome* further addeth, that his
forehead also became brawnie, through his daily pro-
strating himselfe vpon the pavement in the Temple.
The which I note, to condemne the proud and irrele-
rent behauiour of many, who comming into the Tem-
ple to pray, neither cast downe themselves as the Pub-
lican, nor yet stand vp as the Pharisee; but they sit on
their cushions (I feare in the seate of the scornfull) as if
they were to blesse God, and not God to blesse them.

Servant of God] Hee that serueth himselfe, serueth a
foole; hee that serueth the selfe diuell, serueth his enemy;
he that serues the world, serues his seruant: the perfect
and onely true freedome is to serue the Lord. Where-
fore this stile is no way base, but exceeding honourable;
desired euen of the best, ambitiously. *Samuel* was Gods
seruant, speake Lord saith he, *for thy seruant heareth
thee. Iob* the greatest of all the men of the East was
Gods seruant, *hast thou not considered my seruant Iob*

said the Lord to Satan, Job 1.8. *David* stiled in holy Scripture for his excellency *the King*; boasted notwithstanding of this title. *Behold O Lord, how that I am thy servant, I am thy servant, and the sonne of thine handmaid*; Psalm. 116. 14. All the Patriarkes, and Prophets, and Apostles haue gloried in this seruice. For if it bee reputed honourable to serue the King, it is assuredly greater preferment to serue the King of Kings, and Lord of Lords. It is more credit to be a doorekeeper in the house of God, then to command in the Courts of other Princes. Now God (as earthly Kings) hath some seruants in ordinary, and other extraordinary. All Christians are his sworne seruants extraordinary, for they vowed in holy Baptisme to fight vnder Christs banner, against the world, the flesh, and the diuill, and to continue his faithfull souldiours and seruants until their times end. The true profession of the true faith is Christs liuerie, and loue is the cognisance of his liuerie; for ⁱⁿ faith working by loue, is the wedding garment with Christs badge; by this (saith he) shall all men know that ye are my Disciples, if ye loue one another.

Princes and Prophets are the seruants of God in ordinary, so neere to God in ordinary, so neare to God in office, that they are called Gods. A Magistrate is a finger (as it were) of Gods owne hand; a Preacher is a steward in Gods owne house. So Saint James (as being an Apostle) was in this sense the seruant of Iesus Christ; and therefore such are deceiued greatly, who thinke that this author was not an Apostle, because hee calles not himselfe an Apostle; for first *Iude* being an Apostle, doth vse the same subscription in this Epistle, *Iudas the seruant of Iesus Christ*. 2. *Servant* in his acception is nothing else but an Apostle; wherefore many Greeke copies, and the *Syriac*, and the vulgar *Latine* make this title to this Epistle, *The generall Epistle of S. James the Apostle*. Here the obserue that to be called a Minister of Iesus Christ, is not (as the Papis obiect a-

¹ Mat. 1. 6.

¹ Psal. 84. 11.

^m Galath. 5. 6.

ⁿ Mat. 22. 12.

^o Ioh. 13. 35.

¹ 1. Cor. 4. 1.

² Heb. 3. 5.

³ Aret. in loc.

gainst our reformed Churches) any contemptible stile, seeing Saint James here doth afford vs. a patern, and S. Paul, 1. Cor. 4. 1. a patent, *sic nos aestimant homines ministri Christi*; so the Romish translation in Latine, and the Rhemish in English, *let a man esteeme vs as the Ministers of Christ.*

[Of God, and of the Lord Iesus Christ.] These words are to be construed copulatively, James a seruant of Iesus Christ, which is God and Lord, as Tit. 2. 13. *looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Iesus Christ.* For the mediator betweene God and man, is perfect God, and perfect man, and yet not two, but one Christ; one not by confusion of substance, but by vnity of person, as Athanasius in his Creed.

[To the twelue tribes which are scattered abroad.] The Iewes were led captiue to Babylon, & other countries, out of which it is apparant, that some neuer returned into Iurie: for Paul (as wee reade in the storie of the Acts) found almost euery where both in Europe, and in Asia, Synagogues of the Iewes. Now this dispersion of Gods owne people for their ingratitude toward him, is a manifest argument of his wraethfull indignation against sinne, and it is written for our instruction, vpon whom the ends of the world are come; for if God spared not his naturall branches, his peculiar enclosed yplant; take heed lest he also spare not thee, which art but a wild Olive by nature. Remember the words of Azariah vnto King Asa, *The Lord is with you, while yee are with him: and if ye seeke him, hee will be found of you: but if ye forsake him, he will forsake you.* Yet God in his wra^b remembers mercy; for among these scattered people some were gathered to the Church, and truly conuerted vnto Christ, vnto whom our Apostle wrote this excellent letter, *¶ Vt qui dispersi erant corpore, congregarentur mente.* S. James, I say, sent not this instruction vnto Iewes vnconuerted, & for then hee would

^c Aret. & Marlorat. in loc.
^d Deus quoad diuinitatem, dominus quoad humanitatem.
Aquinas in loc.
^e 1. Tim. 2. 5.

^a Cap. 13. 14.
18. 4. 19. 8.

^x 1. Cor. 10. 11.

^y Esay 5. 7.

^z Rom. 11. 31.

² 2. Chron. 15. 2.

^b Habakuk. 3. 2.

^c Aquinas in loc.

^d Aretius.

would haue proued that Iesus was the sonne of *Mary*, the Messias of the world, promised to the fathers. If he had written vnto the Iewes in generall, hee would (as *S. Matthew* did) haue penned a *booke of the generation of Iesum Christ the sonne of David, the sonne of Abraham, &c.* But his greeting is vnto such Iewes as were turned Christians, exhorting them to make demonstration of their faith out of their workes, leading a life answerable to their profession; for the light of the Gospell appearing, teacheth vs that we should denie vngodlines, and worldly lusts, and that we should liue soberly, righteously, and godly in this present world. To conuert Iewes he wrote principally, but that which is said vnto them, is said vnto vs, and all; in which respect this letter is entituled, *The generall or Catholike Epistle of S. Iames.*

Greeting.] This kind of salutation hath occasioned some to doubt of this Epistles authority; *Saint Peter* and *S. Paul*, in their inscriptions haue *grace and peace*, *Saint Iude*, *mercy, and peace, and lone bee multiplied vnto you*. But this (as they thinke) is prophane, taken rather out of *Platoes Academie*, then out of *Christe schools*. For *Plato* reports that in Greece the Physitians salutation is, *εὐχόμενοι, the Philosophers εὐχόμενοι, and the vulgars χαίρομεν.* Answer is made that this forme of saluting, although it were common among the Heathens, is notwithstanding apostolicall, and that a paterne hereof is found, *Act. 15. 23. The Apostles, and the Elders, and the brethren, vnto the brethren of the Gentiles in Antiochia, and in Syria, and in Cilicia, χαίρομεν, greeting.* 2. *Saint Iames* being a spiritual Physitian wisheth here perfect health of the soule so well as the body. 3. *χαίρομεν* signifying to reioyce (considering he wrote to people dispersed, and distressed vnder the Crosse) is both as fit, and as full as the salutation of peace; for there is no true ioy in the spirit, without peace of conscience, *Rom. 14. 7. The kingdom of God is not meate nor drinke, but righteousness*

Tit. 2. 12.

f Occumen. Arcium.

g Caietan. in loc.

h Epist. ad Dionys.

i Bellarm. de verb. dei. lib. 1. cap. 18.

k Marlorat.

l Salutem in presenti, gratiam in futuro gloria. Aquin. in loc.

^m Aretius in
Rom. 14. 17.

^m Aquin. in loc.

^o Aretius.
P Beza.

^q 1. Pet. 4. 17.

^r Apud Baron.
Rom. Mark.
may 1.
^r Hegesippus
apud Euseb.
bist. lib. 2. cap. 23.
& Hierom. in
vita eius & alij.

^r Aretius.
Beza.
Piscator.

and peace, and ioy in the holy Ghost, an ^m vpright life
breedes in the iustified peace of conscience, and peace
of conscience makes a ioyfull heart.

*My brethren count it exceeding ioy, when ye fall into
diuerse temptations*] Wee reade Acts 8. that there was a
great persecution against the Church at Hierusalem,
and that all the conuerted Iewes were scattered abroad
thorow the regions of Iudea and of Samaria. Now for
the comfort of these distressed professours (as ^m some
coniecture) S. James wrote this instruction: and because
their condition vnder the crosse was vnto flesh and
blood exceeding grievous, he beginneth ^o *Reispe*, with
this exhortation ^r *aply count it all ioy when ye fall into
diuerse temptations*. He that suffers as a murderer, or
as a theefe, or as an euill doer hath hereby griefe of
heart, but *blessed is the man that endureth temptation in
Christs cause*. To cast our selues into temptation af-
fordes matter of sorrow, but if we for righteousness sake
by Gods appointment fall into sundry temptations, our
sorrow shall be turned into ioy, Iohn 16. 30. Here the
Gospell and Epistle meet, our Apostle (*count it for ex-
ceeding ioy when ye fall into diuers temptations*) is anse-
rable to Christs (*let not your hearts be troubled*) and both
are fitly read on this day, which is solemnized to the
praise of God in commemoration of the ioyous Martyr-
dome of two blessed Apostles, Saint Philip, who for
the constant profession of the Christian faith (as ^r Hypo-
litus reportes) was vnder Domitian the cruell Empe-
rour crucified with his head downward, and S. James
euen for the same cause being Bishop of Hierusalem
was cast downe headlong by the Scribes and Pharisees
from the pinnacle of the temple, and afterward stoned,
and finally brained with a Fullers club.

This exhortation to constant cheerefulness vnder the
crosse for the Gospell is pressed here by diuers and sun-
dry reasons (as ^r expositours haue well obserued) all
which in breife may bee reduced either to the fruit, or
else

else to the root of this Christian vertue. The fruit in this world, *knowing this that the trying of your faith gendret patience, and let patience haue her perfit worke, &c.* There is a twofold temptation (as *Augustine* told *Consentius*) *una deceptionis, altera probationis*: a temptation to deceiue, which is from the diuell and our owne concupiscence, verse 13. 14. of this present Chapter. Againe, there is a temptation to proue and improue, the which is from God, and so suffering for the Gospell is termed here *temptation*, and a *triall of our faith*. The fruit in the world to come is eternall happines, vers. 12, *Blessed is the man that endureth temptation, for when he is tryed he shall receiue the crowne of life, which the Lord hath promised to them that loue him.* See Gospell appointed for this day.

As for the root, if any lacke *wisdome*, & that is true iudgement how to beare the crosse, let him aske it of God: he is a *giuing God*, from him is euery good and perfect gift, verse 17. *Ergo*, he giueth also this: he giueth vnto all indifferently without any respect of person: exclude not thy selfe from an vniuersall number, he liberally giueth, and *vpbraides* not after he hath giuen, hee giues for the measure fully, for the manner cheerefully. Wherefore come to him, and aske of him in faith, and it shall be giuen vnto you. See Gospell Sun. 5. after Easter.

The Gospell, Iohn 14.1.

Iesus said to his disciples, let not your hearts be troubled, &c.

THe Prophet *David* saith, *a troubled spirit is an acceptable sacrifice to God, and it was good for me that I was in trouble.* How then is it true which is here said by the sonne of *Dauid*, *let not your hearts be troubled?*

I 3

anfwere

Epist. 146.

See Drusus. annot. in loc.

Aquila. Aretius. Calvin.

Psal. 51. 17. Psal. 119. 71.

answer is made that the passions of the minde as anger, feare, delight, and the like, are in their owne nature, neither simplicie commendable, nor yet absolutely vituperable, but either good or bad as their objects and ends are good and bad. To bee troubled for sinne is a godly sorrow, causing repentance to salvation, not to be repented of, and therefore grieue for offending God; and ^dgriuing his spirit, yea grieue much because thou canst grieue no more: But an inordinate trouble for the things of this world, arising either out of enuy, flagitious, or impatientie, is forbidden in this sentence, *let not your hearts be troubled.* The disciples as yet ambitiously sought after worldly honour, concerning that Christ ere it were long would restore the kingdome of Israel, and so prefer them in his kingdome on earth on his right hand and on his left, as yet they did expect a crowne not a crosse. Wherefore Christ understanding that they were dismayed at his words, in the former Chapter at the 40. verse (*unto children yet a little while and I will departe, ye shall see me, but whether I goe or ye not follow me now*) he continueth in this present unto that which is ^bBlasphemy ^cexhortation ^dsumme the chiefe part in the whole body of his Gospel, namely, to ^ebind up the broken hearted, and to comfort such as mourne in Sion. Isaac the signe of Christ is interpreted laughter, ^finsinuating that Christ should be the consolation of Israel, and great ioy to all his people, Luke 2.10.25. feare not (as ^gone notes) is the first word in the first annunciation of his ^mconception, and the first word in the first annunciation of his ⁿbirth, and the first word in the first annunciation of his ^oresurrection, and almost the last words in his last exhortation a little before his death, are, *let not your hearts be troubled, and be of good comfort,* strengthening his followers, and sweetening his crosse by diuers forcible reasons, in our text by two more principally.

^b Arist. ethic.
lib. 1. cap. 3.

^c 2. Cor. 7. 10.

^d Ephes. 4. 30.

^e Paralus &
paladensis ser.
de S. Philip. &
Jacob.

^f Acts 1. 6.

^g Mat. 20. 11.

^h Ferus com. in
loc.

ⁱ Esay 61. 1.

^k Ambros. de
Abraham. lib. 1.
cap. 5.

^l Martin.
Mollerus in
Euangel. S.
Philip. & Jacob.

^m Luke 1. 30.

ⁿ Luke 2. 10.

^o Mat. 28. 5.

^p Iohn 16. 33.

The

1. Is taken from the buckler of faith, *ye beleue in God beleue also in me.*

2. From the holde of hope, *in my fathers house are many mansions; &c.*

Ye beleue in God beleue also in me] Concerning the fourefold reading of these words examine, *Iansen. concord. cap. 134. Erasmus annot. & Maldonat. com. in loc.* I take them as I find them here, *ye beleue in God, &c.* the Saints in olde time a thorough faith haue subdued kingdomes, wrought righteousness, obtained the promises, stopped the mouthes of Lyons, quenched the violence of fire, escaped the edge of the sword, of weakes were made strong, waxed valiant in battell, and turned to fight the armies of Alians. In a word faith is a shield where with ye may quench all the fiery darts of the diuell, *Ephes. 6. 16.* If ye beleue them in God, and cast all your care on him, he that is the father of mercies and God of all comfort, will assuredly so care for you, that ye shall not any longer be troubled in your hearts; a little faith euen so small as a graine of mustard seed is able to remoue mountaines of distrust out of your soule. faith is a buckler, and a buckler guardeth especially the head and the heart, that is the vnderstanding and the will, *"vs non turbetur intellectus. non formidet affectus."* Here humane weaknes doth obiekt (as *Philip* at the 8. verse) *Lord, shew vs the father and it sufficeth vs.* It is true that we beleue God, and beleue in God also, but yet our hearts are troubled thirsting after his sight and sensible knowledge, we would faine see that we beleue, so *Moses* in the 33. Chapter of Exodus, *I beseech thee shew me thy glory,* to whom answer was made by the Lord, *thou canst not see my face, for there shall no man see my face and liue: yet behold, there is a place by me, and thou shalt stand upon the rocke, and while my glorie passeih by I will put thee in a cleft of the rocke, and will cauer thee with mine hand whiles I passe by, then I will take away mine hand, and thou shalt see my bucke*

9 Heb. 11. 33.

2 Cor. 1. 3.

1 Pet. 5. 7.

*1 Diex. com. 1. in
scilicet Philip &
Iacob.*

*2 Ferus com. in
loc.*

^x Melanc. post.
con. de S. Philip
& Jacob.

^y Ex postico ter-
go non ex antica
facie. Ram. de
relig. lib. 1.
cap. 9.

^z Heb. 1. 3.

^a Illephons.
giron. & Pifca-
tor-imloc.

^b Theophylast.

^c Marlorat.

^d Psalm. 46.

^e Rom. 8. 31.

^f Chrysost. &
August. tract.
67. in Ioan.

^g Iohn 16. 33.

parts, but my face shall not be seene.

^x This rocke, is Christ as Paul in another case, 1. Cor. 10. 4. and the Church is a *doue in the holes of the rocks*, Cant. 2. 14. Whosoever then is placed in Christs Church, and hath faiths eye, may see God in his 7 hinder parts as in the world hee passeth by, that is, in his workes of creation, and redemption, and preservation of his people: though he may not read Gods *priora*, yet he may know Gods *posteriora*, beholding him in his wonders, in his words, in his sacraments, in his sonne principally, being *the brightnes of his glory and expresse character of his person*: as Christ in our text, *he that hath seene mee, hath seene also my father, I am in the father, and the father in mee.* ^a Hereby prouing himselfe to be God. 1. For that we must only beleeue in the Creator, and not in any creature. 2. ^b Because God only knowes the secret perturbation of the heart, and ^c if ye beleeue that I am God, ye must also confesse that I am a ^d present helpe in trouble, willing and able to relieue you, for if ^e God be with you who can stand against you. Why then are your hearts troubled, as if he should haue said; ^f albeit I am to suffer death as man, yet I will on the third day raise my selfe againe from the dead as God: it is expedient for you that I dye for your sinnes, and rise againe for your iustification, and so *prepare a place for you in my fathers house, that where I am there you may be also.*

In my fathers house are many mansions [Saint Paul ha-
uing at large disputed of the resurrection in his first E-
pistle to the Corinthians 15. Chapter, prouing that the
dead shall rise againe by manifest and manifold argu-
ments taken out of the bookes aswell of nature as of
Scripture; concludeth in fine, *therefore my beloved bre-
thren, be ye stedfast, vnmoueable, abundant alwayes in
the worke of the Lord, for as much as ye know that your
labour is not in vaine.* So Christ in the Gospell vnto his
followers, *g In the world ye shall haue affliction; and all the*

the wicked of the world shall hate you for my names sake, they shall scourge you in their Synagogues, and persecute you from City to City, not affording so much as an ^h hole wherein to rest your head in peace, yet let not your hearts be troubled as long as in my fathers house there be mansions, and I goe to prepare a place for you. The Church militant on earth is often called in holy ^k Scripture Gods house, ^l wherein he hath a great many mansions as dwelling in our hearts by faith, and we likewise haue many places of preferment, some being Apostles, and some Prophets, and some Euangelists, and some Pastors, and Teachers, Ephes 4.11. It is true that God and we too dwell here, but it is (saith ⁿ Iob) in houses of clay whose foundation is in the dust, or (as Paul speakes) in earthly tabernacles set vp to day and pulled downe to morrow: ^o non habemus hic manentem ciuitatem, in this world we haue no continuing City. For our kingdome which cannot be shaken, Heb. 12. 28. Our habitation which is euerlasting, Luke 16. 9. Our inheritance that fades not away, 1. Pet. 1. 4. Our dwelling place mentioned in our text by Christ is not made with hands, but eternall in the beaues, 2. Cor. 5. 1. Our best houses on earth albeit neuer so gorgeous, and neuer so glorious, hauing (if it be possible) walles of gold, and windowes of Saphire, are not withstanding no better then Innes for strangers and pilgrims, 1. Pet. 2. 11. Our ^p mansions and places of abode for euer are in Hierusalem aboue, which is without either death or danger, Apocalyp. 21. 4. Wherefore seeing we belecue in God, and ^q looke for the blessed hope and glorious appearing of our Sauour Christ (who when he commeth againe shal recine vs vnto himselfe, that where he is in his fathers house, there we may be also) let vs say with ^r David, why art thou so beanie O my soule? and why art thou so disquieted within mee? O put thy trust in God, and hee shall one day ^s satisfie thee with the plenteousnes of his house, ^t for there is not only roome for Christ in Gods house, but also place for all

^h Mat. 10. 22.

^l Mat. 8. 30.

^k 1. Tim. 3. 15.

Heb. 3. 2.

^l Paludensis.

^m Ephes. 3. 17.

ⁿ Iob. 4. 19.

^o Heb. 13. 14.

^p Vide Maldonat. in loc.

^q Tit. 2. 13.

^r Psalm. 43. 5.

^s Psalm. 36. 8.

^t Erasmus.

Marlorat.

Iansen.

2. Tim. 4. 7.
2 Apoc. 21. 3.

7 1. Pet. 5. 4.
2 Augustine.
Aretius.
Maldonat.
3 See Luther,
Anselme.
Lombard. in loc.
Pauli.
b Paludensis.

c Luther.
Rupert.

d Tract. 68.
in loc.

e See Adr. flor. et.
in loc.

all his followers: the mansions of heauen are many, the least of all his souldiers, if they fight a good fight, and continue faithfull vnto death, is rewarded with an incorruptible crowne of glory, hauing for his inheritance, no lesse then a whole kingdome. Againe, these mansions are many, because the Saints in heauen haue diuerse degrees of glory. So Paul, 1. Cor. 13. 41. *There is another glory of the Sonne, and another glory of the Moone, and another glory of the Starres, for one Starre differeth from another in glory: so likewise in the resurrection of the dead.* A great vessel and a little, dipped in the same well, hold notwithstanding diuers measures, according to their capacity: so in Gods house, euery chosen vessel of honour is filled vnto the brim, with the water of life, but the better hath undoubtedly the bigger mansion, he that held more charity here, shall haue more clarity hereafter. Yet (as Augustine notes vpon our text) *Nem erit aliqua inuidia in paradiso claritatis, quoniam regnabit in omnibus vniuersa charitatis.* I goe to prepare a place for you. It is said, Matth. 23. 34. That the mansions in Gods house were prepared before the foundation of the world; how then is it true that Christ at this time goeth to prepare a place? Answer is made, that the mansions indeed are prepared from all eternity, but the men who shall inhabit them, as yet were vnprepared. It was expedient therefore that the redeemer of the world should die for their finnes, and rise againe for their iustification, and ascend into heauen to take possession of this kingdome, and to set open the doores of these prepared mansions vnto his followers, as also to send vnto them a comforter, and a conductor, euen the spirit of truth, who might leade them in the right way to this place. So Saint Augustine acutely, *Parat quodammodo mansiones, manum ferens parando mansiones.* Hee prepareth a place, by making men fit for the place. For election is in Christ, and through

through Christ, and so consequently, none come to the Father but by the Sonne, wee passe by the kingdome of grace, to the kingdome of glory, for without holinesse it is impossible to see God. Touching other readings, I referre you to *Iansen. concord. cap. 134. and Erasmus auct. in loc.* *berolm. bna. ad dnm beati l. 1. c. 1.* Lord we know not whether thou goest. S. Thomas and S. Philip were so good proficientes in Christs schoole, that their master in the former chapter at the 10. verse, said of them and of the rest of their fellowes (excepting Iudas the traitor) ye are cleane; and Saint Peter as the mouth of the company professed openly, To whom shall we goe, thou hast the words of eternall life, and we beleue and know that thou art the Christ, the sonne of the living God: And yet their faith in the houre of tentation (as you see) was so weake, that Saint Thomas said, Lord we know not whither thou goest. And Saint Philip, Lord shew vs thy Father, and it sufficeth vs. Now these things are written for our comfort; for if these great pillars of the Church had such a shake, let vs not despair, though happily sometime many mountaines of distrust arise in our troubled harts. Assure thy selfe thou hast a good measure of faith, if thou feele want of faith. As a woman that feeleth the mouing of the child in her body, though very weake, assureth her selfe that she hath conceived and goeth with child: so if wee haue these good affections, and vnfaigned desires of faith in our soules, if hungering and thirsting after righteousness wee say with the man in the 1. Gospell, I beleue, Lord help mine vnbeleefe: let vs not in any case doubt, but that wee haue the holy spirit (who is the giuer of these godly motions) dwelling in vs, and so consequently that wee haue true faith. It is said, Psalm. 10. 19. that the Lord heareth the desire of the poore, yea that he fulfilleth the desires of all such as feare him, Psalm. 145. 19. It is sufficient then (in the midst of any grieuous tentation) if thou truly desire to repent and beleue, For God

(accep-

¶ Heb. 12. 14.

¶ Job. 6. 68.

¶ Bullinger in loc. citat.

¶ Luber. post in loc.

¶ Tassia marker of Gods children.

¶ Mark. 9. 24.

m 2. Cor. 8. 12.

n Bradford.
epist. to Care-
lesse.

o Rom. 8. 26.

p Tract. 69.
in Ioan.q Com. in loc.
Idem fere Cal-
uin & Mar-
lorat.

r Ferus ubi sup.

s In loc. idem
Crysost. &
Theophylact.

t Rom. 8. 38.

u Ser. 2. de re-
surrecti. dom.v Ser. 2. de af-
f. dom.

y Ferus ubi sup.

z Bernard tract.
de gradibus hu-
milis. in prin.

(^m accepting the will for the deed)ⁿ taketh a heart desirous to repent and beleue, for a penitent and a beleueing heart indeed. It is recorded in the 20. chapter of S. Iohns Gospell, that *Mary Magdalene* seeking Christ at his sepulchre, found afore she felt him. He talked with her, and stood nigh her, and comforted her; and yet the text saith at the 14. verse, *she knew not that it was Iesus*. In like sort the spirit of Christ is sometime present with vs, and within vs, ^o helping our infirmities, albeit we haue little sight or sense thereof; he is a secret friend, and doth vs often most good when we least perceiue it. Saint Thomas here said, *we know not the way, nor whither thou goest*, and yet truth it selfe auowed the contrary, *Whither I goe ye know, and the way ye know*. They knew the way, but they did not know that they knew, saith ^p *Augustine*, *Sciebant isti, sed se scire nesciebant*. See the song of S. *Samson*, and the grace of our Lord, &c. in the Liturgie,

I am the way, the truth, and the life] That is (as ^q *Ferus*) *Exordium salutis, ergo via: medium salutis, ergo veritas: finis salutis ergo vita*. The beginning of heauenly happinesse, and therefore *the way*: the meane, and therefore *the truth*: the end, and therefore *the life*. *Via incipientium, veritas proficientium, vita perfectorum*. Or as ^r *Euthymius*, if I am *the way*, then I am able to bring you to *the mansions in my fathers house*: if *the truth*, I lie not in saying, *I goe to prepare a place for you*: if *the life*, then neither ^s Angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor death it selfe, shall separate you from me; but *I will receiue you to my selfe, that where I am, there ye may be also*. Or as ^t *Leo the great*, *Via conuersationis sancta, veritas doctrina, diuina, vita beatitudinis sempiterna*. The which is expressed by S. ^u *Bernard*, in these words elegantly *Via in exemplo, veritas in promisso, vita in premio*: The way, in my workes, and the truth in my words, and the life in my rewards. ^y *Via docens, veritas lucens, vita*

vitae pascens. With such as wader in a bie way, I am the high way: to such as are doubting in the way, I am the truth: vnto such as are wearied vnder their heauie burden in their courtes, I am the life. Or as *Cyril* vpon the place, for as much as we shall ascend to the mansions in Gods house by faith, hope, charity, (of all which onely Christ is the donor) he may be rearmed the way, for giuing vs an example y we should loue one another, as he hath loued vs: y *truth*, in deliuering such infallible rules of faith: & the *life*, by cōforting vs with an assured hope that we shal one day reign with him in his fathers house for euermore. Thus Christ is *via*, in qua per charitatem ambulare: veritas, cui per fidem adhaerere: *vita*, ad quam per sp̄s attolli debemus: cor as *Aug.* Christ is the truth, & the way, *quo itur*; & the life, *quo itur*. And in another place, *Per me, venit ad me, prouenit in me, permanet in me.*

Other taking this phrased for an hebraisme, construe it thus, *I am the true way leading to life which is euerglasting.* Or, *I am the way to truth and life*, making *truth* and *life* but Epithets to way. Or I am the way, and the true light going before you in the way to life, as hee doth expound himselfe in the words immediately following, *No man cometh to the father but by me*, called selfe where the light, as well as here the life; which occasioned *h Bernard* to say, *Nos populus tuus, & omnes pascua tua sequamur te, per te, ad te.* I will end this obseruation with a meditation of *S. Ambrose*, *Ingrederemur hanc viam, teneamus veritatem, vitam sequamur. Via est quae perducit, veritas est quae confirmat, vita quae per se redditur. Suscipe nos domine quasi via, confirma quasi veritas, vinifica quasi vita, nam in te sumus, vinificamur, mouemur; mouemur quasi in via, sumus quasi in veritate, vinificamur quasi in vita eterna.*

This one sentence doth afford many comforts vnto troubled hearts; if Christ bee the way to life, there is none other name whereby we must be saued, *Aliter qui vadit, cadit.* If the truth, all other religions opposite

to

h Bernard, serm. de gradibus humilitatis, in prim.

a Job. 13. 15. 34.

b Vide Iansen, concord. cap.

134 & Stapleton de vita Thome. Apost. pag. 1. 6.

c Tract. 69. in Ioan.

d De doctr. Christi. lib. 1. cap. 34.

e Maldonat. in loc.

f Aretius. Caluin.

g Job. 1. 4. 5.

h Ser. 2. de ascens. dom.

i Lib. de bono mort. 5. cap. 12.

k Ath. 4. 13.

l Bernard. ser. 2. in ascens. dom.

^m Job 19. 25.

ⁿ John 11. 25.

^o Philip. 3. 21.

to the Christian faith are either ignorant fantasies, or else arrogant heresies. If *the life*, let vs not despaire in death, our ^m redeemer liueth, he which is the ^a resurrection and the life, shall at the last day raise our vile bodie, making it like ^o his glorious body, *receiving vs to himselfe, that where he is in his fathers house, there we may be also.*

The Epistle, ACTS. I. I.

In the former treatise (O Theophilus) wee haue spoken of all that Iesus began to doe and teach.

IN this History of *St. Luke*, two points are more principally remarkable, namely,^p

^p *Ardens.*
Caluin. Iustus,
Jonas in loc.

Context, or connexion of this treatise with his Gospell, vers. 1. 2.

the Text, or narration is selfe throughout the rest of the whole booke, diuided

^q *Aretius.*

into two. 1
portions,

1. Generall, as setting downe the acts of all the blessed Apostles, in the twelue former chapters.
2. Particular, as containing more specially the acts of *S. Paul* in the sixtene latter chapters.

^r *Dr. Fulke. argument in act.*

In the former treatise] *Saint Luke* hauing already penned a tract of *all that Iesus did and taught*: He cometh in this present history to shew what his Apostles did and taught, ^r declaring at large that their doings and doctrine were conformable to the workes and words of their master. These two treatises howsoever dedicated vnto one man, are notwithstanding parted into

into two volumes, *Vt distinctio perspicuitatem afferret, breuitas tedium eximeret, varietas voluptate afficeret.* They be parted indeed, yet so neerely linked together, that the first words of our text are nothing else but a transition, or (as it were) a bridge between both. In this context or preamble, three persons are to be considered especially: { By whom } the former
{ To whom } treatise was
{ Of whom } written,

The party writing the Gospell of all that Iesus did and taught was Luke, by birth (as ^u Eusebium; and ^x Hierome report) of Antiochia: by profession (as Paul writes, Coloss. 4. 14.) a Physitian, Luke the beloued Physitian greets you: by calling (as some thinke) one of those seuenie Disciples our blessed Sauour appointed, Luk. 10. 1. the which is gathered by ^a Gregorie the great, and ^b other out of the 24. chapter of S. Luke, vers. 13. but ^c Irenaeus, ^d Tertullian, and the most ancient Doctors affirme, that he was not Christs immediate Disciple, but onely, *seſſator & Discipulus Apostolorum*: a follower and a Disciple of his Apostles. And this Saint Luke testifieth of himselfe in the first chapter of his Gospell, at the second verse, *ſicut tradiderunt nobis, &c. ut they haue deliuered them vnto vs, which from the beginning saw them themselves.* Insinuating that hee wrote his Gospell according to that which he heard of other; but this tract of the acts of the Apostles, according to that which he had seene himselfe.

This man is made by Gods appointment an Euangelist before Peter and James, who were counted to be pillars of the Church, and seemed to be great, may ten Apostles being passed by, this poore Physitian a companion of persecuted Paul, and at the best but a Disciple, was preferred to set downe the Gospels history, for so he saith, *I haue made the former treatise of all that Iesus began to doe vnto vs.* Here then obserue that God

^f Chrysost. apud Lorin. prefat. in act.

^e Ardens. Bezg.

^u Hist. lib. 3.

cap. 4.

^x Catalog. script. in vita Luc.

Idem Theophyl.

laſt. & Euthym. proem.

euang. Luc.

^z Epiphanius heref. 51.

^a Cap. 1. prefat.

in Iob.

^b Theophylact.

in Luc. 24. See

Gosp. Easter

Munday.

^c Lib. 3. cap. 11.

^d Lib. 3. contra

Marcian.

^e Euseb. Hierom.

ubi ſup. Beſſe

Nicephorus,

& alij.

^f Galath. 3. 9.

¹ Galat. 1. 12.

² Amos 1. 1.

³ Epist. 1. 11.

⁴ Gregor. cap. 1.
p. 1. in Job.

⁵ Epiphani.

h. 51.

⁶ Annal. tom. 1.
ad an. 58.

⁷ Mat. 23. 46.

⁸ Mat. 7. 61.

⁹ Explanat.
proem. Euang.
Luc.

¹⁰ 1. Tim. 6. 20.

¹¹ Mat. 6. 20.

is tyed to no man, he calleth whomsoever he will vnto whatsoeuer office pleaseth him: & hee made seely fishermen, fishers of men: and of ¹ Paul who was sometime a rauenous wolfe, first a milde sheep, and then a diligent shepheard: of ² Amos an heardman, a Prophet of ³ Peter a water man, a chiefe Apostle: of ⁴ Luke the physitian, a great Euangelist. And therefore let vs not ascribe to much vnto secundarie causes, but rather attribute all to God, who doth often greatest acts by weakest agents. And let vs bee so much the more ready to beleeue this, because ⁵ Luke wrote this, *I haue made &c.* He was not principall author, but instrumentall actor in composing this Treatise: for the Gospell is Gods peece, or the ghosts-spell, euen the word of the spirit, as Saint ⁶ Peter teacheth vs holy men of God in olde times spake not according to the will of men, but as they were moued by the holy Ghost; *ipse hac scripsit, qui hac scribenda distinxit.*

The party to whom our Euangelist inscribed his Gospell is *Theophilus*, and here the ¹ Doctors doubt whether this name be common or proper. Cardinall ² Baronius hath vndergone some paines in discussing this point, but (like himselte leaues it as he found it) vncertaine. If we take it for a common appellatiue, then vnderstand that the Gospell is written vnto such as are *Theophili*, that is louers of God. The word is a peregrinlesse ³ pearle, and may not be cast vnto swine who despise it, but opened vnto the louers of God which are ready to sell all that they haue to buy it: euery true Christian is a *Theophilus*, and euery *Theophilus* hath a Gospell dedicated to him, as Saint ⁴ Ambrose sweetly, *Si Deum diligis, ad te scriptum est: si ad te scriptum est, suscipe munus Euangelista, pignus amici, in penetralibus animi diligenter asserua.* Seing this inestimable Iewell is sent vnto thee, & keepe that which is committed to thy care, lay it vp in the treasure house of your heart, where neither she moth and canker corrupt, and where theeuers

theeues neither digge thorough nor steale. ^c *Consumit
tinga, si quod bene legeris, male credas.* Arrins is a moath
and *Phosinus* a moath, euery hereticke is a moath, as it
were fretting the garment of our blessed Sauour. But
two reasons induce me to thinke that *Theophilus* is a
proper name. 1. Saint *Luke* saith, *It seemed good to me,
to write vnto thee from point, to point that thou mightest
acknowledge the certainty of those things whereof thou
hast been instructed.* By which he doth ^c insinuate, that
he wrote to some one particular person whom hee had
heretofore catechized by ^a word of mouth. 2. The ti-
tle giuen vnto *Theophilus*, *Luke* 1. 3 : maketh Interpre-
ters conceiue that hee was a certaine man of, eminent
quality: ^a some therefore say that hee was a Bishop of
Antiochia. but ^y other that he was some chiefe gouer-
nor in his common wealth, because the word ^a *εὐγενής*,
vsed by Saint *Luke* (which we translate *most excellent*, or
most noble) is the same which is ascribed elsewhere to
men of great command: So *Paul* to *Festus*, *Acts* 26. 25.
I am not mad O *noble Festus*, in *ιστορικὴ ἐπίστασις*. So
Tertullus an Orator and a great master of words vnto
Felix, *Acts* 24. 3. We acknowledge it wholly and in all
places, *ιστορικὴ ἐπίστασις*, *most noble Felix* with all thanks. So
Claudius in his subscription to the same *Felix*, *Acts*
23. 26. *Claudius Lysias*, *ἐν ἐξουσίᾳ ἡγεμῶν*, to the *most noble
governour Felix* greeting: and the title *optimus* of all o-
ther, was most acceptable to *Traian* the great Emperor
as *Xiphilius* out of *Dio* reports in his life.

Hence then obserue. 1. That rich men and great
men are not excluded from Gods kingdome, S. ^a *Paul*
saith in deed *not many mightie, not many noble are called;*
yet some mightie, some noble, as the noble ^a *Ioseph* of
Armathea, the noble Chamberlain and Treasurour of
^b *Candaces* Queene of *Ethiopia*, the noble men of *Berea*,
and here noble *Theophilus* of *Antiochia*.

2. Note by this example, that Christians ought to
speake and write courteously, giuing titles of due res-

^c *Ambrosius*
sup.

^c *Maldonat.*
in *Luc. 1.*
^a *Theophylact.*
in *Luc. 1.*

^a *Lyranus &
Nicephorus*
lib. 3. cap. 25.
^y *Theophylact.*
argument. in
Luc.
Occumen. in
Acts 1. Baroni-
us ubi sup. fol.
534.

^a *1. Cor. 126.*

^a *Marke 15. 42.*

^b *Acts 8. 27.*

^c *Acts 17. 31.*

spect vnto men of worth and worship, *fear, to whom feare: honour, to whom honour belongeth*, Rom. 13. 7.

^d Mat. 10. 16.

3. Learne from hence, that godly men ought to bee religiously politicke, so wise (saith our ^d Sauour) as serpents in enlarging Gods kingdome. It is likely Saint *Luke* dedicated this present and that former history to noble *Theophilus*: not so much out of any priuate consideration, as for the publike good of the whole Church: for if a great man in authority receiue the word, other instantly will embrace the same. This vndoubtedly was our Euangelists policie, and till it be our practise the walles of Iericho will neuer bee thoroughly pulled downe, for so long as the Chaplaines are of the closter, flattering and fostering Nobles in their sin; no maruaile if the ^e whole world lieth in wickednes, ^f *Citharado princeps, minus est nobilis*, when princes are fiddlers, the people turne dancers.

^e 1. Iohn 5. 19.

^f Iuuenal.

The third person is of whom, and that is *Iesu*: in the former treatise we haue spoken of all that *Iesu* began to doe and teach, &c. Of all; how then is it true which is deliuered by Saint *Iohn* in the conclusion of his Gospell? *there are many other things which Iesus did, the which if they should be written euery one, I suppose th: world could not containe the bookes that should be written*. Againe, Saint *Luke* himselte after hee had reported the birth of Christ and the puttenances thereof, addes no more of him vntill he was twelue yeare olde disputing with the Doctors in the temple, and then he relates not of any thing what he did for the space of eighteene yeare, from twelue yeare to thirtie. By which it doth appeare that all which Iesus did and taught neither is, nor can bee written. Answer is made by *Chrysostome* and others, that Saint *Luke* said not, I haue written all, but of all insinuating that he wrote all that Iesus did and taught as necessary to the worke of our redemption. He did not in his former treatise mention euery thing Iesus did and said, but only so much, or the chiefe heads of so much

^e *Erasmus*.

Caluin.

Aretius in loc.

as was expedient to be said and done for the full accomplishment of our saluation, *all* is to be referred *h ad genera singulorum*, and not *ad singula generum*.ⁱ Here then is a pregnant text against the Papists, *k* holding *that beside the word written there be certaine traditions unwritten, which ought to be beleueed as necessarie to saluation.* See Gospell 1. Sun. in Lent.

It is not said of all that Iesus did, but of all that Iesus began to do and teach: ^l by which our Euangelist intimates that his Gospell is a story not of such acts as Christ did in the beginning as God, but of that only which he did after hee was in the fulnes of time made man, and dwelt among vs, and became our Iesus. And this history Saint Luke^m diuides into the *doings* and *doctrines* of Christ, and by *doings* he doth vnderstand not his morals only, but his miracles also, yea whatsoeuer Iesus either did or suffered for vs men and our saluation, recording his death as well as his life, his passions as well as his actions, and indeed they must goe together, because Christs righteousness consists in both, in doing and in suffering, for in suffering he obeyed, and in obeying he suffered, and the very shedding of his blood (to which our redemption is ascribed more particularly) must not only be considered as it is passive, that is a suffering; but also as it is active, that is an obedience, in which hee shewed his exceeding loue both to God and vs in fulfilling the law for vs. In this sense then all the sufferings of Christ are comprehended vnder the word *doing*, his resurrection also from the dead, and whatsoeuer else he wrought for our sake.

This was Christs honour that hee was *ap Prophet*, might in deed and in word before God and all the people. First, he began to do, then he taught, saying to his followers, *I haue given an example to you, I learne of me.* Every Doctour in like sort, must adorne the soundnes of his learning with bolines of life. The present inscription of this booke doth admonish vs of *action*, that a

^h *Ardens in loc.*

ⁱ *Maylorat, in loc.*

^k *Beſſar. de verb.*

dei lib. 4. cap. 3.

Melchior canus

loc. com. lib. 3.

cap. 1. Peresius de

ſciadit. affert. 2.

^l *Caietan. in loc.*

^m *Arctius.*

ⁿ *Luke 24. 19.*

^o *Iob. 13. 15.*

^p *Mat. 11. 29.*

^q *Averins. Caluin.*

^r *Lorin. cap. 9.*

praefat. in act.

*Hom. in epist.
scn.*

good Apostles dutie consists in *doing*, as much as in *teaching*. I will here confesse ingeniously with *C. Ardens*, *In hoc mea, & mei similitum confunditur presumptio, qui multa vobis prädico, qua tamen non facio. Sed vitium (fratres) erue: vas orationes, ipsa confusio generes in me pudorem, pudor correctionem, correctio emendationem, ut quod prius non feci, postquam prädicauerim facere incipiam.*

In the text following, two points are chiefly considerable, namely.

Christs { holy conuersation with his Apostles after his resurrection for the space of 40. dayes, *verſe, 3. 4. 5. 6. 7. 8.*
glorious ascension ensuing that his conuersation, *verſe 9. 10. 11.*

I haue spoken of the former often elsewhere, the latter is only proper to this our present feast, in which obserue three circumstances especially,

The { place
time
manner } of Christs ascension.

The place from whence Christ ascended (as we may collect out of this Chapter at the 12. verse) was the mount of Olives neere *Bethanie*, containing a Sabbath dayes iourney from *Ierusalem*. Hee did ascend from a mount; an open, high, eminent place, ^a that he might assure the certaine truth of his ascension. If hee should haue withdrawne himselfe in secret, happily the disciples would haue doubted of his ascension, as they did a while of his resurrection: but now beholding him openly, publicly mounting from a mount they could not but affirme it themselves, and confirme it vnto other.

2. Christ ascended from a mount, rather then from a valley, from an high place rather then from a low: for that it was one step vnto his iournies ende, ^a hereby teaching vs not to looke for extraordinarie miracles, so long as ordinarie meanes will serue: he went so farre to heauen

Luke 24. 50.

Caluin.

*Maldonat.
Larin.*

heaven as he could on earth, & then being on a mount, and so not able by naturall helpe to goe higher, *ascend* remained him out of their sight. It may be Christ ascended from a mount, for that he desired to stay so long, and to spend so many hures as he conueniently could in instructing his followers before he departed. Hereby demonstrating his exceeding great love to the disciples in particular, as also to the whole Church in generall, as you shall heare further in the discussing of the circumstances of time when Christ ascended.

The mount from whence hee did ascend was the mount of Olives, and it was the y same place from whence he went to be crucified. One place serued to be a passage both to his crosse and to his crowne, ² signifying hereby that the way to heaven is by the gates of hell, as Paul and Barnabas preach, Acts 14. 22. *through many tribulations we must enter into the kingdom of God.* A wicked man in prosperity walketh as in the day, the Sunne is before, but the shadow behind him: a good man on the contrary walketh as in the night, his shadow goes before, but great light and ioy commeth afterward. Dives and Lazarus exemplifie this in the 16. of Saint Luke. Dives in his life was furnished with rich apparell, and filled every day with delicate fare, there was his Sunne-shine: but he died and was buried, and was exceedingly tormented in hell, there was his shadow, nay that which is called in the ² Scriptures *verberatione* darknes. Lazarus on the contrary was an obscure base creature, full of sorrowes in his soule, and sores in his body, there was his shadow: but when he died hee was conueyed by glorious Angels into the bosome of blessed Abraham, there was his light and glory. It is an hard and almost impossible thing (saith ^b Hierome) that any should passe from great pleasures in this world to the greatest pleasures in the next, *ut quis hic ventrem, & ubi mentem impleat, ut de delicijs transeat ad delicijs.*

¹ Luke 12. 39.

² Perkins expof. Creed. art. ascen.

^a Mat. 8. 12.
^c 22. 13.

^b Consolat. ad Julian. tom. 1. fol. 208.

^a Epist. ad Ho-
dod. de vita
Eremetica.

^a Paluden. ser.
de ascen. dom.
See Ferus ser. 3.
in ascen. dom.

^a August. apud.
palud. ubi sup.

^a Luk. 24. 50.

^a Mat. 28. 20.

^a Esay 9. 6.

And as the same father told *Holiodore*, *Delicatus es si hic vis gaudere cum seculo, & postea regnare cum Christo*. Here then is comfort for the discomfolute, many through lingering diseases as the dead palfie, the gout, and the like, lie bedrid, and as it were buried long before their death, insomuch as their beds which heretofore were places of rest and ease to them, are now couches of teares and misery. Yet these men hence have great comfort if they make good vse of Gods visitation, for their bed in their sicknesse on which they suffer so much heauinesse, shall on their dying day be to them a *Bethanie*, from which they shall ascend to the kingdom of eternall happinesse.

Or *Bethanie* signifies the house of obedience, where seeing Christ was obedient vnto God his father in all things vnto the death, euen the death of the Crosse; therefore God hath exalted him highly, Phil. 2. 8. Through disobedience we were cast out of Paradise, and through obedience wee shall enter in againe, *o sola obedientia accepit palmam, & inobedientia panem*.

I passe from the circumstances of place, to the circumstances of time. *When he had spoken these things, &c.* that is, as you may reade, vers. 3. *all those things which appertaine to the kingdomes of God*. After hee had blessed them, and (as it is the Gospell allotted for this day) giuen them a large commission to preach, adorned with many singular priuiledges and promises, assuring them and their posterity, that hee would bee present in spirit with them alwaie & till the end of the world; *when hee had spoken all these things, he was taken vp on high, &c.* This sheweth euidently, that hee is a most industrious and vigilant Pastor of his Church, affecting and effecting also the good thereof. As the gouernment is on his shoulder, so was hee more faithfull in Gods house then *Moses* was, Heb. 3. 5. 6. He did not ascend and (as it were breake vp schoole) till hee had instructed his Disciples in all points appertaining to their calling and

his

his kingdome. Now looke what care Christ at his ascension had ouer his Church, the same must euery Master haue ouer his household, and euery Minister ouer his cure, when it shall please God to take them out of this world. A Prophet is sent to King ^c *Hezekiah* to bid him put his house in order for hee must die: signifying hereby that it is the dutie of a good Master of a family to haue care not onely for the gouernment of his house whilest he is aliue, but also that it may be well ordered when he is dead. The same care must in like sort bee practised of Ministers, according to the paterne of S. ^a *Paul*, I haue kept nothing backe, but haue shewed all the counsell of God vnto you; take heed therefore, &c. for I know this, that after my departing shall grienous Wolues enter in among you, not sparing the flocke. So likewise S. ^b *Peter*, I know that the time is at hand that I must lay downe this my tabernacle, I will endeavour therefore alwaies that yee may be able to haue remembrance of these things after my departure. If it bee part of thy fidelity that Gods people, committed vnto thy particular charge, may be well instructed after thy death? O how carefull oughtest thou to be for their good in thy life? *Rapio* (saith ^x *Augustine*) *quos potestis hortando, portando, rogando, disputando, &c.* that is, in the words of ^y *Paul*, *Preach the word, be instant in season and out of season, in proue, rebuke, exhort, with all long suffering and doctrine.*

The second circumstance of time is, while his Apostles beheld, &c. If any demand why he would not haue the whole nation of the Iewes see him ascend, that so they might assuredly know that hee was risen againe from the dead, and so beleeue in him. ^z Answer is made that it is Gods good pleasure that the mysteries of holy beleeve whereof Christs ascension is one, should rather be learned by ^a hearing then by seeing, according to that of ^b *Clement Alexandrinus*, faith is the soules care. Christs owne Disciples, indeed were taught his ascension by sight, that they might the better teach other

^c *Esay* 38.1.

^c *Act.* 30.27.

^a *2.Pet.* 1.14.

^x In *Psal.* 33. con.2.

^y *1.Tim.* 4.2.

^z *Perkins* exposit. *Creed.* art. ascen.

^a *Rom.* 10.17.

^b *Stromat.* 5.

who did not see, they were witnesses of these things chosen before of God for the same purpose, Act. 10. 39. 41. Whereas therefore ^c Paul had no witness of his being taken vp into the third heauen: and ^d Eliab one spectator onely who saw him as he went vp in a chariot of fierie horses and a whirle wind into heauen; Christ had many beholders of his ascension, hee was taken vp on high, *videntibus illis*, in the sight of all his Apostles assembled together. He did ascend, *paulatim* (as ^e Augustine speaks) he was neither suddenly snatched away, nor yet secretly stolne away: but while they beheld hee was taken vp on high, as it followeth in the manner of his ascending to be considered, *A cloud receined him out of their sight*.

Now whereas he caused a cloud to come betweene himselfe and their sight, it ^f signified vnto them that hereafter they must bee content with that which they had scene, and not curiously to seeke to know further what became of him. And the same thing is taught vs also, wee must content our selues with that Almighty God hath in his holy word reuealed, and enquire no further in things appertaining to God. His word is a sufficient lanterne to our feet, and a guide to our paths; a perfect glasse, yea a glasse of his knowne will, in which euery true beleeuers may see so much as hee need to search in this life. For the like end in giuing the Law on mount Sinai God appeared in a ^h thicke cloud; and when hee did manifest his glory in *Salomons* Temple, a darke cloud filled the same.

Happily some will obiekt how Christ elsewhere promised he would neuer leaue his Church, *I am alway with you till the end of the world*, Matth. 28. 20. Answer is made, that these words are to bee construed of the presence of his Godhead or spirit, not of the presence of his manhood: and therefore two glorious Angels at the 11. verse chide the Disciples hanging on his bodily presence, *Why stand yee gazing into heauen?* It is true that

^c 2. Cor 12. 2.^d 2. King 2. 11.^e Ser. 178. de temp.^f Calvin in loc.^g Jam. 1. 23.^h Exod. 19. 9.ⁱ 1. King. 8. 10.

that Christ is to be found in heauen, & yet not with the gazing eyes of flesh, but onely with the spirituall eyes of faith. It may be further alleaged if the Godhead bee present on earth, then the manhood must of necessity be present there, because both are vnited together. Our Diuines answer this argument y^e followes not, Christs manhood subsists in that person which is euery where, ergo, his manhood is euery where. The reason is plaine, faithⁿ Aquine, because the sonne of God doth not onely subsist in his diuine nature, but also by his diuine nature: whereas hee doth not subsist at all by the manhood, but in the manhood onely; for the word was in the beginning, when the manhood was not; *God of the substance of his Father, begotten before the worlds, man of the substance of his mother borne in the world*, as Athanasius in his Creed. And therefore Christ alway was, is, and euer will be with vs in his spirit, though absent in his body; for a cloud on this day tooke him vpon high out of our sight, *whom the heauens must containe till the time that all things bee restored, which God hath spoken by the mouth of all his holy Prophets since the world began.* I conclude this argument in S. P. Angustines glosse, *Videte ascendentem, credite in absentem, sperate venientem, sed tamen per misericordiam occultam etiam sentite presentem.*

^k Marlorat. in
Matth. 28. 20.

^m See Perkins
ubi sup. &
B. Bilson against
the Iesuites, fol.
786, 787. &c.
ⁿ Contra gentes
lib. 4. cap. 49.

^o Act. 3. 21.

^p In Psal. 46.

The Gospell. MARK. 16. 14.

Jesus appeared vnto the eleuen as they sat at meate,
&c.

Albeit religion be not tied vnto time, yet can it not be planted or exercised, without a due diuinding and allotting out of time for it. Euery Church therefore chuseth vnto it selfe a certaine time for publicke prayers, and for the preaching of the Gospell, and for

^q Confess. Hel-
uet. post. cap. 24.

¶ Vide Auguſt.
epiſt. 118. cap. 1.
¶ Lib. cont.
Adimant. cap. 16

¶ De ciuit. dei.
lib. 10. cap. 4.

¶ Pſalm. 111. 4.

¶ Ser. 2. in aſcen.
dom.
¶ Raulin. ſer.
2. in aſcenſ.
dom.

¶ Pſal. 19. 6.

¶ Lib. 2. contra.
lit. peſilian.
cap. 32.
¶ Didac. de
Tanguas. con. 1.
de aſcend. dom.
b Maloc. 4. 2.

for the celebration of the Sacraments. And for as much as it is kindly to conſider euery great bleſſing of God in the day wherein it was wrought: it is well ordered by the true Churches, as well ancient, as moderne, to ſolemnize the memoriall of Chriſts natiuity, circumciſion, paſſion, reſurrection, aſcenſion, and ſending of the holy Ghoſt on certaine ſet holy daies euery yeere, *ne volumine temporum ingrata ſubrepat obliuio*, ſaith *Auguſtine*, leſt happily the maruelous workes of our gracious Lord, ſhould be forgotten in a while, which ought to be had in a perpetuall remembrance.

Now Chriſts aſcenſion is the conſummation of all that which he did, and taught, whileſt hee dwelt among vs, aptly tearmed by *Bernard*, *Felix clauſula totius Itinerarij ſilij Dei*, the very Sabbath of all his labour in the working of our redemption. He laboured ſix daies, and then he reſted on the ſeuenth. His natiuity was the firſt; his circumciſion was the ſecond; his preſentation in the Temple the third; his baptiſme the fourth; his paſſion the fifth; his reſurrection the ſixth; and then followed his aſcenſion, in which hee was receined into heauen, and now ſitteth at the right hand of God, as hauing finiſhed the whole worke for which hee came into the world. *Dauid* ſaith of the naturall Sunne, *it reioyceſh as a Giant to runne his courſe, it goeth forth from the uttermoſt parts of the heauen, and runneth about vnto the end of it againe, and there is nothing hid from the heate thereof*. The which (as *Auguſtine* and other haue noted) may be well applied vnto the ſupernaturall Sunne Ieſus Chriſt the ſonne of *righteouſneſſe*. As a Giant he did runne his courſe, there you haue his incarnation, and peregrination in the fleſh: his circuit was from the uttermoſt part of heauen vnto the end of it againe. There you haue his reſurrection and aſcenſion: nothing is hid from his heate, there you haue his ſending of the holy Ghoſt in the forme of fiery tongues, *Act. 2. 3*. As a Giant he ran his race, for he firſt deſcended into the loweſt parts

parts of the earth, and then ascended from above all heauens, that he might fulfill all things, Ephes. 4. 9. 10. Wherefore seeing Christs ascension is the complement of all his doings, and of all his doctrines, our Church is worthie to be honoured, in making this festiuall one of the chiefe holidais in the whole yeere.

In the Gospell allotted for this holy Thursday, two points are most obseruable :

namely, {	{	Christs goodnesse toward his Apostles, in his	Apparition, <i>Iesus appeared vnto the eleuen.</i>
			Correction, <i>and cast in their teeth, &c.</i>
			Commission, <i>Go ye into all the world, &c.</i>
			Consolation, <i>These tokens shall follow, &c.</i>
		Ascension, <i>So when the Lord had spoken vnto them, hee was receined into heauen, &c.</i>	
The Apostles obedience toward Christ, and they went forth, and preached euery where, &c.			

Iesus appeared vnto the eleuen] Hee had often appeared vnto his followers after his resurrection, and now he manifested himselfe, *to the eleuen Apostles as they sat at meate.* Wherein hee did appeare like himselfe, full of meekenesse and mercy, giuing vs assurance that he will be present with vs, *orationi incumbens*, at our meetings in the Temple, *Quando nos recumbentibus quidem designatur adesse*, seeing he vouchsafed his companie to his Apostles in their meates at the table. It is reported, Luk. 24. 43. that he did eate with them also ; now this comestion (as the Schoolemen out of the Fathers haue disputed) was not *egestatis*, but *potestatis*. He did eate to feed our soules, and not to fill his owne bodie, being after his resurrection immortall and impassible. That which

c Bernard. ser. 1.
in ascen. dom.

a Vide Suarez
in 3. Thom.
disput. 47.
sect. 5.

^c Moral. lib. 14.
cap. 31.

^f Apud Suarez.
ubi sup.

^g Gregor. in e-
uang. hom. 29.

^h Ardens bom.
in loc.

ⁱ Raulin. ser. 4.
in ascen. dom.

^k Leo ser. 1. de
ascen. dom.

^l Gregor.
ubi sup.

^m August. ser.
156. de temp.

ⁿ Dietz. con. 1.
in ascen. dom.

which he did eate was not (as *Durandus* imagined) tur-
ned into the substance of his body, for as ^c *Gregorie* the
great, disputes out of *S. Paul*, Rom. 6. 9. *Christ being*
raised from the dead dieth no more, death hath no domi-
nion over him, his glorified body needed no sustenance
to preserve life. Neither was this eating (as ^f other
thinke) a seeming onely to take bread, and fish, and ho-
nie: but it was a true comestion, albeit assuredly there
followed no digestion, or ordinarie ejection. And so by
consequence he did not eate to nourish his owne flesh,
s but onely to cherish our faith, in that great article
concerning the truth of his resurrection. ^h Or hee did in
this appearing eate with his Apostles at the table fami-
liarly, that he might hereby the better imprint in their
hearts a memoriall of his sweet loue toward them. Or
he did appeare to his Apostles at meate, ⁱ to signifye that
he giueth our food in due season, and that he filleth all
things with his plenteousnesse. Psal. 145. 15.

And cast in their teeth their vnbeleefe] The Patri-
arks, and Prophets, and Apostles instruct vs, not only by
their vertues, but also by their infirmities. As there the
Disciples vnbeleefe turned in fine to the confirmation
of our Creed. ^k *Dubitatum est ab illis, ne dubitaretur à*
nobis, vndoubtedly some did doubt (the diuine provi-
dence sweetly so disposing) that all other might bee
put out of doubt. And therefore ^l *Thomas* in beleeuing
Christs resurrection so slackly, did vs hereby more
good then *Mary Magdalene* in beleeuing so quickly,
because Christs correction of his fault occasioned fur-
ther direction for our faith, ^m *In fidelitas bona qua secu-*
lorum fidei militauit. See Gospell on Saint *Thomas*
day.

The world doth exalt first, and then humble, *Prou.*
14. 13. The end of the worlds mirth is heauinesse. ⁿ But
God on the contrary first humbleth, and then exalteth.
As *Christ* here first humbled his Apostles in rebuking
their vnbeleefe, and hardnesse of heart, and then he doth

exalt

exalt them, in making the whole world their Dioces, *Euntes in mundum, vniuersum predicate, &c.* Hee being the true ° Samaritane, powred into their wounds oyle and wine; first *vinum tribulationis*, and then *oleum consolationis*, he ° chasteneth all such as he loueth, and he scourgeth euery sonne that he receiuet.

In Christs
commission
or grant to
his Apostles
obserue two
things es-
pecially,

1. Their warrant, *goe and preach*; for how shall they preach except they be sent; hee that runneth of his owne accord, without a calling, is a false Prophet, Ier. 23. 21. See Gospell 1. Sund. after Easter, and 8. after Trinitie.

2. Their worke, in respect of their

Dioces where they must preach, *in the whole world to euery creature.* Doctrine what they must preach, and that is said expressely, to be the Gospell.

Concerning their Dioces, 'tis not the meaning of our blessed Sauour that his Apostles should preach vnto liuelesse stones, or senselesse plants, or wilde beasts; but he doth vnderstand by (*all creatures*) onely men, as being an abridgement of all the creatures. Stones haue a being, but not a life; plants haue both a being and a life, but not sense: beasts haue being, life, sense, but they want vnderstanding: Angels haue being, life, sense, vnderstanding. Now man as being a little world, and as it were the compendious *Index* of Gods great booke *in folio*, participates a being with stones; life, with plants; sense, with beasts; vnderstanding, with Angels: and therefore fitly called *euery creature*, as hauing the chiefe perfections of euery creature. ° Or man may be called *all creatures*, as being that excellent creature for whom all other creatures were made, Psalm. 8. 6. *Thou makest*

° Luk. 10. 34.
P Raulin.
ubi sup.
° Heb. 12. 6.

° Rom. 10. 15.

° Gregor.
Beda.
Arden.

° Arius.
Raulin.

^u Iohn 15. 15.

^x 1. Cor. 13. 7.

^y Iansen.
Piscator.
Maldonat.

^z Dr. Whitgift
defense of his an-
swer to the ad-
monit fol. 129.

^a Can. 45.

^b Ardens.

^c 1. Pet. 4. 11.

makest him to haue dominion over the workes of thine hands, and thou hast put all things in subiection under his feet. Or preach the Gospell vnto all creatures, vnderstanding onely such as are capable to receiue the Gospell. So Christ elsewhere said, all things that I haue heard of my father haue I made knowne vnto you, that is, all things which are necessary for your saluation, and are fit for you to know. And Ioh. 12. 17. If I were lifted up from the earth, I will draw all men vnto mee, that is, all which are to be drawne. So ^x Paul. Loue suffereth all things, beleeueth all things, hopeth all things; that is, all which are to be suffered, and beleued, and hoped. ^y Or preach the Gospell vnto all creatures, that is, all nations, for so Saint Marke may be well expounded by S. Matthew, who relating this commission, saith, *Euntes ergo docete omnes gentes*, goe and teach all Nations. Hereby repealing a former edict, Matth. 10. 5. *Goe not into the way of the Gentiles, and into the Cities of the Samaritans enterye not.* That commission is determined; now therefore goe into all the world, and preach the Gospell vnto all creatures, to men of all countries and conditions whatsoeuer. This vnlimited extraordinarie commission is expired and hath his end; for now the successors of the Apostles, as Bishops and Pastors haue their peculiar provinces, and proper Parishes assigned for their cure; yet so, that they may preach the Gospell of Christ in other places also where need requireth, albeit the same be not particularly committed vnto them. And therefore the Church of England enioyneth euery learned Pastor sometime to preach in Chapels and Churches adioyning neare to his benefice. As for their worke, they must employ their time neither in secular actions of the world, nor yet in idle speculations of the Schoole; but apply themselves vnto preaching, goe ye into the world and preach. And they must preach not their owne wisdom, but the Gospell, if any man speak, let him deliuer oracles of God, consent-

consenting to the wholesome words of our Lord Iesus Christ, and to the doctrine which is according to godlines. And for as much as the Law, the Psalmes, and the Prophets are nothing else but as it were a preface to the booke of the generation of Iesus Christ; I say for as much as Christ is the supplement of the Prophets, and end of the Law: they must especially preach vnto the world the glad tidings of saluation, making this sentence the period of all their Sermons, *unto vs a child is borne, vnto vs a son is giuen*: or that of Christ himselfe, *So God loued the world, that he gaue his onely begotten sonne, that whosoever beleeueth in him should not perish, but haue euermore life.* To the preaching of the Gospell, administration of the Sacraments is adioyned, and enioyned also, Matth. 29. 19. *Go teach all Nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghost.* The which our Euangelist implieth here, when hee saith, *hee that beleueth and is baptized shall be saued, but he that beleueth not shall be damned.* Concerning Baptismes necessity, see Gospell on Trinity Sunday.

And these tokens shall follow them that beleue] These words are to bee digested with a little salt, to bee construed with a great deale of caution, otherwise the simple soule will obiect, how shall I know that I beleue, seeing I worke no miracles. If wee take them (as many learned and ancient Diuines haue done) mystically, then euery true beleuer in Christs name casteth out of his heart diuels, that is, euils; for euery foule sinne is a foule fiend to man: and then his soule being sound, his mouth *ex abundantia cordis*, out of the hearts abundance *speakes with new tongues.* His communication heretofore was impious toward God, and vncharitable toward his neighbour, his throte an open sepulchre, his tongue deceiuing, his lips *flattering*, his mouth full of curting and bitterness. But now hauing put on the new man, he speakes in a new language words of truth and

^d 1. Tim. 6. 3.

^e Esay 9. 6.

^f John 3. 16.

^g Gregor. hom. 29. in Euangel. Bernard. ser. 1. in ascen. dom. Ardens. hom. in loc.

Iansen. concord. cap. 149.

^h Mat. 12. 34.

ⁱ Psalm. 14. 5. 6.

^k Psalm. 12. 2.

and sobernes, Acts 26.25. Words of meekenesse and courtesie, Titus 3.2. Words agreeable to the wholesome words of our Lord Iesus Christ and to the doctrine which is according to godlines, 1.Tim.6.3. After this compunction in his heart, and confession of his mouth, if any venomous temptation be suggested he shall have power to *drine away serpents*, and if he *drinke any deadly thing*, it shall not hurt him, although he taste of it a little, yet he shall not in any case swallow it downe to his vnter destruction. And lastly, *he shall impose his hands vpon the sicke*, and *they shall recover*, that is, he shall out of his loue beare the¹ infirmities of his weake brethren, and^m hide a multitude of their sinnes, his exhortation and doctrine (*the Lord working with them*, as it is in the last words of our text) shall heale the sicke, yea raise the very dead in sinne to newnes of life.

If we take Christs promise (*these signes shall follow them that beleene*) literally, then it must of necessity be construed with a few limitations and exceptions. As first in respect of the time, ^amiracles are not necessarie for a Church already planted, but only for a Church in planting. So Paul 1 Cor.14.22. *Strange tongues are for a signe not to them that beleene, but to them that beleene not*: a yong plant must often be watered at the first setting; but after it is once thoroughly rooted in the ground it will easily sprout and spring without irrigation; even so the Church primitive was a while watered by signes and tokens in those who did beleene: but being now perfectly grounded in Christ, it may not say *thy wonders* O Lord, but *thy word* O Lord is a lanterne vnto my feet and a guide to my pathes.

The second limitation is in respect of the persons. ^pall beleeuers in the primitive time were not workers of wonders, but only some few, whereof every one had a seuerall gift, as S. Pa^l teacheth expressly, 1 Cor.12.30. *Are all doers of miracles? have all the gift of healing? do all speake with tongues?* it is said indefinitely (*these*

¹ Rom. 14.2.
^m James 5.20.

^a Gregw.
Ardens
lauscu.
ubi sup. Idem
August. de uti-
litate credendi
cont. Manicheos
cap. 16.

^o Psal. 119. 105.

^p Arctinus in loc.
& Marlorst. in
Mat. 22. 19.

that beleene) because these tokens were wrought at the first preaching of the Gospell vnto euery creature for the common good of such as beleue; but euery true beleuer was not endued with a gift actually to worke these signes himselfe. Iohn the Baptist albeit he was more then a Prophet, yet he did no miracle, Iohn, 10. 41. Hee had as one distinguishing vpon this text, *potestatem faciendi miracula, sed non actum*, a power to haue done many wonders if need had bin, but hee did act none. The meaning then of these comfortable words vttered by Christ vnto his Apostles are plaine, though I goe now to my father, and so leaue you, yet in executing your ministry ye shall haue power to worke signes and tokens, your preaching of my Gospell vnto the world shall euery where be confirmed with miracles. I haue done many strange things among you, yet I say vnto you verily, verily, he that beleueth in me, the workes that I doe he shall doe also, yea greater then these shall he doe. And he did performe so much as he did promise, for we reade that his Apostles in his name did cast out deuils; Acts 16. 18. And spake with new tongues, Acts 2. 4. And drive away serpents, as Paul, Act. 28. 5. shooke off a viper from his hand into the fire and felt no harme: and heale the sick, as Peter Acts 9. 34. There was a certaine man at Lydda named Aeneas, which had kept his bed eight yeares, and was sicke of the palsie, to whom Peter said, Aeneas, Iesus Christ maketh thee whole; arise, and make vp thy bed, and he arose immediatly. Yea they did greater signes in Christs name then Christ himselfe, greater in number, for whereas Christ wrought all his workes either about the borders, or else within the boundes of Iudea; his Apostle preached vnto all the world, and had the word confirmed euery where with miracles. "Other thinke that they did greater workes in nature, *maius est enim vt sanet umbra, quam fimbria* saith * Augustine, it was a greater miracle that the very shadow of Saint Peter as hee walked in the streete should heale many sicke,

¶ Mat. 11. 9.

¶ Maldonat.

¶ Iohn 14. 12.

¶ Aretius.
Arboreus in
Iohn. 14.

¶ Augustin.
Beda. Rupert. in
Iohn. 14.
* Tract. 71. &
2. in Iohn.

7 Theophylact.
Enl. ym.
Maldonat.
in Ioan. 14.

7 Ioan. 15. 5.

a Mat. 10. 24.

b Ioan. 1. 3.
Heb. 1. 2.
c Psalm. 100. 2.
d Augustin.
tract. 72. in
Ioan.

e Vide Marlorat.
et Maldonat.
in Ioan. 14.

f Ioan. 10. 30.

ficke, Acts 5. 15. Then that the hem of Christs vesture should heale one woman, who hauing an issue of blood, Mat. 9. 22. But here you must obserue 7 that Chriff said not here that belceueth in me shall doe greater workes then I can, or then I will doe; but only greater then these which I haue done. Hereby signifying that they should not doe greater workes out of thir owne power, but only thorough his helpe. Hoc (saith Euthymius) est demonstratio potentia eius qui signa dedit, non eius qui signa edit. And Augustin. tract. 71. in Ioan. Maiora quam ipse fecit dicit eos esse facturos, sed in eis, vel per eos se facientes, non ipsis tanquam ex seipsis. He saith 2 elsewhere with out we can ye do nothing, but in my name they shall cast out deuils, and speake with new tongues, &c. The seruant is not greater then his Lord, nor the disciple greater then his master, nor man greater then his maker. In the beginning he made b the world without them, and hee made c them also without them, and in vouchsafing to be man he made himselfe without them, d ipse sine ipse fecit hunc mundum, ipse sine ipsis fecit eos, ipse sine ipsis fecit & seipsos; but alas what haue they without him, excepting sinne. Christ then in saying (he that belceueth in me shall doe greater workes then I doe) e meaneth vndoubtedly this. if our heart be so troubled, that ye can not now beleene that I am in the father, and the father in me: yet when I am gone to the father, and shall in his kingdome sit at his right hand, ye shall euidently see that I am God, and that f I and my father are one, for I will in my corporall absence from you, doe greater workes in you, and by you, then euer I did hitherto before you. So himselfe doth interpret himselfe in the words immediately following, what soeuer ye aske in my name, that will I doe, that the father may bee glorified in the sonne: and againe, if ye shall aske any thing in my name, I will do it. The which is agreeable to the tenour of our text, verse 17. In my name they shall cast out deuils, &c. and vers. 30. The Lord wrought with them, and confirmed the word with

with miracles following.

He was receiued into heauen]. Saint *B. Augustine*, *Gregorie* the great, and other Diuines obserue, that the foure beasts mentioned *Ezechiel* 1. & *Apocalyps* 4. myſtically represent the 4. chiefe actions of Christ in his working of our redemption. The 1. beast had a face like a man, the 2. like a bullocke, the 3. like a lyon, the 4. like a flying Eagle. So Christ in his incarnatio was found as a man, in his passion as a sacrificed Bullocke; in his resurrection like a lyon, in his ascension as a flying Eagle mounting aboue the cloudes, and sitting at the right hand of God in the highest heauens. And therefore *S. Marke* relating here the glorious ascension of Christ, addes to the name *Iesus*, the title *Dominus*: so when the Lord had spoken vnto them, hee was receiued into heauen, thereby shewing that he was Lord of all things, able to command the cloudes in heauen, as well as the cloddes on earth. He manifested himselfe to be Lord of the seas, in walking on the water without a ship, and in calming the stormy waues when he was in a ship. He manifested himselfe to be Lord of the land, in commanding the graue to giue forth her prisoner *Lazarus* which had bin dead foure dayes. He manifested himselfe to be commander of hell, in casting out *Deuils*, and when he did ouercome *Sathan* in his temptations, and take from him all his armour wherein he trusted, and diuided his spoiles, openly triumphing ouer him and his, on the crosse, *Coloss.* 2. 15. And now to shew that he was Lord of heauen, and equall with God, hee did ascend farre aboue all heauens, and is (saith our text) on the right hand of God. To sit (as *Ardens* vpon the place pithily) *quiescentis, regnantis, & Indicantis est, ergo bene redemptor noster post passionem ascensionemq; suam sedere describitur; quia post laborem requiescit, post pralium regnat, & postquam indicatus est indicat.*

Is Christ ascended on high? then let vs seeke those things

Ser. 157. de temp.

Hom. 9. in *Ezechiel.*

Rupert. *Aretius.*

Meyer. in *Apocalyp.* 4.

* *Vide didac.*

de yanguas con. 2. in ascen. dom.

1 Ferns ser. 2. in *ascen. dom.*

& Aretius. in *Act.* 1.

m Mat. 14. 25. *n Mat.* 8. 26.

o Iohn 11. 44.

p Mat. 8. 32.

q Luke 11. 22.

r Philip. 3. 6.

c Ephes. 4. 10.

c Coloss. 3. 1.

See *August.* *ser.* 174 de temp. & *Greg.* *hom.* 39. in *Euang.*

The Epistle, ACTS 10.34.

Then Peter opened his mouth, &c.

THe former part of this text is expounded on Easter Munday, the contents of the latter on Whisfun-day.

The Gospel, Iohn 3.16.

So God loved the world, that he gave his only begotten sonne, that whosoever beleaueth in him should not perish but haue everlasting life, &c.

IT is reported of a noble Landgrave, *Fredericke* by name, that the very gingling of his spurre was a terror to his foes. And so the very repeating of this sweet text, is able to make Satan our greatest enemy to quake; for it is (as *one* calleth it) *a common armory for the Christian*, as it were the tower of *David*, a thousand shields hang therein, and all the targets of the strong men. Apply this one sentence to thy soule, and thou shalt in thy most grievous agonie, *quench all the fiery darts of the deuill*. It brancheth it selfe into

3. confide-
rations es-
pecially. } who, *God* loved.
 } what, *the world*.
 } how, *so that hee gave his only begotten sonne, &c.*

Ambitious men in the court, loose their time, their liberty, their estate, yea sometime with *Iscairiot* they sell vader hand their owne soule, their owne Sauour, to gaine the Princes respect, or else some fauour of his chiefe Favourite. But behold a greater then *Salomon* in all his royalty, higher then the highest, immortall, al-

* *Marlinus loc.*

com. 31. de calamitat.

* *Marlinus loc.*
* *Marlinus loc.*
* *Can. 4.4.** *Ephe. 6.16.*

^e Dietz, Cont. 1.
in loc.

^f Heb. 1.7.
^g Psal. 103.
20. 21.

^h Psal. 148. 8.
ⁱ Aretius.
Culman.
Mollerus in loc.
^k 1. Iob. 5. 19.

^l Jer. 6. 7.
^m De ciuit. dei.
lib. 1. cap. 27.

ⁿ Mat. 10. 22.
^o Iohn. 1. 9.
^p 1. Iob. 4. 19.

^q Jansen, con-
cordia, 1. 1. c. 1.
Kilius in loc.
^r Gen. 18. 27.
^s Psal. 51. 5.
^t Psal. 14. 2.

^u See Theophy-
last.
Aretius,
Jansen in loc.

mighty, without beginning or end loued vs, and his loue must of necessity bee greater then others loue, for that himselfe is the greatest of all.

God loued, and herein hee neither expected any correspondence of loue, for (saith our text) *hee loued the world.* That hee should loue the glorious Angels is not strange, because they be his *messengers & ministers, causing his pleasure.* That he should loue good men is not strange, because they loue him, *O thou who my soule loueth,* Cant. 1. 6. That he should loue both his witlesse and his senselesse creatures is not strange, because *for and haile, snow and vapours, wind and forme fulfill his word.* But herein appeares the greatnesse of his loue, that he loued *the world mundum immundum,* the worst, lesse world *lying in wickednesse, casting out its malice* (saith the ^l Prophet) *as the fountaine casteth out her waters.* A world (as ^m Augustine describeth) *impuris voluptatibus et turpitudine confusum, et de his rebus facit uoluntatem suam, et in his rebus inuenit suum finem.* A bad world, a mad world, a deceiuing world, a blind world, that knew him not, Iohn 1. 9. A bloody world, that hated him and all his, *Herein God foresheweth out his loue toward vs for that hee contended with himselfe, euen while we were his enemies,* Rom. 5. 10. *he loued vs first,* euen before we would, yea before we could loue him. ^p He that is most high and most holy, debtor vnto no man, and wanting no thing, loued vs which are but dust and ashes, conceiued in sinne, and brought forth in iniquity, corrupt in our conuersation, and abominable, doing no good, and infected with every kind of euill, euen from the sole of the foot vnto the head, there was in vs nothing whole, *from wounds and swelling, and sores full of putrefaction,* Esay 1. 6.

But how did hee loue? *so much,* that is, so faithfully, so freely, so fully, *that hee gave.* Hee did not sell, or let, or lend, but *gave.* Not an Angell, or a Prophet, or any other, but *he himselfe.* And that not another, but *he* and

his sonne not adoptiue, but naturall, his begotten sonne: and further, nor one among many, but his *only* begotten sonne. If a man had 32. sonnes as *Babo*, or seuentie sonnes as *Gideon*, Iudg. 8. 30. Or 80. sonnes as *Scilurus*, or if a man had as many sons as a woman in Paris, called *Toland Bailie*, from whose body while shee liued (as we read) issued 295. children; yet he would hardly part with any to his friend, much lesse to his foe. When the Patriarke *Jacob* had conceiued that *Ioseph* his sonne was deuoured of some wilde beast, *he rent his clothes, and put sackcloth about his loines, and sorrowed for him a long season. And when his other sonnes and his daughters rose vp to comfort him, he would not bee comforted; but said, I will surely go downe into the graue vnto my son mourning.* How bitterly did *David* lament the death of a rebellious sonne, *O my sonne Absalon, my sonne, my sonne Absalon: would God I had died for thee, O Absalon, my sonne, my sonne!* How did an harlot pitie the fruit of her wombe before King *Salomon*, 1. King. 3. *Oh my Lord, giue her the liuing child, and slay him not.* Almighty God then manifested the riches of his mercy toward vs, in giuing his *only sonne*, not onely to bee borne, but also to die for vs, and that vpon the Crosse most ignominiously. So Christ in the words immediately going before this our present text; as *Moses* lift vp the Serpent in the wilderness, so must the sonne of man bee lift vp, *probatio dilectionis exhibitio operis*, his exceeding great gift is a demonstration of his exceeding great loue. Thus in brieue you see the fact, let vs examine now the fruit, for what end God gaue his onely begotten sonne.

That whosoener beloneth in him] In which obserue two things especially:

L4 The

Kilius in loc.

** Resitut. of decayed intelligence, pag. 3. and it is written on her tombe in Saint Innocents Church-yard Paris*
† Gen. 37. 34.

2. Sam. 18. 33.

** Arius. Iansen.*

a deliuerance from damna-
 tion, *he shall not perishe*,
 Felicity gained } a possession of saluation, *hee*
 by this gift, } *shall haue life euermlasting.*
 Thee }
 Facility how to get it, *whosoener beleue in*, Al-
 mighty God requires not at thy hands.

An exact obseruation of his law, but onely that thou
 beleue in his sonne whom he gaue to die for thy sinnes,
 and to rise againe for thy iustification. Hee did abun-
 dantly satisfie the law for thee, making thy sinnes his
 sinnes; and on the contrary, making his righteousnesse,
 thy righteousnesse, ^b couering all thine iniquities, and
^c healing all thine infirmities.

This one sentence doth afford many profitable lessons
 appertaining to doctrine and exhortation. 1. It sheweth
 our dignity, though a man be dust & dung, fading like
 grasse, fickle like glasse, like a thing of naught, *Psal. 144.*
 4. Yet God so much honoured him, as that hee gaue his
 onely begotten sonne, *so be lift up, as Moses lift up the*
Serpent in the wilderness; that is, to bee crucified for
 him. *O Lord, what is man that thou shouldest respect*
unto him; or the sonne of man that thou shouldest regard him?

2. It doth administer comfort in temptation, if the
 diuell obiekt against thy sinne Gods seuerer iustice, thou
 maist answer that God is alsoe *rich in mercy*, ^f louing
 vs in his best beloued, and that with an euermlasting
 loue, *Ierem. 13. 3.* If thy cunning aduersary make re-
 ply, that these sweet texts onely concerne the iust and
 godly, thou hast here Christ on thy side, saying, *God lo-
 ued the world, yet reconciling sinners his enemies vnto him-
 selfe by the death of his sonne, Rom. 5. 10.*

3. It proues evidently that Christ is very God of ve-
 ry God, against ^h *Arrius*, as being not onely Gods son,
 but his onely begotten, for a sonne begotten, is a naturall
 and a true sonne.

4. It confutes the ⁱ *Nonatian* heresie, denying repen-
 tance to such as after Baptisme fall into grievous sinnes.

If

^b 1. Ioh. 2. 2.

^c Psalm 103. 3.

^d Psalm 84.

^e 144. 3.

^e Ephes. 2. 4.

^f Iohn 16. 27.

^g Ephes. 1. 5.

^h Cyrillus.

Theophylact.

ⁱ Ambros. de

parit. lib. 1.

cap. 10.

If we must be so mercifull as our father in heauen is mercifull, how shall we deny repentance to those whom God so loued as that he gaue his only begotten sonne, that whosoever beleeneth in him, should not perishe, but haue euerm-lasting life.

5. This confoundeth all^k merit-mongers ascribing iustification and saluation vnto their owne good workes. *He that beleeneth shall not perishe, but haue euerm-lasting life.* We are saued by grace^l thorough faith, apprehending and applying the mercies of God the father and the merits of Christ his sonne. *He that beleeneth in him shall not be condemned, but he that beleeneth not is already condemned,* as it followeth in our text,^m *Quare saluator dictus est mundi, nisi vis saluare mundum, non vis iudicare mundum, saluator non vis ab ipso, ex te ipso indicaberis.*

As for exhortation, ⁿ if God so loued vs, let vs also loue one another: if he spared not his owne and only sonne but gaue him for vs. As it is meet that we should expend our substance for the good of his Church and children in need. It is an olde prouerbe, *loue me, loue my friend.* Let vs then manifest our loue to Christ in louing his members, and in cherishing such as mourne in Sion. his first comming (as it followeth in our text) *was not to condemne; but saue the world.* He came to call ^q sinners vnto repentance, to seeke the ^r lost sheepe, to bind vp the ^s broken hearted, to ^t refresh the weary, to giue rest vnto the laden soule. His second comming shall be to iudge the world, and then there shall be ^u iudgement mercilesse to him that shewed no mercy, but vnto those which haue bin mercifull as his father in heauen is mercifull, he shall say, *come ye blessed, inherite the kingdome prepared for you from the foundations of the world, for I was hungrie, and ye gaue me meat: I thirsted, and ye gaue me drinke, &c.*

If any shall aske why this text is allotted for a *Whitsun holy day* which is a memoriall of the Gospell, and of Christs

^k Melan. 7.
Culman.
Aulor at.

^l Eph. 2. 8.

^m August. tract.
12. in Ioan.

ⁿ 1. Iohn 4. 11.
^o Rom. 8. 32.
^p Euthym. in loc.

^q Mat. 9. 13.
^r Luke 15. 6.
^s Esay 61. 1.
^t Mat. 11. 28.

^u Iames 2. 13.

* *Martin.*
Mollerus in loc.
 7 1. Iohn 2. 27.

Christ sending downe the holy Ghost; * answere may be that the spirit of truth teacheth vs y all things, according to Christs owne doctrine preached in the world, the summe whereof is this one little line, so God loved the world, &c.

The Epistle, ACTS. 8. 14.

When the Apostles which were at Hierusalem, had heard say that Samaria had receined the word of God, they sent vnto them Peter and Iohn, &c.

* *Mark. 16. 15.*

* *Mat. 28. 19.*

THE blessed Apostles inioyned by Christ at his last appearing to * goe into the whole world, and to teach * all nations, hearing now that Samaria had receined the word of God, they sent vnto them Peter and Iohn, to build vp the Churches of Samaria whose foundation had bin laid afore by Philip: in this embassage two points are more chiefly regardable, namely

The { vigilant care of the whole Colledge in sending,
 verse 14.
 diligent faithfulness of Peter and Iohn, that were sent executing their charge

By { prayer, verse 15.

{ imposition of hands, verse 17.

When the Apostles of Hierusalem heard They shew their sollicitous care for the Churches in ^b hearking after their good, and in ^c affording their helping hand of their owne accord readily when any fit occasion was offered. For we read not heare that the brethren of Samaria wrote to the Colledge to send them an Apostle, yet they did send two, and those two which of all their company were of the most ^d eminent note Peter and Iohn. Euery Bishop (as more properly succeeding Apostles in office) is taught from hence to be ^e non tam color

^b *Aretius.*

^c *Caluin.*

^d *Galat. 2. 6. 9.*

^e *Bernard.*

ad casbedam, quam vigil ad curam. If any congregati-
on in his Diocess need confirmation, he must either send
those Suffraganes which are fit like to Peter and John,
or else come himselfe to pray for them, and to lay his
hands on them.

† Protestant Diuines vrge this example to proue that
Saint Peter was not head of the Apostles or absolute
soveraigne, because the text is plaine, Iohn 13.16. the
messenger is not greater then he that sent him. I know
the foure great Cardinals of Rome, & Turcremata,
† Caietan, † Baronius, † Bellarmine which vpon the point
are the foure cheife supporters of Saint Peters chaire of
estate haue found out many shifts how to decline the
heavy blow of this weighty reason, and † they who ga-
ther stickes vnder these Cardinals hedge, report and re-
peat their distinctions as vnanswyrable. But examine
them, and you shall instantly see that they be like Her-
cules tragicall club in shew massie, but in substance no-
thing else but shreds and straw (as the Poet speakes) an
affrighting vanity.

To their first example, God the sonne is sent into the
world by God the father, and yet in the Trinitie none is
greater or lesse then another. ^m Answer is made, that
Christ was sent into the world as he was in the forme of
a seruant, according to that of Paul, Galat. 4.4. God sent
forth his sonne made of a woman; and Christ as man ac-
knowledgeth himselfe to be lesse then his father, Iohn
14.18. my father is greater then I: But Christ (if you
consider him in the forme of a God) filled heauen and
earth, and so he may bee said to send himselfe, as velle-
uerbe to giue himselfe for vs. See Saint *Augustine* vbi
sup. in margin. *Lambard* sans. lib. 1. dist. 15. *Thomas* part.
1. quest. 43. art. 8.

Touching that eternal sending of the holy spirit from
the father and the sonne: we say that the mysteries of
the *holy Trinity* being ineffable, the words are almost
all borrowed that are vsed to shew the distinct operati-
ons

† B. Jewel an-
swere to Har-
ding art. suprem.
diuif. 20. Caluin.
Instit. lib. 4.
cap. 6. § 7.
D^r. Suttif. de
Rom. pont. lib. 2.
cap. 1.
Aretius.
Bez.
Marlorat.
in loc.
§ Lib. 2. sum.
cap. 14.
h In loc.

† Annal. tom. 1.
ad an. 33. fol.

253.

† De Rom. pon.
lib. 1. cap. 18.

§ ad illud au-
tem.

† Rhemist. &
Iovin. in loc.

† Augustin. de
trinit. lib. 2.

cap. 5.

† Philip. 2.8.

† Jeremy 23. 24.
† Ephes. 5. 2.

† Dr. Fulke in
Myst. Trinit.
301

*Contra Maxi-
mum lib. 3.
cap. 14.*

ons of the same. Saint *Augustine* speaking of the generation of the sonne and proceeding of the holy Ghost, ingeniously confessed his want of wit and wordes, *Inter illam generationem, & hanc processionem distinguere nescio, non valeo, non sufficio: quia & illa & ista est ineffabilis.* But here the Apostles in proper phrase of speaking sent *Peter* and *Iohn*, ergo they were subiect to their authority.

Thirdly, whereas they say that there is a twofold sending, one, which is *amoris*, and another, which is *imperij*: for an equall or an inferiour, may perswade his friend to doe his busines for him, a body politike may send their head to the Parliament, and a common weale their Prince to the warres; our answer is ready that an inferiour intreating his friend can not truly say that he sent his peere, much lesse his superiour, neither can a corporation that is vnder a soueraigne head (such as the Church of Rome would haue *Peter* to be) choose him to be their foot to goe for them, he may peradventure goe by his owne consent or desire, but hee can not be sent: neither can a common weale thrust their absolute King into the danger of warre, *Sponte hoc illo faciendum indicat, sed ab illis ad bellum gerendum extrahi non potest.* Lastly, we say that *Peter* here was sent not as a Prince, but as a peere, for *Iohn* was ioyned with him in the mission and commission as a copartner in his office; so the text, *they sent Peter and Iohn.* And *Peter* being sent into Samaria by his brethren repined not as holding himselfe their gouernour, but went his way as their messenger, and y^e elsewhere being questioned by the Apostles for going to *Cornelius*, and eating with vncircumcised heathens, he forthwith excused himselfe and came to his answer.

Fourthly, whereas they be driuen here to confesse, that the Colledge of Apostles comprising *Peter*, was greater then *Peter* their head alone: we say (this being granted) that *Peter*'s Popedom was not the soueraigne

power

*Dr. Sutilf. ubi
sup.*

*Aretius.
Caluin.*

*u Sibi socium
ut orator lib. 1.*

Carm. in Act.

*x B Jewel ubi
sup.*

7 Acts 1. 3.

in Epist. 1. 101 p

*Dr. Fulle in
loc.*

power of Christ, neither was Peter head of the Apostles as Christs Vicar, for the whole Church comprising Christ the head thereof is not of greater authority then Christ himselfe. Again, it is a receiued opinion among moderne Iesuites Papists, that the Church is nothing else but the Pope; so that the Successor of Peter, is now farre greater then Peter himselfe, for hee will be tied neither to Councell, nor Canon, nor custome, more then himselfe likeeth.

Who when they were come downe, prayed for them, that they might receiue the holy Ghost. It is probable that Peter and Iohn, did preach as well as pray; but S. Luke reporteth onely what new thing happened to Samaria by their coming, namely, the receiuing of the holy Ghost, through imposition of hands and prayer. Here S. Augustine, Lombard, and other obserue, that Christ is God in giuing the holy spirit, *quantus deus est qui dat donum*. His Apostles did not giue the holy Ghost at Samaria, they prayed for them, that they might receiue the holy Ghost, and they laid their hands on them, and they receiued the holy Ghost: every good gift is from aboue, Samaria then had extraordinarie gifts of the spirit. By Peter and Iohn, not from Peter and Iohn; and Simon Magus insinuates so much in his offer of money to to them, at the 19. verse, *give mee this power, that on whomsoever I lay the hands, hee may receiue the holy Ghost*. He did not say, that I might giue; but onely that he may receiue. Happily some will obiekt, that Paul gaue the spirit to the Galathians, as it may seeme when hee saith, *be that ministrerh vnto you the spirit, and workerh miracles among you, doth hee it through the workes of the law, or by the hearing of faith preached?* Our answer may be gathered out of the text, & that hee gaue not the spirit by his proper power, but onely that they receiued the spirit through his preaching and ministry.

They were baptized onely in the name of Christ Iesus. You must here referre the word onely, to baptized, and

a See B. Bilson
against the Jesuites, part. 3.
fol. 367.

b Calvin in loc.

c De trinit. lib.

15. cap. 26.

d Lib. 1. sent. dist.

14. cap. hic

quaritur.

e Lorin.

f Galat. 3. 2.

g Lombard. ubi

scilicet. cap. sed

huic videtur.

Idem August.

Ambros.

Aguln. in Gal. 3.

h Lyran. &

Lorin. in loc.

and not to the clause following, *in the name of Christ Jesus*. It is not the meaning of S. Luke's, that they were baptized in the name of God the Sonne onely: for it is Christ's owne Canon, *Matth. 28. 29.* That all the three persons of the blessed Trinity must expressly bee named in Baptisme; *Go teach all nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghost*. See Bellarm. *de Baptismo. lib. 3. cap. 3.* Suarez in *Thom. 3. part. tom. 3. disput. 21.* Calvin & Lorin in *act. 2. 38.* So that to bee baptized in the name of *Iesus Christ*, in this and other like place of this booke, is to be baptized in the faith of *Iesus Christ*, or in the power of *Iesus Christ*, or according to the prescript of *Iesus Christ*. Here then a question is moued, how the faithfull in Samaria were baptized, and yet the holy Ghost was come on none of them. Hee that is baptized, must acknowledge that Christ is the Lord, and no man (as *Paul* telleth us) can say that *Iesus is the Lord*; but by the holy Ghost. All that are baptized into Christ haue put on Christ, and are buried with him in his death, that like as Christ was raised up from the dead by the glory of the Father, so they likewise should walke in newnesse of life. * Answer is made, that the Samaritans had already receiued inuisible graces of the sanctifying spirit, which are common vnto all such as truly beleue: but as yet Samaria had not any singular and extraordinarie miraculous gifts, as in Christ's name to cast out diuels, and to speake with new tongues, and to heale the sicke, &c. the which in the Primatiue time was conferred vpon certaine persons, according to the will of the spirit, for the confirmation of the Gospell. It is apparant that the Apostles had the sanctifying and illuminating spirit for their guide from the very beginning of their preaching, *Matth. 10. 20.* It is not ye that speake, but the spirit of your father which speaketh in you. Yet wee reade, *Iohn 7. 38.* that the holy Ghost was not yet giuen, because *Iesus* was not yet glorified. For they receiued not those miraculous gifts of healing

¹ Bellarm. de
baptismo, lib. 3.
cap. 3.

² 1. Cor. 12. 3.

¹ Galath. 3. 27.

^m Rom. 6. 4.

ⁿ Calvin. instit.
lib. 4. cap. 19.
§. 8. Idem
Aretius.
Iustus Iouai.
Marloras.
Lorin. in loc.

² 1. Cor. 12. 3.
Galath. 3. 27.
Rom. 6. 4.
Calvin. instit.
lib. 4. cap. 19.
§. 8. Idem
Aretius.
Iustus Iouai.
Marloras.
Lorin. in loc.

healing and speaking with strange tongues, according to the comfortable promises of Christ at his farwell, untill the holy Ghost on the feast of Pentecost, came downe to them, appearing in clouen and fiery tongues, Acts 2.

Other thinke that the Churches of Samaria by these prayers and imposition of hands received a greater measure of sanctification; and so they cite this text to proue confirmation after Baptisme. As also that Bishops onely must administer this confirmation, and hereupon we call it in our countrie, *Bishopping*. Philip, as a Deacon, did his part in baptizing and in preaching the word, but imposition of hands appertained not to his order and office. See Chrysost. in loc. Cyprian epist. 73. ad Iubaian. August. de trinit. lib. 15. cap. 26. Ambros. & Haymo in Hebr. 6. 2. Thom. 3. part. quest. 72. art. 11. Hooker vbi sup. in marg. Dr. Hakewill tract. of conformation, cap. 3.

° Mark. 16. 17.

P Gloss. interlin.
& ordinari.
Beda.
Hugo
Caietan in loc.
Hooker ecclesi.
politi. lib. 3. § 66.
and Dr. Fulke
disalloweth it
not in Act. 8.
and his testimo-
nie is cited sum.
conference
pag. 32.

The Gospell. Iohn 10. 1.

Verily, verily I say unto you, he that entreth not in by the doore into the sheepfold, but climbeth vp some other way, the same is a sheefe and a murthever, &c.

The text following in this chapter (*I am the good shepheard*) appointed for the Gospell, 2. Sund. after Easter, is both an explication, and an application of this our present *parable*. Thither I send the courteous Reader, and so my loue be with him in the Lord, to whom onely wise, bee glory through Iesus Christ euermore. Amen.

¶ Aretius.
Bukinger.
Piscator in
Joan. 10.
Idem Pontan.
con. fer. 3.
Pentecost. See
S. August. tract.
45. 46. 47. in
Ioan.

FINIS.

Words mistaken, Pag.

mother.
great.
ferimus.
for.
idem.
339.
Tom 3.
fly.
vito.

Words left
out, Pag.

39. lin. 10. *secundum.*
 39. lin. 11. *little.*
 67. lin. 9. a lin. *vt.*
 123. lin. 15. *man.*
 150. lin. 4. *nor yet respected.*

4

THE
THIRD PART
FROM S. IOHN BAP-
TISTS NATIVITIE TO

the last Holy. day in the
whole yeere.

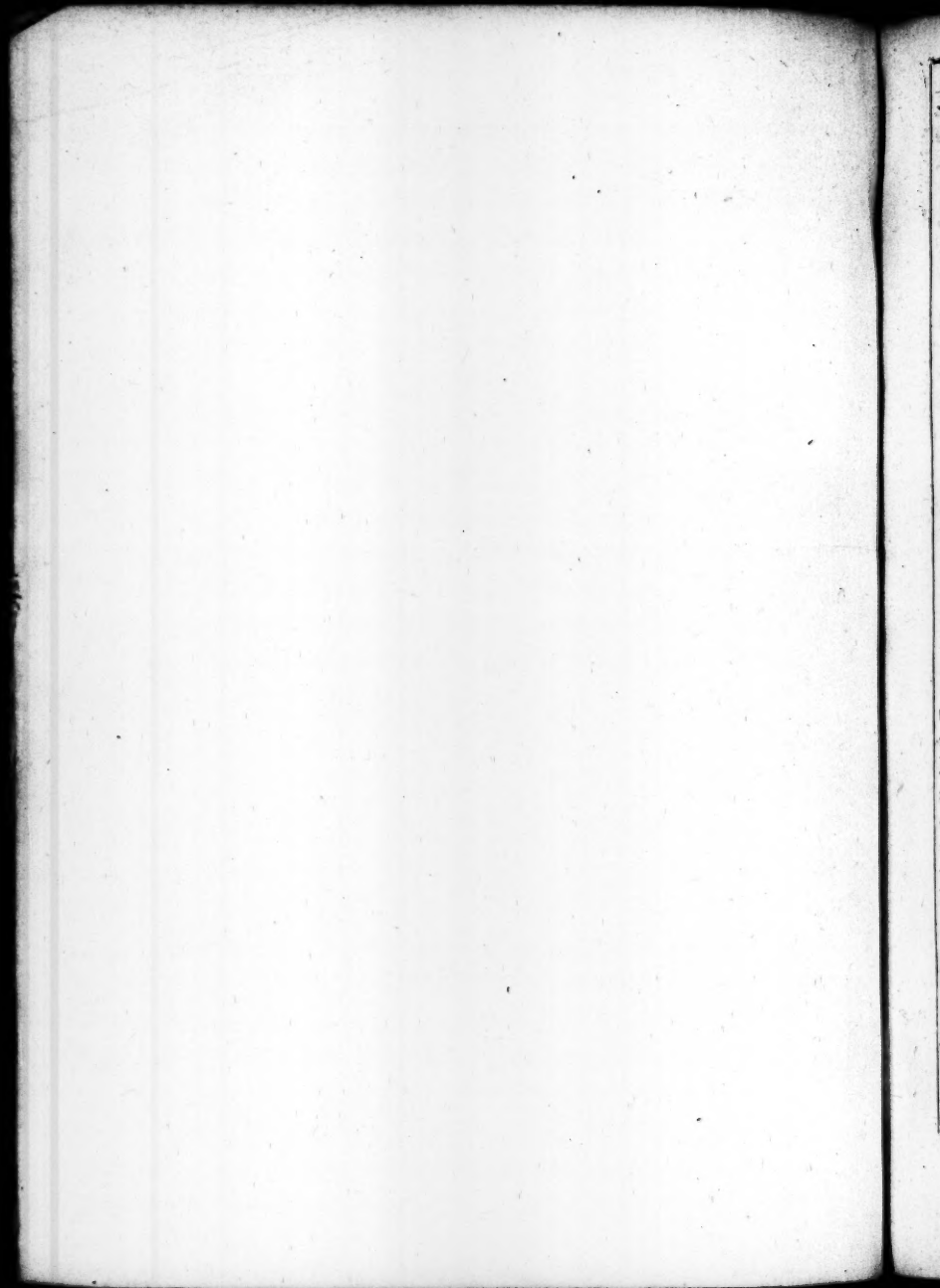
DEDICATED VNTO THE
RIGHT RELIGIOVS AND RE-
solute Doctor, MATTHEW SVT-
CLIFFE, Deang of Exeter.


By IOHN BOYS, *Doctor*
of Diuinitie.

HIERONYMVS EPIST. AD. RIPARIVM.
*Honoramus seruos, vt honor seruorum redundet ad Do-
minum.*



AT LONDON
Imprinted by FELIX KYNGSTON, for
William Aspley. 1615.





S. IOHN BAPTISTS DAY.

The Epistle. ESAY 40.1.

*Be of good cheere, my people; O yee Prophets, comfort
my people, saith your God, &c.*

THe Sermons of *Isaiah* are for the greater part so Gospel-like, that (as ^a *Hierome* notes) he seemes to be rather an Euangelist, or Apostle, then a Prophet: for he speakes of Christs ^b conception, as if he had been taught by the glorious Angel who brought the first annunciation of it vnto the blessed Virgine his mother: of Christs ^c birth, as if with olde *Simeon* he had lulled him in his armes: of Christs death and ^d passion, as if with the beloued disciple *Iohn*, he had stood by the crosse when he was crucified: of Christs ^e resurrection, as if with all the faithfull Apostles he had been present vpon mount Oliuet, where the Lord vsed a cloud as his heauenly Chariot to conuey him out of the world to his father.

The text now read is a prophecie concerning the comming of Christ in the ^f flesh, and the comming of Christ in the flesh is the ^g consolation of Israel, and comfort of *Hierusalem*; and this comfort the ^h God of all comfort will haue proclaimed vnto *Hierusalems* heart, by the mouth of all his Preachers, as namely his Pro-

B

phers,

^a *Proem. com.*
in Esa. & epist.
Paulin. rom. 3.
fol. 9. Non pro-
phetiam vide-
tur tenere, sed
Euangelium.
^b *Cap. 7. 14.*

^c *Cap. 9. 6.*
^d *Cap. 53. vers. 3.*
4. 5. 6.

^e *Cap. 53. vers. 8*

^f *Musculus,*
Hyperius,
Caluin in loc.
^g *Luke 2. 25.*
^h *2. Cor. 1. 3.*

¹ Tertullian
com. Marcan.
lib. 4. cap. 33.
Cyril cat. 3. Au-
gust. de 10. Bap-
tist. ser. 5.

phets, his ^a Apostles, his ^a Prodromus or Harbinger, Iohn the Baptist a ¹ midling betweene the Prophets and Apostles.

1. By the Prophets, *Comfort my people O ye Prophets, comfort my people.* &c. verse 1. 2.

2. By Iohn the Baptist, *A voyce cried in the wilderness, prepare the way of the Lord,* &c. verse 3. 4. 5. 6. 7. 8.

3. By the Apostles, *Goe vp vnto the high hill (O Sion) thou that bringest good tidings,* &c. verse 9. 10. 11.

Comfort my people in this commission obserue first Gods bounty, then his Prophets duty. You may behold the riches of Gods mercy toward his afflicted people.

^k Psal. 74. 1. 10.

1. In raising vp Prophets vnto them in their captivity, when as otherwise they might haue complained with the Psalmist, *O Lord God, wherefore art thou absent from us so long, and why is thy wrath so kindled against the sheepe of thy pasture? we see not our tokens, there is not one Prophet more, no not one is there among us that understandeth any more.*

^l Calvin.

^m Psalm. 68. 17.

2. ¹ For that he sent not one or two, but many: the number is plurall, comfort ye, speake ye, ^m the Lord giuing his word, great was the number of the Preachers.

ⁿ Musculus,
Caluin.

^o Geneva gloss.

3. For that he called not all his Prophets at once, but at sundry times according to the Churches exigence. Wherefore ⁿ some read not as our translation here, *said your God* in the present; but in the future, *will your God say*: ^o Signifying hereby that God will in all ages to come so provide for his Church, as that it shall neuer be destitute of Prophets; and so we finde in holy Bible that he stirred vp *Daniel, Haggai, Malachi, Zachariah, Ezra, Nehemiah*, and other (vntill the comming of Christ himselfe the ^p chiefe shepheard) who did alwayes exhort his people to be of good comfort, and to ^q hope against hope, so *Zacharias* in his hymne; Blessed be the Lord God of Israel for he hath visited and redeemed his people, raising vp the horne of saluation vnto vs, as he spake by the mouth of all his Prophets which haue bene since

^p 1. Pet. 5. 4.

^q Rom. 4. 18.

since the world began. So S. Peter in his Sermon ad populum, Acts 3. 24. *All the Prophets from Samuel, and thence forth as many as haue spoken haue likewise foretold of these dayes; and to Cornelius, Acts 10. 43. To him all the Prophets giue witness; that through his name all that beleene in him shall receiue remission of sinnes.*

4. The doubling and tripling of this charge to the Prophets (*comfort ye, comfort ye, speake ye comfortably*) expresseth as it were the very bowels of compassion in God, as if he could not endure that his people should suffer any more misery, giuing them also further assurance that he will euer be their God, euen in their greatest aduersity, when as they seeme to bee swallowed vp of death and desperation, and that they shall be still his Hierusalem and his people, *your God will say comfort my people.*

^r Hyperius, Musculus.

Concerning the Prophets office, God in this charge requireth on their part that they *speake comfortably to his Hierusalems heart*: Yet here you must obserue with Ecclesiastes, that *there is a time for all things*; a time for admonition, a time for reprehension, a time for consolation; a time ^r to shew Gods people their transgression, and to the house of Iacob their sinnes; as well as a time to tell Hierusalem in distresse that *her trauell is ended, and her iniquity pardoned*; a time saith our Prophet ^u elsewhere, to denounce woe to such as *iustify the wicked* for a reward; a time to denounce woe to such as *speake good of euill, and euill of good*; a time to denounce woe to such as *follow drunkennesse, and are strong to powre in strong drinke*. And assuredly (beloued) the Prophets haue iust occasion in this age to cry out against such ^x as are at ease in Sion, making (as ^y Paul speakes) *their belly their God, and their gullet their glory*. For swinish, idle, base drunkennesse heretofore scorned as the beggers fault, is now reputed (among moe then a good many) not only the seruing-mans complement, but also the gentlemans grace. God as hauing ^z no pleasure in the death of a sinner, but along

^r Ecclesiast. 3. 1.

^r Esay 58. 1.

^u Esay 5.

^x Amos 6. 1.

^y Philip. 3. 19.

^z Ezech. 33. 11.

^a Luke 3.9.

^b Iona. 3.

^c Psalm. 42.9.

^d Esay 61.

^e Caluin.

^f Musculus.

^g Hyperius.
Dan. Arcula-
rius.

^h Ecclesiastes
12.11.

ⁱ Iheremy 23.29.

ging desire to haue the coales of his wrath quenched with the teares of our repentance, commandeth his Prophets in the dayes of securitie, to sound out the threats of his seuerity, denouncing a woe before woe, that is a woe of instruction, before there come the woe of destruction. For albeit the ^a axe be laid vnto the root of the tree, yet shal it not be hewen downe so long as there is any hope of the fruites of amendment. Though there be ^b yet but fortie dayes, and Nineme shall be destroyed, yet if Nineme proclaim a fast, and put on sackcloth from the greatest vnto the least; the Lord will repent of the euill he sayd he would doe vnto them, and turne away from his fierce wrath. As soone then as Hierusalem hath receiued at the Lords hand sufficient correction for all her sins, it is time to tell her that her tranayle is at an end, and that her offence is pardoned. After once the law hath humbled and terrified distressed consciences; after all her ^c waues and stormes haue rent asunder troubled spirits, it is time to bring ^d a glad tidings of saluation vnto the poore, to bind up the broken harted, to preach liberty to the Captiue, to comfort all that mourne in Syon, to giue beauty for ashes, and the garment of gladnesse for the spirit of heauinesse, among many, this one doubtlesse is the maine part in the Prophets office to comfort Hierusalem at the heart.

This ought to be performed plainely, painefully, powerfully: ^e Plainly cry to her, and lift vp thy voice, for if the Prophet whisper only, this consolation happily might seeme doubtfull or weake, but all doubting is taken away, seeing it is to be deliuered freely with a loud voice: ^f Painefully, comforting Hierusalem againe and againe, comfort ye, comfort ye, &c. ^g Powerfully, for the Prophet ought to speake not only to Hierusalems eare, but also fully to her heart, that he may like a good Oratour relinquere aculeos in auditorum animis: ^h the wordes of the wise are like goades and like nayles fastened by the mallets of the assemblies, and the best way to fasten a nayle is to strike home, Gods word is an ⁱ hammer, and our exhorta-

exhortations are like nayles, and therefore we must often and earnestly strike home that we may pricke the hearts of our hearers, as Saint Peter did Acts 2.37.

Or as ^k other expound this clause, to speake to the heart of Hierusalem is in Scripture phrase nothing else but to speake that which is pleasing and acceptable. So Sychem the son of Hamor is said to speake to the heart of Dinah, Gen. 34.3. Now the glad message to be preached vnto Hierusalem is, *that her trauaile is at an end, and her offence pardoned*, for as Physitians in healing bodily diseases ordinarily remoue first the cause from whence they spring: euen so the Lord dealeth with vs in curing our spirituall infirmities. The rods wherewith he beateth vs proceed from our sinnes, hee must of necessity therefore pardon them, ere his strokes can cease, so that remission of our sinnes is the ground of our comfort, that man and only that man is blessed ^l whose vnrightheousnesse is forgiven, and whose sinne is covered; he that trauayles with mischiefe conceiues sorrow, Psalme 7.15. ^m There is no peace to the wicked saith our God; ⁿ a heathen Philosopher could say, that *the best way to shewne sadness is to liue well*. Idolatrie, stinking drunkennesse, and other sinnes are called by the Prophet ^o Hosea *shame*, because they bring with them alway confusion and shame: Hierusalems warfare was neuer at an end, till her sinnes on her part were repented, and on Gods part pardoned.

^k Hierom, Vatablus, Caluyn.

^l Psalm. 32.1.

^m Esay 57.21.

ⁿ Socrates.

^o Cap. 4. vers. 18.
See Ribera in loc.

^p Musculus.

^q Vatablus, Arcularius.

But how was her offence forgiven? because *she had re-crined at the Lords hand double for all her sinnes*: ^p that is double grace for her double griefe. As Hierusalem had a double punishment, one in her soule, another in her body: so now she shall haue by Christ a double blessing, to wit, in this world collation of grace, and in the world to come possession of glory; or a double saour, 1. in that *her trauaile is ended*: 2. for that *her sinne is pardoned*, or double, ^q that is many benefits, a certaine number for an vncertaine, the sufferings of Christ are a sufficient pro-

pietation for all her finnes, and for the sins of the whole world, 1. Ioh. 2.2. Yea where sinne abounded there grace superabounded, Rom. 5.20.

^r Hierom,
Hyperius,
Cassalon.

^t Caluin.

^c Musculus in
loc. Idem Caluin
Instit. lib. 3. cap. 4
S. 33.

^u Esay 27.8.

^x Psalm. 103. 13

^y Abacuc. 3. 2.

^z Cap. 10. ver. 24

^a Caluin in Esai.
27.8.

^b 1. Cor. 10. 13.

^c Psalm. 103. 14.

^r Other haue construed it as our Church here transla-
teth it, she hath receiued *double*, that is, *sufficient cor-
rection for all her finnes*, insinuating that the Lord will
afflict his people no more so long, nor so sharply, be-
cause his louing kindnes hath overcome his heauy dis-
pleasure. ^t So the word *double* ought to be taken for e-
nough or full, as it is vsed, Chap. 61. 7. Here then a que-
stion is moued, if Hierusalems iniquity were forgiven,
how did *she receive sufficient correction at the Lords
hand for all her finnes*? If she were pardoned freely, what
place could there be for satisfaction or satisfassion, an-
swere is made that this punishment was inflicted on
Gods people not as a satisfaction for their offence, but
as an exercise rather for their humiliation, and when al-
mighty God had exercised them enough in the schoole
of affliction, he commanded his Prophets againe and a-
gain to *comfort them at the very heart*: and whereas it
is objected further that their sinne deserued an eternall
punishment, *ergo*, this temporarie could not be suffici-
ent correction, it is answered in a word that howsoever
it was not in it selfe sufficient, yet vnto God being pleas-
ed it was enough, albeit they deserued to be beaten
with a great many moe stripes, yet those few blowes
sufficed the Lord as ^u *smiting in measure*, moderating his
strokes as a ^x father who pitieth his children, in his very
wrath remembring mercy: so the Prophet ^y *Jeremy* de-
sires the Lord to correct him *in iudgement*, ^z that is in
measure, that so the blowes might be proportionable to
his infirmitie, nor answerable to his iniquitie, God saith
^a *Pauis* is faithfull, and will not suffer vs to be tempted a-
boue that we are able to beare, ^b for he knoweth where-
of we are made, he remembreth that we are but dust, and
therefore chastising vs for our good, hee doth accept a
little punishment for a *sufficient correction*.

A voyce cried in the wildernes] all the ⁴four Euangelists expound this of *Iohn the Baptist*, how fitly see Gospell on the fourth Sunday in Aduent. The summary pith of the proclamation verse 6.7.8. is in brieft this, our selues are mortall, it is good therefore that we should haue something else to rest our soules vpon: we consist of *flesh*, and that is *like vnto the grasse*, and if we should imagine other men to be better then our selues, and so put our trust in ^f Princes, yet are they but as we are: for *all flesh is grasse, and all the grace thereof is as the flower of the field*: Wherefore let vs embrace the mercy which is offered by the sonne of God, the Sauour of the world, the redeemer of mankind, the great shepheard of our soules, *he shall gather the lambes together with his arme, and carry them in his bosome, &c.*

^d *Matth. 3. 3.*
Mark. 1. 3.
Luk. 3. 4.
Ioan. 1. 23.
^e *Melan. in*
Ioan. 1. See
D. Abbots sermon at the funeral of Thomas Earle of Dorset pag. 2.
^f *Psalm. 146. 2.*

All flesh is grasse, and *the grace* that is the best of all flesh (as ^s *Peter* expoundes it) *all the glory of man*, as wisdom, valour, industry, iudgement, *all is like grasse*: ^h for the drift of the text sheweth evidently that *Esay* speaks not of the outward man only, but also comprehends the gifts of the minde whereby men are beautified aboue other, ⁱ *intelligit totum hominem, & quicquid in rebus humanis illustre*: all men are corruptible *like grasse*, and the most gracefull among all men are *like the flower of the field*, the which happily whilest it flourisheth is more glorious ^k then *Salomon* in all his royaltie, but the flower of the field being deuoured at a trice by the beast of the field, becommeth in a few houres a stinking excrement. I could here compasse you about with a very great cloud of witnesses: the witty Poet ^l *Anacreon* was in a moment choaked with the kernell of a rayse, and ^m *Fabius* a graue Senatour in drinking milke was strangled with an haire: the famous Emperour ⁿ *Fredericke Barbarossa* going for Palestina to recover the holy land out of the hands of the Saracens (a seruice which hee thought acceptable to Christ and for effecting whereof he left his friends and countrey) was by the way

^h *1. Epist. 1. 24.*

^h *Caluin.*

ⁱ *Arcularius in loc.*

^k *Matth. 6. 39.*

^l *Plin. nat. hist. lib. 7. cap. 7.*
^m *Idem.*

ⁿ *Ibid. Matth. Paru in Ric. 1.*

o Sr. Ric. Barel-
ley, discourse
offelicity. lib.
5. pag. 430.

p Philip. Com mi.
bist. lib. 8. cap. 18.

4 Fox Mart.
fol. 1731.

r Walsingham
in Hen. 5. pag.
444. Idem Pa-
radisus in sym-
bol pag. 126.
c In Psalm. 5.
peniten. vers. 4.

r Calvin.

as he passed suddenly drowned in the riuer Sapheth. When o *Harvald* King of Denmarke made warre vpon *Harquinus*, and was ready to ioyne battell, a dart was scene in the ayre flying this way and that way, as though it sought vpon whom to rest, and when all men stood wondering what would become of this strange matter, euery man fearing himselfe; at the last the dart fell vpon *Harquinus* head & slew him. The French King p *Charles* the 8. as he was beholding tenisse players, among other talke he said that he hoped to doe nothing hereafter that should offend God: which words were no sooner out of his mouth but he fell downe speechles, and languishing a few houres he died in the same place. A popish priest called *Nightingall* in the dayes of Queene *Mary*, Parson of Crondall in Kent, as he was boasting in the pulpit of the Popes absolution and by reason of it of his own purenes, most fearefully fell downe and dyed instantly. The Pope (though he doth exalt himselfe aboue all that is called God) perishesth notwithstanding as a man, and hereupon at his inauguration the r master of the Ceremonies vsed to burne an handfull of flaxe before him, as in solemne procession he passed by, saying with a loud voyce, *ecce pater sancte sic transis gloria mundi*. I conclude this argument in *Gregories* glosse, man is like to grasse, *quia per natiuitatem viuet in carne, per iuuentutem candescit in flore, per mortem aret in puluere*, by his birth he is greene in his flesh, by his youth he is white in his blossome, by his death he is withered in the dust.

Whether the grasse wither, or that the flower fade away, yet the word of God endureth for euer [this repetition is added once more to bring all the glory of proud flesh vnto nothing: it also containeth an excellent comfort, namely that the Lord hauing humbled his seruantes in aduersity forthwith affordes them matter of ioy, the grasse withers, but the word of the Lord (which is the ground of our consolation) endures for euer; it is (as Saint Peter

Peter

¶ *Peter* termeth it) *an incorruptible seed, a living, yea euerlasting word.* And that in ^xtwo respects especiallie: 1. in respect of the giuer, as being the word of the liuing God which ^xonly hath immortalitie: 2. in respect of the receivers, in that it bringeth all true beleeuers vnto life which endures for euer, according to that of *Peter* vnto Christ, ^a*thou hast the words of eternall life.* ^bHere then in a few words is comprehended the whole summe of the Gospell; it consists in acknowledging our owne misery, weakenes, and vanity, that being humbled enough in the consideration of our fautes and frailtie, we might haue recourse to Christ our only Sauour, by whose grace we shal be wholly restored. Againe from hence we may learne to seeke true consolation and contentment no where but in eternity, the which is only to be found in God: all flesh is grasse, and the grace thereof as the floure of the field, the grasse withereth, and the flower fadeth away, there can be no stability in earth and earthly things, and therefore let vs not set our affections on things below, but alway ^cseeke those things which are aboue, let our conuersation bee in heauen, and from thence let vs looke for saluation. Philip. 3. 20.

Goe vp vnto the high hill O Sion this commission (as ^dsome thinke) concernes especially the Apostles, in which obserue 1. How they must preach: 2. What they must preach. How, they must *get vp into the high hill*, ^eeuē so high that their exalted voyce may well bee heard, and accordingly we find that ^f*their sound went into all the earth, and their wordes vnto the endes of the world.* ^gHere you may see that the dumbe Idols in the papacie boast of the name of the Church absurdly, for the Church (as being the ^hpillar of truth and ⁱmother of all the faithfull) is not taught of God that she should keepe her knowledge to her selfe, but that she should *proclaime* that vnto other which she hath learned, and that earnestly with a free spirit, *O thou preacher Hierusalem lift vp thy voyce without feare.* Now the tenour of the

^u 1. Pet. 1. 23.

^x Arcularius.

^y Heb. 10. 31.

^z 1. Tim. 6. 16.

^a Iohn 6. 68.

^b Caluin.

^c Coloss. 3. 2.

^d The transla-
tours of our
Church Bible
in the contents
of this Chap-
ter. Et Arcula-
rius in loc.

^e Musculus.

^f Rom. 10. 18.

^g Caluin.

^h 1. Tim. 3. 15.

ⁱ Esay 66. 11. 13.

33.

the doctrine to be published by the Apostles and their successours in the Church for euer is briefly this, that Christ Iesus is our God and Sauour, *behold your God*, both able and willing to redeeme his people, able, for that *he shall come with power, and a strong arme, who can measure the waters in his fist, and mete beauen with his spanne, and comprehend the dust of the earth in a measure, and weigh the mountaines in scales, and the hilles in a ballance*: willing, for that *he shall feede his flocke like an heardman, he shall gather the lambes together with his arme, and cary them in his bosome and shall intreat kindly those that beare yong.*

The Gospell. L V K E 1.57.

Elizabeths time came that she should be deliuered, and she brought forth a sonne, &c.

^k *Serm. 63.*

Saint ^k *Ambrose* preaching on this day was a great deale troubled, where he should either begin or end the praises of *Iohn the Baptist*: for whatsoeuer was eminent almost in ^l all other is found in this one Saint, as being an ^m Angel, a ⁿ Prophet, an ^o Apostle, an ^p Euangelist, a confessor constantly teaching the trueth, and patiently suffering for the same, his ingresse into the world, progresse in the world, egressse out of the world, were not (as our text speakes) without a *maruileous noyse throughout all the countreyes of Iury, and the 9 coast about Iordan*, he was in his death a Martyr, in his life a miracle, yet his natiuity surmounted both; and therefore whereas the Church ordinarily celebrates the liues and deaths of other Saints, it doth especially solemnize the birth of *Iohn the Baptist*; allotting for this feast a Gospell accordingly that sets downe the cheife parts and purtenance thereof, as namely

1. *Elizabeths safe deliuerance, when her time was come, verse 57.*

2. The

^l See Ferus ser.

^x de Io. Baptist.

^m Malac. 3. 1.

Angelus officio.

ⁿ Luke 1. 76.

^o Iohn. 1. 6.

^p Mark 1. 7.

Iohn 1. 39.

^q Matih. 3. 5.

2. The congratulation of neighbours and cofins for this great mercy shewed upon her, verse 58.

3. The circumcision of *Iohn*, verse 59.

4. The contention about his name, verse 60. 61. 62. 63.

5. The marueyling of such as were present vpon the sight of these things, and of such as were absent vpon thereport noysed abroad, verse 63. 65. 66.

6. The *Benedictus* of *Zachary*, Blessed be the Lord God of *Israel*, &c.

Elizabeths time was come] The word of the Lord is true, *Psalme 33.4. I the Lord haue spoken it, and I will performe it, Ezechiel 37.14.* Whereas therefore God promised olde *Zacharie* by the mouth of his Angell at the 13. verse, that *Elizabeth his wife should beare him a sonne*: he now deales with his seruant according to his word, for albeit *Zachary* was a forspent man, and *Elizabeth* in respect both of yeares and sicknes a barren woman; yet when her time came that she should be deliuered she brought forth a sonne. The most almighty truth, and most true almightines effected whatsoeuer he determined, *Plinie*, *Gellius*, and other secretaries of nature report that some children are borne in the 7. moneth after their conception, other in the 8. other in the 10. but ordinarily children are borne in the 9. moneth: and so *Iohn* was brought into the world, when his mother *Elizabeths time came that she should be deliuered*, according to the most vsuall course of nature.

Hereupon we may build a generall rule, namely that nothing is able to disappoint Gods holy determinations and purposes, and therefore whereas he hath appointed that all men shall once dye, and after death come to iudgement, whereas he saith expressly that they who sleepe in the dust of the graue, shall awake some to perpetuall contempt, and other to an incorruptible crowne of glory; (for the sea and the sepulcher shall deliuer vp the dead which are in them at the last day:) let vs looke for

Luke 1.7.

f Nat. hist. lib. 7. cap. 5.

g Attic. noc. lib. 3 cap. 16.

h Arist. de nat. animal. lib. 7. cap. 3. 4.

i Aretius.

Maldonat.

k Heming. post.

in fest. Io. Baptist.

l Heb. 9. 27.

m Dan. 12. 3.

n 1. Pet. 5. 4.

o Apocal. 10. 13.

^d Tit. 2. 13.

^e Philip. 3. 21.

^f Iohn 1. 13.

^g Iob 19. 25.

^h Iohn 11. 25.

ⁱ 1. Thess. 4. 16.

^k Augustin.
quest. Enang.
lib. 3. cap. 1.

^l Iohn 1. 9.

^m Cant. 1. 3.

Haggai. 2. 8.

ⁿ Ardens bom.
in loc.

^o Theophylact.
Euthym.
Iansen.

for the ^dbleſſed hope & glorious appearing of Chriſt our Sauour, who ſhall ^echange our vile body that it may be like his glorious body; though happily the reſurrection of the dead ſeeme moſt impoſſible to nature, yet let vs which are ^fborne not of blood, nor of the will of the fleſh, nor of the will of man, but of God, comfort our ſelues in theſe things, as being aſſured that our ^gredeemer liueth, and that hee which is the ^hreſurrection and the life ſhall himſelfe ⁱdeſcend from heauen with a ſhout, and with the voyce of the Arch-angel; and with the trumpet of God, and the dead in Chriſt ſhall ariſe firſt, and then the liuing that remaine ſhall alſo bee caught vp with them in the cloudes to meete the Lord in the ayre, and ſo we ſhall be with him euermore.

She brought forth a ſonne] it is probable that Zachary being at his deuotion in the temple prayed not for any priuate bleſſing, but for the publike good of the whole congregation, and namely that God would (according to his gracious promiſes) giue his ſonne, and ſo forgiue the ſinne of his people: the coherence then of Gabriels ſpeech vnto him at the 13. verſe (*fear not Zachary, for thy prayer is heard, and thy wife Elizabeth ſhall beare thee a ſonne*) may be ^kthis, thy prayer is heard for the Meſſias of the world, in that *thy wife ſhall beare a ſonne, who ſhall be great in the ſight of the Lord, and ſhall goe before him in the ſpirit and power of Elias, as a Prophet to prepare his wayes, and to make ready a people for him.* He which is the ^llight of the world, and ^mde-light of his people, ſhall ere it be long be borne of a Virgine, and Elizabeth thy wife ſhall haue a ſonne, who ſhall as his beadle goe before his face, the ſonne of a barren ſhall preach vnto the world the ſonne of the Virgine, ⁿ*Et pulchre de ſene & ſterili naſcitur, qui naſciturum de virgine predicare veniebat, vt mirabiliter natum mirabilis naſciturum demonſtraret.*

Oras other ^o obſerue, *thy prayer is heard* for the ſins of the people, becauſe *thy wife Elizabeth ſhall beare thee*

thee a sonne, who shall openly proclaime the Messias, and say, Behold the lambe of God which taketh away the sinne of the world, *P. Dum ille sollicitus pro salute populi supplicat, promissus est per quem populus saluaretur.*

Or as Saint *q. Ambrose*, God according to his rich grace giuing to all men liberally, did not only heare the prayer of *Zachary*, for the common good, but also for his owne comfort in particular: and therefore some construe the clause (*thy prayer is heard*) of his priuate suite for a sonne, commensed either at this instant in Gods house (for being hie Priest as many coniecture, his office was to *make an atonement for himselfe, and his household, and for all the congregation of Israel*) or else often heretofore in his owne house praying with *Elizabeth* his wife. We finde a parallel example to this *Acts 10.4. Cornelius* a deuout man evidently saw in a vision an Angel of God comning vnto him and saying, *thy prayers and thine almes are come vp into remembrance before God.* It is not sayed that *Cornelius* at that houre was either praying, vnto God, or giuing almes vnto men: but the Lords Angel speakes of duties and bounties already past: and so *Gabriel* in saying *thy prayer is heard*, insinuates that his former and frequent suite for a childe was obtained now, *thy wife shall beare thee a sonne*, and our text reportes accordingly that *in due time she brought forth a sonne*, from hence learne, 1. That the prayer of the righteous *auaileth much* if it be seruent: *Iohn* is gotten, and (as *Ambrose* speakes also) begotten of his parents, *non tam complexibus, quam orationibus.*

2. *That we must not cease from praying* because many times our requests are delayed long; it is our duty to continue knocking vntill the father of mercies open the doore of grace; Christ in his preamble to that exquisite forme of prayer inioyneth vs to call vpon God in faith, hope, loue; faith, in saying *father*: love, in saying *our hope*, in saying *which art in heauen*: I finde the like conceit

P. Euseb. Emisen. hom. 2. de S. Ioh. Bap.

q. Com. in Luc. 1. vers. 13.

2. Ep. bes. 1. 7.

1. James. 1. 5.

1. Arboreus, Caluin.

1. Apud Marlorat. & Maldonat. in loc.

2. Leuit. 16. 17.

1. Heming. Caluin.

Maldonat.

2. James 5. 16.

2. Ser. 63.

b. Heming. post. in ep. 10. Bap.

^c Epist. 121.
cap. 8.

^d Epist. lib. 1.
epist. 4.

^c Luke 18. 5.

^f Plutarch.

^e Rom. 12. 15.

^h Psalm. 6. 7.

ⁱ Job 30. 29.

^k Psalm. 110. 5.

^l Diet. con. 1.
in festo Io. Bap.

conceit in ^c *Augustine* vpon the *fish, egge, and bread*, mentioned Luke 11. *fides in pisce, spes in ovo, charitas in pane.* ^d *Paulinus* said of the woman anoynting Christs feete that she was *pudenter impudens, & pie improba*; so wee must in our prayers vnto God (as it were) put on a modest impudence, fainting occasioneth a sayling, whereas ^c importunity preuaileth euen with vnrighteous men on earth, and therefore much more with our holy father in heauen.

3. That married couples ought to liue in the feare of God, alway relying vpon his gracious prouidence both in wealth and woe: more principally the Preachers of the word and their wiues ought to shine before others in all kinde of vertues, in seruient and frequent prayers especially.

And her neighbours and her consins [^f *Themistocles* intending to sell a farme, caused the cryer to proclaim that it had among other commodities a *good neighbour*, as being assured that this one circumstance would y rather induce chapmen to purchase it: olde *Zacharias* and *Elizabeth* had good neighbours, who did not enuy their happinesse, but according to the precept of ^e *Paul*, *reioyce with those that reioyce*. A Preacher that liueth among such hath obtained a fat benefice, hee may well acknowledge with ^h *Dauid*, *the lot is fallen vnto me in a faire ground, and I haue a goodly heritage*, but woe to that *Zacharie* which is a ⁱ *brother vnto Dragons*, and a companion of *Ostriches*, ^k *constrained to dwell with Mesek*, and to haue his habitation among the tents of *Kedar*.

As *Zachary* the Priest had good neighbours, so likewise kinde consins, for albeit they might haue well expected large legacies if he had dyed without issue, yet they reioyed at the birth of his sonne; an ^l enuious man hath a great deale of lesse wit in his malice then a very brute, for whereas neither soule nor fish is taken in a snare without a baite, the spitefull wretch is brought to the diuels hooke without any pleasant bite: the volup-

tuous

tuous man hath a little pleasure for his soule, the covetous a little profit for his soule, the proud and ambitious a little honour for his soule ; but an envious man hath nothing of the deuill, or flesh, or world for his soule, but hearts-griefe, *ⁿ hoc solum inuidus bene agit quod se cruciat.* Wherefore laying aside all malitiousnes and envie, let vs imitate the good neighbours and allyes of *Elizabeth* here: let vs as feeling and fellow members of the same mysticall body • remember those that are in bondes, as though our selues were bound with them, and if any member be had in honour to reioyce with it.

These neighbours and cousins visiting *Elizabeth* in childe-bed, came not (as q one notes vpon the place) with basket and bottle to drinke and cate, (though I confesse that kind of neighbourhood were better vsed in a Priests house, then in a tap-house) neither came they like the gossips in our time with a great deale of rattle speaking things vncomely: but they came to praise God for his goodnesse shewed vpon their friend *Elizabeth*: 1. In taking away the reproach of barrennesse: 2. For giuing her a sonne; so the text, *they heard how the Lord had shewed great mercy vpon her, and they reioyced with her*; it was mercy that she brought forth a sonne; great mercy, that she bare such a sonne. The *Thracians* vsed to laugh at the death, and to weepe at the birth of men; but the Scripture teacheth vs to reioyce when a sonne is borne: children and the fruit of the wombe are a gift that commeth of the Lord, and therefore when *Eua* conceived and bare *Cain* she said, *I haue gotten a man from the Lord*: and *Lamech* hauing gotten a sonne called his name *Noah*, saying, *this same shall comfort vs concerning our worke and sorrow of our hands, &c.* When *Isaac* was borne *Sarah* his mother said, *ⁿ God hath made me to laugh*: a woman (as Christ speakes *Iohn* 16. 21.) when she is in trauel hath sorrow, because her houre is come, but as soone as she is deliuered of the childe, she remembers

ⁿ *Laurent. Pi-*
san. *Euang.*
paradox.

ⁿ *1 Pet. 2. 1.*

o *Heb. 12. 2.*

p *1 Cor. 12. 16.*

q *Culman con. 1.*
in loc.

ⁿ *1 Tim. 5. 13.*

ⁿ *Paludensis*
Beauxamis.

ⁿ *Psal. 127. 4.*

ⁿ *Gen. 4. 1.*

ⁿ *Gen. 3. 29.*

ⁿ *Gen. 31. 6.*

^a Aeneas Syluius
epist. progenitarii.
140.

^a Paludensis.

^b Mat. II. 11.

^c Proverb. 10. 1.

^d Euseb. Emisen.
hom. 2. de 19.
Bap. Idem
Beaux. & alij.
^e Esay 54. 1.
Galat. 4. 27.

^f Luke 1. 6.

^g Coloss. 2. 11. 12.

bers no more the paine, for ioy that a man is borne into the world: *quid dulcius in humanis quam gignere sibi similem, aut beatius in terris quam natos videre natum.* Elizabeth then had good cause to praise God in the gift of a sonne; but her selfe and her friends had greater cause to reioyce because she bare such a sonne, *tantum & talem filium*, a sonne so great in the sight of the Lord, filled with the holy ghost, and strong in spirit even from his mothers wombe; such a son, of whom as yet in swaddling cloutes his father moued by the spirit said, hee should be the prophet of the most high, of whom also (when hee was growen vp and executed his office) ^b Christ himselfe gaue this testimony, that *among those which are borne of women there hath not risen a greater then Iohn the Baptist.* If a ^c wise sonne make a glad father, and a foolish sonne bring heauines to his mother: Elizabeth; had great mercy shewed vpon her, in that she brought forth a Iohn into the world.

^d Myssicall. gracious Iohn borne of barren Elizabeth, liuely represents the fulnes and fruitfulness of the Gentiles arising from the barrenness of the Iewes, and therefore the ^e Prophet exhortes the Church, *reioyce thou barren that bearest not, breake forth into singing thou that trauailest not, for the desolate hath many moe children then she which hath an husband.*

In the eight day they came to circumcise the child; Zacharias and Elizabeth ^f walking in all the commandments and ordinances of the Lord without blame, caused their new borne babe to be circumcised according to the prescript of the law, concerning the time when, part where, cause why; see Gospell on the circumcision of Christ.

Now ^g baptism succeds circumcision, and so consequently parents are taught by this example to bring their children in due time to holy baptism; wherein they be made the members of Christ, the children of God, and inheritors of the kingdome of heauen. Againe parents

rents may learne by this^k president (except some great necessity compell them otherwise) to baptize their infants in the face of the congregation, and not in the corner of a chamber or chimney: there was a great meeting of neighbours and cousins at the circumcision of Iohn in his fathers house, and the Iewes at this day circumcise their children in their publike Synagogues: and lastly from hence wee may further obserue three things, especially concerning imposition of names among Gods children in old time.

1. That names were giuen in circumcision, as among vs in baptism, *they came to circumcise the childe, and called his name Zachary*: the reason hereof is plaine, *that as often as we heare our selues named, we might instantly call to minde the solemne couenant betweene God and vs in holy baptism*: or (as^k other obserue) because circumcision and baptism are seales of Gods grace whereby men are first admitted into the Church, and as it were *written in the booke of the liuing*: it is fit that none should be named or registred as the seruants and souldiers of Christ afore they haue receiued his Sacrament, which is the^m badge of their profession and signe of their new birth.

2. From hence we may noteⁿ that Gods people did usually name their children after the names of their ancestors, except God in some singular case by reuelation inioyned the contrary: for the neighbours and cousins of Elizabeth (as not knowing the Lords expresse pleasure concerning the naming of her childe) began to call his name Zachary after the name of his father; and when Elizabeth answered and said, *not so but his name shall be called Iohn*; they replied *there is none of thy kindred that is named with this name*. This example condemns the nicenes of some, who thinke it vnlawfull to giue their children^o vsuall names of their nation and families, as Edward, George, Robert, and the like: as also the prophanes of other, who giue names of flowers, or stones, or

C

heathen

^h Calvin,
Beauxamis.

ⁱ Heming. post.
in Euangel.

circum. Christi.

^k Theophylact.
Iansen. Beaux-
amis, in loc.

^l Psalm 69. 29.

See Sixt. senen.

Bibliothec. sangl.

lib. 2. fol. 126.

^m Anglican.

confess. art. 27.

ⁿ Maldonat.

^o Aretius.

P. Heyl. byss.

of the Gospel

pag. 135.

¶ *Rhem. in loc.*

¶ *Annot. in loc.*

heathen names vnto christians: if we name not our children after the names of our ancestours, it is fit that wee should take the names of ¶ Saints that may put vs in minde of their vertues, as *Iohn, Peter, Stephen, &c.* And not the names of Idols, as *Venus, Mercurie, Bacchus*, or the strange names of Saxon and Romane infidels, and therefore the Popes and Cardinals are worthily censured by reuerend ¶ *Fulke*, for that hauing most antichristianly renounced their names giuen in baptisme, by which they were first dedicated vnto Christ: they chuse many times vnto themselues prophane names, as *Sergius, Leo, Iulius, Caesar, Sixtus, &c.*

3. We may learne from hence that imposition of names is a duty belonging properly to parents, especially to the father, and therefore *Gabriel* said vnto *Zachary*, *thou shalt call his name Iohn*. And in our present text, the determination of the question about the childes name was wholly referred vnto the father, *they made signes to his father, how he would haue him called, and he asked for writing tables, and wrote, saying, his name is Iohn*.

¶ *Maldonat.*

Not so, but his name shall be called Iohn It ¶ may be (*Zachary* being now dumbe and not able to speake) that the neighbours asked *Elizabeth* his wife how the childe should be named, or happily hearing their consultation about this businesse, she might (as knowing the Lords pleasure herein) answer them vnasked, *his name shall be called Iohn*. Here then a question is moued, by what meanes *Elizabeth* vnderstood Gods expresse commandement in appointing his name, seeing her husband (to whom only *Gabriel* had made this knownen) was mute; to this obiection ¶ answer is made, that she knewe the name by reuelation as a prophetisse, *per prophetiam didicit, quod non didicerat à marito* saith ¶ *Ambrose*: or (as ¶ other assoyle the doubt) it may be *Zachary* signified so much vnto her in writing heretofore, as now to his neighbours and kinsmen, for he asked for writing tables, and

¶ *Theophylact.*
Euthym.

Caietan.

¶ *Com. in loc.*

¶ *Dis. Caribuf.*

Arctius.

and wrote, saying his name is Iohn. y Here then obserue, that the parents of Iohn obeyed the commandement of God before the counsell of their friends and kinsmen, albeit they were neuer so deare to them. ^z *Agamus quæ Christus iussit, ut adipiscamur quæ Christus spondit, veritad illius nobis adsit, illi fides nostra non desit &c.* If the Lord say follow me, then instantly we must forsake all, and leaue the dead to bury the dead, Marth. 8. 22.

His name is Iohn. ^a As if Zacharie should haue sayd, I gaue not this name, but God himselfe hath appointed it. The words of his Angel (*thou shalt call his name Iohn*) are ^b *non solum prædictio, sed etiam præceptio nomen imponendi.* Now the word signifies fauoured of God, or the grace of God, a name fit for the Baptist in many respects, as first, ^c for that he was the fore-runner & first preacher of Christ, ^d *of whose fullnesse we receiue grace vpon grace, for the law was giuen by Moses, but grace and truth came by Iesus Christ.* ^e The bunch of grapes that the spies of the children of Israel caryed from the land of promise was borne by two strong men vpon a staffe or pole, he that went before could not see the grape, but he that was behind might both see & eate of it: So the Fathers of the old testament did not in like manner see the bunch of grapes, that was the son of God made man, as they that went behind vnder the new testament saw and tasted it, after Iohn had openly shewed this grape, *behold the lambe of God that taketh away the sin of the world.*

² The Baptist is so called, ^f as being filled with the holy ghost, abounding with a great many prerogatiues of grace both in his conception, birth, and conuersation.

³ So called, as being borne not by natures ordinarie power, ^h but bestowed vpon his parents by Gods extraordinary grace.

⁴ So called, as being ⁱ gracious among men, for many reioyced at his birth, and moe at his doctrine, ^k Hierusalem and all Iudea went out vnto him in the wilderness,

^y *Beauxam. Culman.*

^z *Paulinus epist. lib. 1. epist. 1.*

^a *Ambrose Iansen.*

^b *Maldonat.*

^c *Ardens.*

Luther.

Culman.

^d *Iohn 1. 16.*

^e *Numb. 13. 23.*

^f *Aretius Paludensis.*

^g *See Raulin. ser. de nat. Io. Baptist.*

^h *Bonauent. Beauxamis.*

ⁱ *Paratus ser. 3. de Io. Baptist.*

^k *Matth. 3. 5. Mark. 1. 5.*

nes, and were baptized of him in the riuer Iordan. To compendiat all these notes in a few words, *Iohn* was gracious

¹ Luke 1. 13.

^m Matth. 11.

In the
sight of

God the

Father, as being vpon the point his Godfather, imposing his name by the mouth of his Angell. Sonne, for ^m Christ highly commended him in respect of his calling and carriage. Holy Ghost, as being *strong in spirit, and going before Christ in the power of Elias*, Luk. 1. 17. 18.

Kindred,

The blessed virgine *Mary* visited his Mother afore his birth, Luke 1. 40. Other Cousins reioyced at his birth, acknowledging it for a *great mercy*.

Men,

Good, who were both *aduised by him, and Baptized of him: he spake comfortably to Ierusalems heart, and therefore gracious in the eyes of all good people.*

Straungers,

Bad, for they thought his life too strict, Matthew 11. 18. and his greatest enemy cruell *Herod: who bound him,*

ⁿ Luke 3.

^o Matth. 14.

and put him in prison, and in fine beheaded him also for *Herodias* sake his brother *Philips* wife, did notwithstanding

standing & reuerence him, and in many things heard him gladly, knowing that he was a iust man, and an holy. We may pronounce then in some sort of Iohn, as the 9 Psalmist of God, according to thy name, so is thy praise vnto the worlds end: Iohn is thy name, and gracious was thy person. O blessed Saint if thou wert now liuing, thou wouldest goe to the courtes of Princes, and tell Herode to his face (whilest opher Prophets happily sowe & pilowes vnder his elbowes) that ^c it is not lawfull for him to haue his brothers wife: if he were now liuing, hee would call our Pharisees a ^c generation of vipers: if hee were now liuing, he would not stand vpon by-questions and idle disputations which are fruitlesse, but the summe of all his sermons should be *repent, for the kingdome of heauen is at hand*: If he were now liuing, and preaching in the wildernes, he would teach vs all to be more modest in our apparell, and moderate in our diet.

This gracious Saint hath a ^a surname added to his name, called Mar. 3. 1. *Iohn the Baptist*, either ^x for that he baptized Christ, or else for that he was the ^y first Minister of holy baptisme.

And his mouth was opened immediatly] The dumbnes of Zachary (saith ^a Eusebius Emisenus) *Et fidem rei praesentis expressit, & mysterium figurauit*: it was a seale of Gods present promise, for when olde Zachary doubted, and said vnto Gabriel at the 18 verse, *whereby shall I know that I shall haue a sonne?* the Lords Angel answered, *behold, thou shalt be dumb, and not able to speake vntill the day that these things be done, because thou beleeuest not my words which shall be fulfilled in their season*. His punishment is ^a answerable to his fault, he was stricken deafe for that he would not hearken vnto the word of God, and dumbe for that he contradicted it: hee was made mute through vnbeleife, but as soone as he beleeued his mouth was opened, ^b *quam vinxerat incredulitas, fides soluit*: so that Zacharie might apply that of the ^c Psalmist vnto himselfe, *I beleeued, and therefore haue I spoken*.

^p Mark. 6. 20.

^q Psalm. 48. 9.

^r Ezechiel. 13.

^r Mark. 6. 18.

^c Mat. 3. 7.

^a Caietan in

Mat. 3.

^x Maldonat.

^y Aretius.

Marlorat.

Piscator.

^a Hom. 2. de S.

Io. Bap.

^a Theophylast.

Caluin.

^b Ambros. com.

in loc.

^c Psalm. 116. 10.

^d Hugo Card.
Benxamis.

^e Ezech. 16. 83.

^f Psal. 94. 10.

^g Psal. 8. 1.

^h Coloſſ. 4. 3.

ⁱ Hierom. com.

in Iob cap. 29.

Origen. hom. 5.

in Luc.

August. hom. 44.

^k Mat. 11. 13.

^l Ubi sup.

^m Song of the 3.
children, ver. 38

spoken. At the birth of *Iohn* (which as I haue shewed signifies the grace of God) he who was dumbe began to *speake and to praise the Lord.* ^d Sin closed his mouth, and on the contrary grace loosed his tongue. The guilt of grieuous sinne confoundeth a man, and maketh him mute, not daring to ^e *open his mouth any more because of his shame.* Ignorance maketh a man mute, Ecclesiast. 20. 6. *Some man holdeth his tongue because hee hath not to answer.* Esay 56. 10. *Their watchmen are all blind, they haue no knowledge, they are all dumbe dogs and cannot barke.* The forgetting of Gods abundant mercy maketh a man mute, Psal. 137. 6. *If I doe not remember thee, let my tongue cleaue to the rooſe of my mouth.* Now Gods grace remoueth all these stops and impediments, it is he that ^f teacheth man knowledge, it is he that out of the mouth of infants hath ordained strength, it is hee that openeth a ^h doore of vtterance. Wherefore let vs pray with *Dauid, O Lord open thou my lips, and my mouth shall shew thy praise.*

2. The dumbnesse of *Zacharie* the Priest vpon the conception of *Iohn* the Baptist is ⁱ *miſtycall*, insinuating that now the Priests & Prophets also should hold their peace. So Christ himselfe teacheth in the ^k Gospell, *all the Prophets and the Law prophesied vnto Iohn*, but after once *Iohn* had not onely painted out in his preaching, but also pointed out with his finger the Messias of the world, saying, *behold the Lambe of God, &c.* After once the Center of the Prophets, and end of the law was come, it was time for Priest and Prophet to bee silent, *hee shall cause the sacrifice and oblation to cease*, Dan. 9. 27. Then as ^l *Hierome* doth apply the words of *Iob*, *The Princes stayed talke, and laid their hand on their lips, and their tongue cleaued to the rooſe of their mouth*, Iob 29. 9. In this houre the time drew nigh wherein there should be ^m *neither Prince, nor Prophet, nor burnt offering, nor sacrifice, nor oblation, nor incense.* *Iohn* is the voice of him that crieth in the wilder nesse, it was therefore

fore fit that his father *Zacharie* should vpon his conception become mute, as ⁿ *Augustine* acutely, *Tacet Zacharias generaturus vocem*. Hence wee may learne to confound the stubborne Iewes as yet continuing in vnbeleefe, ^o *Aut Christum venisse consentiant, aut si renu- nant, dent prophetas qui annuncient esse venturum*, either they must acknowledge that the Messias is come, or else shew the Priests and Prophets in holy Bible which as yet foretell his comming.

The hand of the Lord was with him] Almighty God is said in sacred writ to haue feet, and hands, and eyes, not properly, but metaphorically, not simply, but in a simile, *nihil enim in deo nisi deus, nihil habet in se nisi se, non par- tibus constat ut corpus, non affectibus distat ut anima, non formis substat ut omne quod factum est, vnus est, sed non vnus* as ^q *Bernard* excellently.

Now the word *hand*, in a borrowed sence signifies sometime counsell, as in the words of *Dauid* vnto the woman of Tekoah, ^r *Is not the hand of Iobab with thee in all this?* Sometime *hand* is vsed for power, as Psal. 102. 25. *The heauens are the worke of thy hands*, and Ier. 18. 6. *Behold saith the Lord, as the clay is in the potters hand: so are ye in mine hand*. And ^r *Dauid* reportes how God brought his Israel out of Egypt, *with a mighty hand and stretched out arme*. Sometime the giuing of the hand is a token of amity, so ^r *Iehu* to *Ionadab*, *gine me thine hand*. So ⁿ *James* and *Cephas* and *Iohn* gaue to *Paul* and *Barnabas*, *the right hand of fellowship*. In all these respects *the hand of the Lord was with Iohn*, his counsell and power, and loue was with him. 1. Iohn as *being filled with the holy Ghost had the spirit of* ^x *counsell*, he was the forerunner of the ^y *counsellor*, and so consequently wel acquainted with that hidden ^z *mystery of Christ in other ages vn- knowne vnto the sons of men*. 2. The power of the Lord was apparently with him in his conception and birth, in so much that *all marueiled at these things, and said in their heart, what manner of child shall this be?* 3. Gods

ⁿ Hom. 44.

^o *Emisen. hom.*
² *de Io. Baptists.*

^p *August. de gen.*
ad lit. lib. 6. cap.
11. & octogin.
quest. 52. quest.
Thomas part. 1.
quest. 3. art. 1.
^q *Lib. 5. de con-*
sul. ad Eugen.

^r 2. Sam. 14. 19.

^r Psal. 136. 12.

^r 2. King. 10. 15.

ⁿ Galat. 2. 9.

^x Esa. 11. 3.

^y Esa. 9. 6.

^z Ephe. 3. 4.

grace and loue was with him euen from his mothers wombe both in his conuersation and doctrine. See *Illustrophonf. Giron. Con. 3. in festo Io. Baptist.*

A mans writing is called his *hand*, so the Clyent hath his *lawyers hand* to his bill, and the Merchant his *debtors hand* to his booke; the cunning Artificer also calleth his painting *his hand*, and his Caruing *his hand*; and so the pillar of *Abolon* is tearmed *manus Absolom* in the vulgar translation, 2. Sam. 18. 18. After this manner the Lords hand was with *Iohn*, hee was so powerfull in his preaching, so sanctified in his life, that euery one might say with *David*, *how that this is thine hand, and that thou Lord hast done it.* *c* A bird taken in the nest is soone made gentle; whereas a flying bird caught in a net is hardly tamed: our blessed Sauour enclosed his Apostles within the net of his mercy when they were growne ancient; and therefore they forsooke their old nature with a great deale of difficulty; but he tooke *Iohn* the *Baptist* in the nest as it were, sanctifying him euen in his mothers wombe, so that hee was from his childhood *a burning and a shining light*, that is, as *Aquine* glosseth, *Ardens per exemplum, lucens per verbum.*

God hath two hands, a right hand of mercy, and a left hand of iustice. So wee reade in the *Gospell* how Christ at the last day shall set the sheepe on his *right hand*, and the goates on his *left*. His right hand is full of mercies, able to guard, open to giue: Able to guard his people; for he saith of it, *none shall plucke my sheepe out of my hand*; Open to giue, for hee doth *open his hand*, and filleth all things liuing with plenteousnesse. In these two respects his hands are tearmed by the Church *gold rings set with the beril*, that is, exceeding rich vnto such as call vpon him. Rom. 10. 12. the cup of wrath is in his left hand, Esa. 51. 17. The *k* fingers of this hand wrote vpo the plaister of *y* wall of *Balthazzars* palace, *Mene, mene, Tekel, vphar sin.* Of this hand *Iob* said, *withdraw thine hand from me.* Iob 13. 21. And *Paul*, *It is a*

fear-

a August cont.
Faust. Man. lib.
14 cap. 3.

b Psal. 109. 16.
c Dietz. con. 1. in
fest. Io. Baptist.

d Ioh. 5. 5.
e Ser. fest. in loc.

f Mat. 25. 33.

g Ioh. 10. 18.
h Psal. 145. 16.

i Cant. 5. 14.

k Dan. 5. 5. 25.

l Heb. 10. 31.

fearefull thing to fall into the hands of the living God.

Now both hands of God are right hands vnto the iust and godly, ^m though he fall he shall not bee cast away, for the Lord upholdeth him with his hand, ⁿ all things euen woe so well as weale worke together for the best vnto him, hee finds and feeles each hand of the Lord gentle, for ^o in his right hand is length of daies, and in his left hand riches and glory. Both hands of the Lord were so with *John the Baptist*, as that it was no wonder if al men wondered at him. The first part of *Zacharies* hymne concerning Christ and his kingdome, is expounded in the Liturgie tit. *the Benedictus*. The latter touching *John the Baptist* and his office. Gosp. Sun. 3. & 4. in Advent.

^m Psal. 37. 24.
ⁿ Rom. 8. 28.

^o Prou. 3. 16.

The Epistle, ACTS 12. 1.

At the same time Herod the King stretched forth his hands to vex certaine of the Congregation, &c.

S. Peter
Apostle
June 29

bloody life, in } Killing James the brother of
 } John with the sword.
 } Imprisoning Peter.

THIS Chapter containeth a relation of Herods terrible death, an Angel of the Lord smote him in the middest of his pride, because he gaue not glory vnto God, so that hee was eaten vp of wormes, and gaue vp the ghost.

I am to treat of *Saint James* martyrdome vpon his proper holy day, that which especially concerns our present festiuall is *S. Peters* imprisonment. Wherein (according to the record of *S. Luke*) two things are more chiefly remarkable; to wit,

his

apprehending and taking him, aggravated by circumstances of

the { cause why, for that it pleased the Iewes.
time when, in the daies of sweet bread.

{ Durance by
Herods cruelty in

holding and
keeping
him fast

his

1. Hee put him in prison.
2. He deliuered him to foure quaternions of souldiers to be kept.
3. Hee caused him to bee bound with two chaines.
4. He set keepers and a double watch over him.

{ Deliuernance by Gods mercy,
wherein also note the

{ Motiues, prayer with
out ceasing of the
congregation.
Meane, an Angell of
the Lord.
Manner, a light shined, &c.

p Calvin & P^r-
largus in loc.

9 Mat. 27.
Mark. 15.
Luk. 23.
Iob. 19.

Because he saw it pleased the Iewes.] Herod persecuted the Saints of God not out of any hatred to Christs gospel, or any loue to Moses law, but only to serue his own turne, namely, to please the people. So Pilat to content the Iewes (as it is apparent in the 9 gospels history) quit Barrabbas a notable prisoner, Math. 27. 16. a notorious murderer, Mark. 15. 7. but scourged Iesus, and deliuered him into their hands to be crucified, albeit he did openly confesse that he was a iust man, in whom he could finde no fault at all, Iohn 19. 4. So Felix willing to get fauour of the Iewes, left Paul bound Acts 24. 28. It is a base

base sinne in a subiect to be made his Princes instrument in any wicked designe, as ^r *Ioab* was king *Danids* agent in murtherring *Vriah* the Hittite, and the ^r nobles of *Iezreel* *Ababs* and *Iezebels* instruments in killing *Naboth* for his Vineyard. But it is a most vnworthy thing for a Prince to flatter and to follow his subiects in their giddy courses, for ordinarily the people walke not in the best, but in the beaten way, ^r *non quæcundum est, sed qua itur*. It is a good ^u obseruation that popular and military dependence in noble men to make them great, are like *Icarus* two wings, which were ioyned on with waxe, they will happily for a while mount them aloft, and then faile them at the height. It is therefore better to stand vpon two feet, then to flye vpon two wings, the two feet are the two kinds of Iustice, *Commusatine* and *Distributiuæ*, for great men shall grow greater if they will aduance merit, and relieue wrongs.

The scriptures are plentifull in this argument, ^x *If sinners entise thee consent not; y thou shalt not follow a multitude to doe euill*: ^z *Blessed is the man that hath not walked in the counsell of the vngodly, nor stood in the way of sinners, &c.* If sayd ^a *Paul*, *I should yet please men, I were not the seruant of Christ*: and therefore let Princes and Prelats also take heed that they be not too popular in their courses, alway remembring the words of *Peter* and *Iohn* *Acts* 4.19. *Whether it be right in the sight of God to hearken vnto you more then vnto God, iudge yee.*

2 From hence we may learne, that the wicked accord in doing mischief, though otherwise they be most opposite. The *Sadduces*, *Herodians*, and *Pharisees* were Sectaries of diuerse and ^b aduerse factions, all differing one from another, and yet all these ioyned together against Christ, *Math*. 22. The *Libertines*, and *Cyreneans*, and *Alexandrians*, and *Cilicians*, and *Asians* disputed against *S. Stephen* *Acts* 6. The *Macedonians*, *Arrians*, and *Eunomians* had ^c confused language like the Giants in old time, who built the tower of ^d *Babel*; and yet in malice they

^r 2. Sam. 11.
^r 1 Kings 21.

^r *Seneca*.

^u *Sir Fran. Bacon* apolog.
pag. 17.

^x *Proverb*. 1. 10.
^y *Exod*. 23. 2.

^z *Psalms*. 1. 1.

^a *Galat*. 1. 10.

^b *Iosephus* antiquit. lib. 18. ca. 2.

^c *Socrates* hist. lib. 5. cap. 10.
^d *Gen*. 11.

they were lincked against the true Catholicks. *Herod* neither loued the Iewes, nor the Iewes *Herod*, yet both agree to vex the Church, according to that in the second Psalm, *The kings of the earth stand up, and the rulers take counsell together against the Lord, and against his anointed*: and therefore that *Wisedome may be iustified of all her children*, let vs which are true Christians endeavour to keepe the vnyty of the spirit in the bond of peace, being of *one heart, and of one soule, of one accord, and of one iudgement*, that as there is a society of *Iesuits*, a society of *Anabaptists*, a brotherhood of *Scismaticks*; euen so to confront all these, let there be still a communion of Saints, and a perpetuall holy league in truth against all such as trouble Gods Israel. See Gospell Sun. 18. & 23. after Trinity.

Then were the dayes of sweet bread] The feast of unleavened bread was instituted by *Moses* according to Gods owne direction, and afterward repeated by Duke *Iosua*, and from his time celebrated by Gods people solemnely till this day¹. This circumstance then aggravates the bloody sinne of *Herod*, who did not abstaine from his mischeuous enterprises on a feast so high and holy. The Iewes obserued their Easter in abstayning from leavened bread, the mystery whereof and morall (as *Paul* teacheth) is, that we should purge the old leaven of sinne,ⁿ that corrupteth and sowreth all the sweetnesses of our life before God, and become a new lump voyd of the leaven of malitiousnes and wickednes: but *Herod* here contrariwise sowred the whole dough with his leaven of mischief and malice.

Againe from hence we further obserue *Herods* hypocritisme, who seemed to reuerence the feast in such sort that he would not slay *Peter* in the dayes of sweet bread, and yet he caught him, and put him in prison, and deliuered him to foure quaternions of souldiers to be kept, intending after Easter to bring him forth to the people: so the chiefe priests who gaue *Indas Iscariot* thirty peeces of siluer

^a Luke 7. 35.

^f Ephes. 4. 3.

^z Acts 4. 32.

^h Philip. 2. 2.

ⁱ Exod. 12.

^k Iosua 5. 10.

^l Aretius, Sal-
merton.

^m 1. Cor. 5. 7. 8.

ⁿ Church booke of
the resurrection
of Christ.

^o Caluin, Kilius,
Arcularius.

silver to betray Christ, afterward sayd, *P it was the price of blood, and therefore not lawfull for vs to put them into the treasure: so the Pharisees & strayed out a gnat, and swallowed up a camell: so the popish Monks hold it an honestier thing for a priest to be entangled with many concubines in secret, then openly to be ioyned in marriage with one wife.*

He put him in prison.] Four things increase the miseryes of a man in custodie, *the prison, souldiers, chaines, and keepers*, all which Herod vsed in the persecution of S. Peter at this time. 1. *He put Peter in prison.* 2. *Doubting that the prison was not strong enough, he delineated him vnto foure quaternions,* ^u that is, sixteene souldiers: for ^x quaternion is not as *centurion* a word of office, but of number. Now these sixteene by foure and foure did euery 7 sixe houres thoroughout the whole night and day watch Peter, or else euery 2 three houres in the night only: ^a or it may be that all the sixteene did watch all the night, *two within the prison, and the rest in a guard without.* 3. *Herod* fearing that his prisoner notwithstanding all this might escape, caused him to be bound with *two chaines.* 4. Least haply chaines and all should faile, *the keepers before the dore kept the prison*, his intent was to make all sure, that he might *after Easter bring him forth*, and expose him vnto the peoples malice. Poore Peter was bound not only with one, but with *two chaines*, and he slept betweene *two souldiers*, and he was guarded by *two watches, the first and the second.* So ^b *Nebuchadnezzar* full of indignation and rage comanded that the fiery fornace into the middest wherof *Shadrach, Meshech and Abednego* were to be cast, should *at once be made hot seven times more then it was wont.* So the persecutors of ^c *Daniel* after he was thrown by them into the Lions den, layd a stone vpo the mouth of the den, least otherwise he might escape their violent iawes and pawes. So the Priests and Pharisees intreated Pilate when Christ was dead, that he would *giue* ^d *com-*
mand

^p Matih. 27. 6.

^q Matih. 23. 24.

^r See Epistle
Sun. 1. in Lent.

^f Loricus &
glossa in loc.

^e Aretius.

^u Occumen.
verit syrus
sexdecem mi-
litibus.

^x Loricus.
^y Arius montan.

^z Occumen.

^a Aretius.

^b Dan. 3. 19.

^c Dan. 6. 17.

^d Matih. 27. 64.

^c Psalm. 2. 4.

^f Plaut. prolog.
Amphis.

^g Psalm. 55. 23.

^h Psalm. 49.

ⁱ August. de
Ciuit. Dei, lib. 4.
cap. 30.

^k Salmeron
tract. 35. in Act.
^l Church hom.
concerning
Prayer, part. 1.
^m 2. Kings 2. 11.

mand for the making of his Sepulchre sure, least his disciples should come by night and steale him away. Now the Lord who dwelleth in heauen, & is a present help to his seruants in trouble, laughs them to scorn, for whē the three children were now ready to be cast into the flames of the scorching fornace, they told Nebuchadnezzar vnto his face, *wee are not carefull to answere thee in this matter.* And Daniel in the Lions den had an Angel of God for his guard, *who stopped the mouths of the beasts, and so no manner of hurt was found vpon him;* and so S. Peter here, though he were cast into prison, and bound with two chaines, yet (hauing a good cause and a good conscience) securely slept betweene two souldiers euen the night before cruel Herod would haue brought him out to the people. The prophane ^f Poet spake diuinely, *sat fautorum habet semper qui recte facit;* and therefore Peter in his indurance cast his burden vpon the Lord, and sayd happily with ^h David, *I will lay me downe in peace, and take my rest, for it is thou Lord only that makes me dwell in safety.* God either deliuereth his seruants out of persecution, as he did Peter; or else if he crowne them with martyrdom as he did S. James, he will in his kingdom of glory giue them in stead of this bitter a better inheritance. ⁱ *Pro veritate morientes, cum veritate viuentes.*

Prayer was made without ceasing of the congregation Prayers and teates are the Churches armour, and therefore when Peter was imprisoned by cruell Herod, the congregation commeth vnto prayer, and not vnto powder for his deliuerance; they did not assault the prison, nor kill the souldiers, nor breake the chaines, only prayer and patience were there weapons, ^k *arma christianorum in aduersis alia esse non debent quam patientia & precatio:* prayer (quoth ^l Augustine) is the key of heauen, and as it were that fiery chariot of ^m Eliah whereby we mount vp and haue our conuersation with God on high, it is the hand of a christiah which is able to reach from earth

earth to heauen, and to take forth euery manner of good gift out of the Lords treasure ; so the Scripture speakes in expresse termes, *" aske and yee shall haue, &c. The prayer of a righteous man availeth much if it be feruent.* James 5.16. *Aske in faith, and then all things are possible to him that beleueneth,* Marke 9.23. Many times our Prayers are sent out like to incense made happily according to the Lords direction, but not kindled with fire from his altar ; that is, petitions lawfull enough and agreeable to Gods holy word, but not poured out in seruency. We fall into them often without preparation, and vtter a number of wordes without deuotion, and therefore no maruaile if we misse, when as we thus aske amisse. But if our prayer be like the Churches here, *made without ceasing*, if it be faithfull and feruent the God of all grace will out of the riches of his mercy giue vs either that we desired, as *¶ Elias* prayed for raine and the heauen gaue raine: or else that which is better, as God tooke *¶ Moses* into the spirituall Canaan, because he did not enioy that earthly Canaan : or at the least that which is sufficient, as he told *Paul*, 2. Cor. 12.9. *My grace is sufficient for thee.* See Gosp. Sun. 5. after Easter.

There is nothing in the world *¶ more* strong then a man who giueth himselfe to seruent prayer, his deuotion is so powerfull as that it *¶* commandeth all things in heauen, earth, and hell ; it commandeth all the foure Elements, ayre, fire, water, earth : *Ayre*, James 5.17. *Elias* prayed earnestly that it might not raine, and it rained not on the earth for three yeares and sixe moneths, he *shut vp heauen* as the *¶* wiseman reportes of him, hee said, *" as the Lord God of Israel lieth before whom I stand, there shall be neither dew nor raine these yeares, but according to my word :* againe he prayed for raine, and the raine fell, and the earth brought forth her fruite. *Fire*, the same Prophet *Elias* by his prayers *¶* three times brought fire from heauen, Ecclesiasticus 48.3. *Water*, at the *¶* crying of *Moses* vnto the Lord, the red sea runne backe

¶ Mat. 7.7.

¶ James 1.6.

¶ James 5.18.

¶ Dent. 34.

¶ Chrysostom.

¶ Est quædam
omnipotentia
præcum, Albe-
dius system.

Theolog. lib. 4.
cap. 2.

¶ Eccle. 48.3.

¶ 1. Kings 17.1.

¶ 1. King. 18.38.

¶ 2. King. 1.10.

13.

¶ Exod. 14.

^a Numb. 16.

^a Exod. 17. 11.

^b 1. Kings 17. 21.

^c Gen. 19. 21.

^d Mat. 17. 21.

^e Gen. 32. 16.

^f Mat. 13.

backe and was made drie land, so that Gods Israel walked vpon firme ground in the middest of the sea: but when their enemies pursued them, all the diuided waters returned, and ouerwhelmed them in the deepe; and at the prayer of the same *Moses*, bitter waters were made sweete, Exod. 15. 25. *Earth*, vpon the complaint of *Moses* vnto God the ^a earth opened her mouth, and swallowed vp *Korath*, *Dathan*, and *Abiram*, and all their families, and all their goods: in so much that they together with all theirs went downe quicke into the pit, and the ground closed vpon them, and they perished in the sight of Gods people. Nay the prayer of one deuoute man is able to conquer an hoast of enemies in battaile, for in the fight betweene Israel and *Amalek*, ^a when *Moses* held vp his hand, Israel preuailed, but when he let his hand downe, *Amalek* preuailed. In this present text the prayer of the congregation without ceasing fetched an *Angel out of heauen*, and brought a *shining light* into the darke dungeon, and loosed the fetters from Saint *Peters* feete, and the *chaines from his hands*, it brake thorough the *first and second watch*, and opened an *iron gate*, and so deliuered the seruant of God from the waiting of the *Iewes*.

What should I say more? prayer is so potent that it raiseth the ^b dead; it ouercommeth ^c Angels, it casteth out ^d Devils, and that which is yet more wonderfull, it maistereth euen God himselfe: for when ^e *Iacob* wrestled with God, he said, *I will not let thee goe, except thou blesse me*: when the Lord said *let me goe*, becommeth it *Iacob* to say, *I will not let thee goe*: yea (beloued) there be some things wherein the Lord is very well content that his seruants strue with him, as namely, when they haue his word for their warrant, it is a commendable strife to take no refusall at his hand, and in effect it is nothing else but a constant affirmation that his truth is inuiolable. So the woman of ^f Canaan stroue with Christ, shee would take no denyall of that which he had promised:

and

and blinde *Bartimew* made Christ as he passed in his way to stand still, hee could not for the multitude lay hands on him, and yet his prayers reached vnto him, and held him fast vntill he receiued a comfortable answer, *receiue thy sight, thy faith hath saned thee.* So when almighty God would haue destroyed his people because they worshipped the golden calfe, saying, *these be thy Gods O Israel, which haue brought thee out of the land of Egypt;* *Moses* fell downe on his face before the Lord, and prayed vnto his God, he stood (saith the *psalmist*) in the gap as a mediator betweene God and his people to turne away his wrathfull indignation, and this prayer was so powerfull, as that it constrained the Lord in the midst of his anger to say vnto *Moses*, *i let me alone, that my wrath may waxe hot against them:* all the powers of heauen, and the crying of all men on earth are not able to hold the Lord from doing any worke he is about to doe, for he can *measure the waters in his fist; and mete heauen with his spanne; and weigh the mountaines in scales; and the hills in a ballance.* *what soeuer pleaseth him he doth in heauen, and in earth, and in the sea:* yet the prayers of his children are able to binde him hand and foot, and to compell him (as it were) to powre downe an vnderfuerd blessing, and to turne away a iust deserued punishment: the very crying of an infant that vtters no distinct voyce, moues a mother vnto compassion, and so the Lord pitying vs as a *m* father, and comforting vs as a *n* mother, heareth our very groanes, and so fulfilleth our desires if we call vpon him in faith and feare.

Now the reason why the prayers of the faithfull are so powerfull is, because they be not ours, but the intercession of Gods owne spirit in vs, powred out in the name of Christ his owne sonne, in whom he is euerpwell pleased. For as for vs, *we know not what to pray as wee ought, but the spirit it selfe makes request for vs with sighes which can not be expressed; it is the spirit whereby*

D

we

Mark 10.
Luke 18.

Psalm 106. 13.

Exod. 32. 10.

Esay 40. 13.

Psalm 135. 6.

Psalm 103. 13.

Esay 66. 17.

Psalm 145. 19.

Mat. 3. 17.

Rom. 8. 26.

^a Bernard in
festo Petri. ser. 1.

^c Mat. 11. 28.

^c Psalm. 50. 17.

^u Judges 16.

^x Ephes. 6. 18.

¹ Thess. 5. 17.

⁷ Zanchius in

loc. ad Ephes. see

Thomas 2. 14.

quæst. 8. art. 34.

² Nilus in sen-

tentijs.

^a Psalm. 37. 23.

^b Deut. 32. 6.

^c Esay. 49. 15.

^d Psalm. 23. 1.

^e Cant. 5.

^f Psalm. 18. 7.

^g Exod. 19. 4.

^h 1. Cor. 15. 28.

we cry abba father, ^a as in vs the spirit makes request for vs, so with the father he grantes our suites, and forgives our sinnes, that for which we pray even he giueth vnto vs who giueth vs this grace to pray: God imiteth vs to ^c come vnto him, and to ^c call vpon him in all our troubles. and his holy spirit when as we present our selues before the throne of grace helpeth our infirmities and maketh intercession for vs: and therefore no maruell if the Lord be bound by deuoute men with his owne promises, as ^u Sampson was by *Dalila* with his owne haire. Let these godly meditations strengthen our feeble hearts and weake handes that they faint not in deuotion, but according to the paterne of the Saintes here, and the precept of *Paul* ^x elsewhere, we may *without ceasing* *alwayes pray,* ⁷ that is, vpon all occasions offered as well for our selues as other: ² *Omne quod agis oratione obsecrato, id verò maximè de quo mentem vides dubitantem.*

Behold the Angel of the Lord was there present I am occasioned here to treat of two questions especially: The first concerning Angelical protection in generall, as namely, *whether Angels helpe and keepe men from euill or noe?* The second whether beside the generall protection of many or all Angels in common, *euery man hath one peculiar Angel as his peculiar guard and guide?* The doctrine concerning Angelicall protection in generall at the first appearance may seeme strange, because the Scripture teacheth vs expressly, that ^a *the paths of men are directed by the Lord,* and Psalm. 34. 18. *Great are the troubles of the righteous, but the Lord deliuereth him out of all:* and for this so particular care and providence, God is often compared vnto a ^b father, ^c mother, ^d pastour, ^e bridegroom, ^f buckler, ^g Eagle. &c. To shew that he only is to vs ^h all in all: Esay 63. 16. *Doublelesse thou art our father, though Abraham be ignorant of vs, and Israel know vs not: yet thou O Lord art our father, and our redeemer.* As who would say, those that are fathers according to the flesh, are not worthy of that name

name if they be compared with thee : can a woman forget her child? and not have compassion on the sonne of her wombe? though she should forget (saith the Lord, Esay 49. 15.) Yet I will not forget thee; behold, I have grauen thee vpon the palme of my hands, and thy walkes are euer in my sight. If thou beest burdened with vnrightheadnes, Christ is thy rightheadnes: if thou need helpe, he is thy strength: if thou feare death, he is life: if thou desire heauen, he is the way: if thou hate darknes, he is light: if thou seeke for meate he is food: for although he be but one in himselfe, yet he is all things vnto vs for the relieuing of our necessities which are without number: and therefore if the rule be true *non sunt multiplicanda entia sine necessitate*, what need any man expect other aide from other powers, though Angelicall and neuer so great, seeing almighty God himselfe is the ^kkeeper of Israel, our immediat protectour, ^lstrength, hope, and helpe in trouble.

■ Answer is made that Angelicall custody doth not extenuate, but rather extoll the greatnes and goodnes of God toward mankind, for as much as it is an execution of his high and holy prouidence. For as by the ^awisdom of an excellent Emperour, all the Towers, all the Cities, all the Castles, are fortified with men and munition against the common enemies assault, lest by barbarous inuasion they should be destroyed: euen so, because the deuils are in every corner raging and ranging for our ouerthrow, God hath ordained for our guard that an host of Angels should ^opitch their tentes about vs, and ^pkeepe vs in all our ways. Indeed God is able to defend vs himselfe by himselfe thorough his immediate concurrence which he hath in all things, but to manifest his abundant loue to men which are ^qwormes, and rottennes, and mere ^rvanity, he doth inioyne the pages of his honour & princes of his court, euen his glorious Angels: to become messengers and Ministers for their sakes, who shal be heires of saluation, & that all the time of this life, in the houre of death, and in the day of iudgement.

ⁱ Ambrose.

^k Psalm. 111. 4.

^l Psalm. 46. 1.

^m Thom. part. 1.

quest. 113. art.

2.

ⁿ Chrysost. ser. de
ascens. dom.

^o Psalm. 34. 7.

^p Psalm. 91. 11.

^q Job 15. 4.

^r Psalm. 39. 6.

^f Gen. 16. 7.

^e Gen. 19. 16.

^u Gen. 24. 7.

^x Gen. 31. 1.

^y Iosua 5. 13.

^z 1. Kings 19.

^a Mat. 2. 13.

^b Mat. 4. 11.

Luke 22. 43.

^c Part. 1. quest.

^d Galat. 3. 19.

^e Acts 7. 38.

^f Dan 9. 21.

^f Apocalip. 19.

10.

The good which Angels procure to the Saints in this life, concerneth either the body or the soule: as for the body, these ministring spirits attend vs even from the beginning of our dayes vnto the end, most carefully performing all manner of offices appertaining necessarie to the preservation of our temporall life. When ^f *Agar* cast out of *Abraham's* family wandered in the wildernes, an Angel appeared vnto her, and aduised her to returne to her mistresse, and to humble her selfe vnder her hands: the reuenging Angels caught and carried ^e *Lot* out of Sodom and Gomorrha, before they did burne those Cities with fire and brimstone. ^u *Abraham* as being assured of the protection of Gods Angels in all his wayes, said vnto his seruant, the Lord God of heauen who tooke me from my fathers house, &c. will send his Angel before thee: when ^x *Jacob* feared his brother *Esau*, hee met Angels comming vnto him, and thereupon he did acknowledge that they should be his guard in his iourney, saying, *this is Gods host*: an Angel appeared vnto Duke ^y *Iosua* when he was about to sacke Iericho, with a drawen sword in his hand as a captaine to fight for Israel: an Angel comforted and fed ^z *Elias* when he fled from *Iezabel*: an Angel deliuered the three children out of the fier: e furnace, Dan. 3. An Angel assisted *Daniel* in the Lyons denne, and kept him also from all manner of hurt, Dan. 6. An Angel directed ^a *Ioseph*, to flie into Egypt. An Angel ministred vnto ^b Christ in his heatines, and in our present text the Lords Angel brought Peter out of prison, and deliuered him out of the hands of Herod, and from all the waiting of the people of the Iewes.

Angels procure good vnto the soules of the faithfull *illuminando & confortando* saith ^c *Aguine*, because they be maintainers and furtherers of the true worship of God, and of all good meanes whereby saluation is attained. The law was deliuered in mount Sina by the hands of Angels; an Angel expounded vnto ^e *Daniel* the 70. weekes; an Angel forbids ^f *Iohn* to worship him; and inioyneth

injoyne him to worship God the creatour of heauen and earth; an Angel declared the will of God vnto father *Abraham* that he should not kill his sonne *Isaac*; an Angel reuealed the mystery of Christs^h conception, vnto the Virgin his mother; of Christs birth, vnto certaine shepheards in the field attending their flockes by night, Luke 2.10. Of Christs resurrection, vnto *Mary Magdalen* and other deuout women, Mar. 28.5. In a word, Angels are pursuants, harbingers, and Heralds betwixt heauen and earth alwayes in a readines to make knowne the will of God vnto men.

In the houre of death Angels conuey the soules of the faithfull, as they did the soule of *Lazarus* into blessed *Abrahams* bosome. And in the day of iudgement they shall^k gather together all Gods elect from the foure windes, and from the one end of heauen vnto the other, that they may come before Christ and enter into the fruition of eternall glory both in body and soule.

The vse of this doctrine is manifold. 1. It serues to terrifie the wicked who despise Gods children, for so Christ himselfe reasoneth, Mar. 18.10. *Despise not one of these little ones, because I say vnto you, that in heauen their Angels alway behold the face of my father.* It behoues reuiling scoffers therfore to take heed whō they mocke, for though happily good men (called *little ones* in respect of their innocency and humility) for their parts are content to put vp abuses and iniuries; yet their Angels may take iust reuenge by smiting them (as they did *Herod* in this Chapter) with heauy punishments for their offences.

2. This may teach vs humility; for if Angels high and holy serue vs, let vs not thinke it any bad or base dutie to^l serue one another in loue.

3. Wee may learne from hence to behaue our selues in open and in secret places after a reuerent and seemely manner, as being spectacles vnto glorious Angels, which are = witnesses and obseruers of all our words

^g Gen. 22.12.^h Luke 1.31.^l Luke 16.22.^k Mat. 24.31.^l Galat. 5.13.

= *Breui. loc.*
com. sit. Angel.
quæst. 34.

ⁿ 1. Cor. 11. 10.

o Perkins exp-
pos. Creed tit.
creation of
Angels.

p Psalm. 144. 3.

q Rom. 8. 28.

r Psalm. 8. 6.

s 1. Pet. 3. 11.

t Iohn 14. 2.

u Soliloqui. cap.
27.

x Esay 62. 2.

y Reuelat. 12. 9.

z 1. Pet. 5. 8.

a Philip. 2. 15.

b Mat. 6. 33.

c Psalm. 2. 11.

d Zacha. 10. 7.

e Rom. 12. 15.

and deeds. To this purpose ⁿ Paul saith, that the woman
ought to have power on her head, because of the Angels.

o That is, not onely the Ministers of the Church, but
Gods heauenly Angels, which daily wait vpon his child-
ren and guard them in all their waies.

4. This ought to stirre vs vp vnto the Lords praise,
saying with ^p David; Lord; what is man; that thou hast
such respect vnto him; or the sonne of man that thou shoul-
dest so regard and guard him? Alas all flesh is grasse, and
man is like a thing of nought; yet behold if hee truely
loue God, q all things are for his good, for God is his
father, the Church his mother, Christ his brother, the
holy Ghost his comforter, Angels his attendants, all o-
ther creatures his ^r subiects, the whole world his ^s Inne,
and heauen his ^t home. I will end this obseruation with
a meditation of S. ^u Augustine.

o Lord, thou makest thy spirits messengers for my
sake, to whom thou hast giuen charge ouer me to keepe
me in all my waies, that I hurt not my foote against a
stone. For these are the watchmen ouer the ^x walles of
the new Hierusalem, and of the mountaines about the
same, which attend and keepe watch ouer the flocke, lest
he as a Lion make a prey of our soules, while there is
none to deliuer; he, I meane that old y serpent, our ad-
uersary the diuell, who walketh about as a ^z roaring Li-
on seeking whom he may deuoure. These Citizens of
Hierusalem about walke with vs in all our wayes, they
goe in and out with vs, diligently considering how god-
ly and how honestly we doe walke in the ^a midst of a
naughty and crooked generation, how earnestly wee
seek the ^b kingdome of God and the righteousness there-
of; with what ^c feare and trembling we doe serue thee,
and how our hearts ^d reioyce in thee o Lord: those
which labour they strengthen, those which rest they
protect, such as fight they encourage, they crowne such
as ouercome, they reioyce with such as ^e reioyce, such I
meane as reioyce in thee; and they suffer with such as
suffer.

suffer, I say with such as suffer f for thy names sake: great is the care which they haue of vs, and great is the affection of their loue toward vs, and all this for the honour of thine inestimable good will, where with thou hast loued vs: for they loue those, whom thou doest loue: they keep those, whom thou doest keep: they forsake those, whom thou doest forsake: neither can they abide such as worke iniquity, because thou also & hatest all them that worke iniquity. When we doe well the Angels reioyce, but the deuils are sad: when we doe ill the deuils reioyce, but the Angels are sad: grant therefore good Lord, that they may alwayes reioyce ouer vs, that both thou alwayes mayest be glorified in vs, and we may be brought with them into thy fold, that together we may praise thy name O creator both of men and Angels.

To the second *quare*, whether beside the generall protection of all Angels in common, *euery particular man hath one peculiar Angel for his guard*; I finde that many learned and ancient doctours hold the affirmative part. So S.^k Basile categorically, *to euery one that beleueth in Christ an assistant Angell is appointed, vnlesse we drine him away from vs by our wicked actions*; for as smoke driueth away bees, and stinch dones: so filthy sinne the Angel the keeper of our life. The which assertion he confirms ⁱ else where more at large by diuers testimonies of holy writ: so S.^k Hierome, *that euery one of vs hath his Angel, many places of Scripture teach, as namely that of Christ, Mat. 18. 10. See that ye despise not one of these little ones, for I say vnto you, that in heauen their Angels alway behold the face of my father, &c.* As also that which is recorded, Acts 12. 15. *It is Peters Angel*: So Chrysostome, *euery faithfull one hath his Angel, in deepe at the first holy Angels were according to the number of the nations, but now not so, but according to the number of the faithfull.* So ^m Theophylact, *all men, especially the faithfull haue their Angels.* So ⁿ Gregory Nyssen speaking of this argument insinuates that it was ordina-

^f 1. Pet. 4. 14.

^g Psalm. 5. 5.

^h In Psalm. 33.
& 48.

ⁱ Lib. 3. contra
Eunomium cir.
prin.
^k Com in Esaie
66.

^l Hom. 3 in 1.
Coloss.

^m In Mat. 18.

ⁿ In vita Moyses.

rily holden of the fathers, a true speech hath descended unto vs, by which we beleene that our nature since our fall into sinne, is not altogether forlorne of the diuine clemencie, neither left without his succour, but that then also there is giuen to euery man one of the Angels as an helper and protector. So^o Primasius, vnto euery man (as the Doctors say) there is generally giuen an Angel for his custody, and this either from his birth, or rather from his baptism. Vnto these fathers I might adde P Origine, Justin Martyr, Clemens Alexandrinus, Augustine, Eusebius, &c. As also most of the ^o schoolemen, and ^o many protestant diuines.

Yet for mine owne part I say (*saluo semper meliori iudicio*) with Calvin *instit. lib. 1. cap. 14. §. 7. An singulis fidelibus singuli angeli sint ad eorum defensionem attributi pro certo asserere non auiam*: and my reason is, for that I see not any cleare ground in holy Bible for such an assertion. The two chiefe places in the iudgement of all diuines aswell ancient as moderne are Mat. 18. 10. and Acts 12. 15. The first whereof (as ^o Caietan and ^o other popish expositours obserue) proues not evidently, that euery little one hath one peculiar Angel for his guardian in particular, but only that all are appointed ouer all in generall, as the Scripture construeth it selfe Luke 15. 10. Saying of euery one of those little ones which turne from their sinnes, that all Gods holy Angels reioyce at it: and as for the wordes of the disciples astonished at the sudden newes of Peters comming, it is not he, but his Angel; ^o answer is made, that this allegation is a very slender prooffe, because the disciples in Marius house being amazed vpon the strange report of Rhoda, spake they knew not what: so we might proue that the Saints departed may dwell in tabernacles, because Peter said, Lord, let vs make tabernacles, one for Moses, another for Elias: and whereas it is further objected that they spake after the common opinion of men in that age; we reply that in those dayes it was a receiued opinion.

^o In Heb. 1. 14.

P Rom. 8. in Gen.

q Quasi. 30.

r Strom. 6.

f Soliloq. cap. 27.

t De preparat.

Euang. lib. 13.

cap. 7.

n In 2. sent. diff.

11.

x Saekeld treat.

of Angels cap.

44.

y Com. in loc.

z Ambros.

Compsse Epif.

apud S. Iren.

Bibliothec. lib. 6.

annot. 77.

^o Deering lect. 6.

in Heb.

b Mat. 17. 4.

Marke 9. 5.

nion that dead men did walke, as it appeares byc Herod, who thought our Sauour was *Iohn Baptist* risen againe from the dead. *Vox populi* is not alway *vox dei*, common errors are no certaine rules of truth : and what if that place were so manifest as they could wish it, why might it not be construed thus, *it is his Angel*, ^d that is, some Angel which almighty God hath sent for his deliuerance, this being according to the Scripture more then that, to haue it his particular Angel ; so the present text here, *behold the Angel of the Lord was their present, and a light shined in the prison, and he smote Peter on the side, and stirred him vp. saying, arise vp quickly, and his chaines fell from his hands, &c.*

c Mat. 14. 2.

d Calvin in istis.
lib. 1. cap. 14.
§. 7. & rom. in
loc.

The Gospell. MAT. 16. 13.

When Iesus came into the coasts of the city, which is called Casarea Philippi, &c.

THIS Scripture being a dialogue betweene Christ and his Apostles, of it owne accord falleth into two questions, and two answers vnto those questions.

1. Quest. *Whom do men say that I the sonne of man am?* answer, *some say thou art Iohn Baptist, &c.*
2. Quest. *Whom say ye that I am?* answer, *thou art the Christ the sonne of the living God : the which answer*

is commended, *blest art thou Simon, &c.*
rewarded, *upon this rocke I wil, &c.*

Casarea Philippi there were two *Casareaes*, one called *Stratonis* vpon the mediterrane sea, which *Herod* sumptuously built in the honour of *Augustus Caesar*, another called *Casarea Philippi*, ^e founded by *Philip* (brother of *Herod* the tetrarch who beheaded *Iohn the Baptist*) in honour of *Tiberius Caesar* at the foote of Libanon.

e Ioseph. antiq.
lib. 15. cap. 13.
& de bello iu-
daico lib. 1.
cap. 16.
f Ioseph. antiq.
lib. 18. cap. 3.
g Hierome
Anselm.

^b Aretius.
Marlorat.
Iansenius.

ⁱ Ardens.

^k *Diex con. I.*
in fest. Pet.
& Pauli.

^l Rom. 10. 18.

^m Theophylact
Iansen.

ⁿ Euthym.
Rabanus.

^o Caietan
Ardens
Iansen ex
origine.

^p Aretius.

^q Theophylact
Euthym.

^r *Matth. 27. 63.*
^s *Iohn 8. 48.*

^t *Matth. 11. 19.*
^u *Luke 9. 18.*

Libanon. *Philip* built, ^h or rather repaired and enlarged this towne out of his seruiceable loue to *Casarea*; but yet for his owne glory he did adde a *Philippi* to *Casarea*. The Papists in mingling the blood of their Saints with the pretious blood of our Sauour, and in making themselves also (by relying too much vpon their owne merits) halfe mediators, and ioint purchasers of saluation with Christ, haue set vp in the Synagogue of Antichrist as it were a *Casarea Philippi*. The Iesuitred Papists especially swearing to the Kings Supremacie, with a Romish equiuocation, or Spanish reseruacion, adde a *Philippi* to *Casarea*. This as ⁱ some thinke, was the City where the Kings in old time receiued their tribute, and therefore the King of heauen aptly required of his disciples in the very same place *tributum confessionis*: ^k or it may be that Christ exacted this confession of faith in the coasts of *Casarea Philippi*, to signifie, that his Apostles should not only preach the Gospell among the Iewes, but also that ^l *their sound should goe through all the earth, and their words vnto the ends of the world*; or he made this demand farre from Hierusalem out of the Scribes and Pharisees hearing, ^m that they might the more fully and freely confesse what they thought of him.

Whom doe men say? He did not aske this question as being ⁿ ignorant hereof himselfe, but to teach other, especially his Apostles, and such as hold the like place, not to be ^o negligent in examining what opinion the world conceiueth of them, that if they heare ill, they may labour to cut off all iust occasions of so bad a report: if well, in deuour to deserue and preferue the same to Gods and the Gospels honour: ^p or he began with this *quere*, *whom doe men say?* that he might hereby come the better vnto that other, *whom doe yee say?* hee did not enquire what the ^q Pharisees or Priests say, for they reputed him a ^r deceiver, a ^s Samaritan, a ^t glutton, & drinker of wine; but he doth aske what the people say, for so ^u *S. Luke* doth expound *S. Matthew*, *whom say the people that I am?*

The

The son of man] He did ordinarily vse this stile speaking of himself for * three causes especially, 1. To put vs in minde how much he did abase himselfe for our sake, *who being in the forme of God, made himselfe of no reputation, and tooke on him the forme of a seruant, and was founden shape as a man.* 2. To confute the * *Manichees* and other Hereticks denying his humanitie. 3. By his example, teaching vs, how we should thinke and speake of our selues with humilitie.

Some say that thou art Iohn Baptist, some Elias, some Ieremias.] ^a They who conceiued he was *Iohn Baptist*, agreed with ^b *Herod* the Tetrarch, for when he heard of the same of Iesus, he said vnto his seruants, *This is Iohn Baptist, he is risen againe from the dead, and therefore great works are wrought by him*: other thought him *Elias*, for that he did so sharply rebuke all degrees of men in his ^c preaching: other said that he was *Ieremy*, for that he was indued with excellent knowledge, which he learned of no man, and that as ^d *Ieremy* from his childhood.

^e Hence we may learne, that the rumors of the vulgar sort are most vsually false, Bugs (as one ^f said) to feare children & fooles. Again we note here ^g that there were sundrie discrepant opinions of Christ among those who were not of his schoole, *some sayd he was Iohn Baptist, other Elias, other Ieremias,*

Scinditur incertum studia in contraria vulgus;
But his owne disciples agreed altogether in one truth, one speaking it, and all according in it.

Now the reason why men erre so much, and haue so many Creedes almost as heads, is, because they be men; for ^h all men are lyars, and being left vnto themselues are not able to thinke any thing which is good. The Philosophers ingenie was great, and industrie greater, yet because they were not guided by Gods spirit their ⁱ imaginations were so vaine, that (as ¹ *Augustine* notes) *aliq atque aliq, aliud atque aliud opinati*, Schollers of the same

* *Ardens.*y *Philip. 2.6.*z *August. haresf. 4.6.*a *Theophylact.*b *Matth. 14.1.*c *Matth. 3. Luke 3.*d *Ieremy 1. 5.*e *Ardens.*f *Socrates.*g *Steph. Gard. Ser. before King Edw. 6. ann. 1550. Idem Iansen con. cap. 66.*h *psal. 116. 10.*i *2. Cor. 3. 5.*k *Rom. 1. 21.*l *Lib. 8. de Ciuit. Dei. cap. 3.*

^m Idem lib. 18.
De Cinit. Dei.
cap. 41.

ⁿ Theodor.
Bibliander de
rat. temp. pag. 1.
• Annot. in
Matth. 31.

^p Gen. 11. 19.
^q Lucret.

^r Ephes. 4. 3.

^t Hierom. in loc.

^u Psalm. 61. 9.
^v Maldonat. ex
Augustin. &
Chrysost. in loc.
Idem Iansen.
con. cap. 66.
^x Steph. Gar-
diner ubi sup.
^y Anselm.

same Schoole differed among themselves, ^m *disserunt à magistris discipuli, & inter se condiscipuli*, neuer agreeing in any thing but in the vnitie of vanitie. The tale- tell Astrologers and Chronologers are so constant in their vnconstancie, that it is truly sayd of them, ⁿ *inter horologia magis conuenit quàm inter exactos temporum calculatores.* ^o *Erasmus* hath obserued the like of the *Rabbins*, and all Hereticks are in the same predicament, for being once run out of Christs Schoole, they be diuided among themselves, hauing confused language like to the builders of *Babel*, and contrary tales like to the wicked accusers of *Susanna*. ^q *Suans mari magno, &c.* quoth a Poet, It is a view of delight to stand on the shore and to see Ships tossed with a tempest on the Sea: or in a fortified Tower to behold two battels ioyne vpon a plaine: but it is a greater pleasure for the minde of man to be firmly setled in the certaintie of truth, and from thence to descry the manifold perturbations, errors, wauerings and wanderings vp and downe of other in the world. Blessed is *Peter*, and blessed are all such, as ^r *endeuour to keepe the vnitie of the spirit in the bond of peace, confessing one Lord, one Faith, one Baptisme.*

Whom say ye that I am? As who would say, men haue diuers, yea peruerse iudgements of me because they be meere men: but what say ye which are more then men, as being directed by the spirit of God. For *S. Hierom*, *Ardens*, *Anselme*, *Druthmarus* vpon the place haue noted an *antithesis* here, *prudens lector attende, quod ex consequentibus textuque sermonis, apostoli nequaquam homines sed dij appellantur.* The sonnes of men as being ^t lighter then vanity it selfe haue many fond imaginations of me, but I would know of you which are the sonnes of God, of you which haue seene my wonders, and heard my words, of you which haue long conversed with me, *whom say ye that I am?* *Simon Peter* as the ^u mouth of the rest, and ^x head man of the quest, answered for ^y all the company, saying, *thou art that Christ the sonne*

sonne of the living God, a short, but a sweet confession, comprehending in one sentence the whole Gospell of Christ as well concerning his natures, as his offices: he confesseth his natures, in affirming *thou which art the sonne of man, art also the sonne of the living God*: his offices, in avowing, *thou art that Christ*.

It is a witty saying of ^a Bernard, *Fides linceos habet oculos*, and therefore *Simon Bar-Iona*, though he beheld Christ with his corporall eyes in the forme of a servant as the sonne of man, yet with his spirituall eyes of faith he perceived that he was also *the son of the living God*. The Lord is tearmed a *living God*, to distinguish him from Idols, which are dead Gods, *h* *having mouthes and speake not, eyes and see not, eares and heare not, neither is there any breath in their mouthes*. And for as much as Angels and Kings are stiled *Gods* in holy scripture, to distinguish him also from those living Gods, he is called *the living God*, ^c in whom all other Gods live, and move, and have their being. And because Saints are called often *sonnes of God*, he is tearmed, ^d *the son*, ^e insinuating, that Christ is not a son of God by grace, but the son of God by nature, that ^f *only begotten son of God*, ^g *in*. As for his offices, it is said ^h *Emphatically*, that Iesus is ⁱ *Christ*, not a Christ onely, but also *the Christ*, or, *that Christ*, even the promised Messias of the world, for so that word is expounded Iohn 1.41. *Wee have found the Messias, which is by interpretation the Christ*. Iesus then is *that anoynted of God*, anoynted with oyle of gladnes above his fellowes, our anoynted King to governe vs, our anoynted Prophet to teach vs, our anoynted Priest, who did suffer and offer up himselfe for our sinnes, and for the sinnes of the whole world. ^b *Aaron* the Priest was anoynted, ^c *Elisa* the Prophet anoynted, ^d *Saul* the King anoynted. In the Saviour which is Christ, all these moete, that he might be a perfect Saviour of all, he was all. *A Priest* after the order of *Melchisedeck* Psal. 110.4. *A Prophet*, to be heard when

^a Melanct.
Marlorat.
Beza.

^a Serm. 1. in
epiphan.

^b Psal. 135. 16.

^c Acts 17. 28.

^d Theophylact.
Caietan.

^e Iohn 3. 16.

^f Arcturus.
Erasmus.

^g Heb. 1. 2.

^h Levit. 8. 12.

ⁱ 1. King. 19. 16.

^k 1. Sam. 10. 1.

when *Moses* should hold his peace, Deut. 18. 18. *A King* to saue his people, whose name should be *the Lord our righteousness*, Ieremy 23. 6. *Dauids* Priest, *Moses* Prophet, *Ieremyes* King, & these formerly had met double, two of them in some other; *Melchisedeck*, King and Priest; *Samuel*, Priest and Prophet; *Dauid*, Prophet and King, neuer all *three*, but in him alone, and so no perfect *Christ* but he: but he all, and so perfect. Thus in *S. Peters* confession every particle and article hath his force, *thou which art the son of man*, as being borne of *Mary* the Virgin, *art the Christ the son of the living God*. *S. Luke*¹ reports that *Peter* answered *the Christ of God*, and *S. Marke* sayth only, *thou art Christ*, whereas our Euāgelist here, *thou art the Christ, the son of the living God*,^a but all in effect is one, seeing *Christ* alone is the whole: for he that confesseth thoroughly *Christ*, is thoroughly a Christian, and doth hereby confesse him to be the son of God, and sauiour of men, euen that anoynted^o Bishop of our soules, who p dyed for our sinnes, and is risen againe for our Iustification, and q appeareth in the sight of God for vs as our agent and r aduocate.

Blessed art thou Simon Bar-Iona vpon *Peters* answere, *thou art the Christ the son of the living God*. *Iesus* replied after this sort, ^s as if he should haue sayd, I am the naturall son of God, as *thou art the son of Iona*. Mystically *Simon* signifieth obedience, and *Iona* a doue: to^t signifie that every Scholler in *Christs* Schoole must haue these two properties, obedience, and simplicitie. Curious pride is a great let in Christianitie, ^u *God resisteth the proud and giveth grace to the humble*. The Philosophers in^x professing themselves to be wise, became fooles, and were so far from acknowledging *Iesus* for the son of God, as that the preaching of *Christ* crucified seemed foolishnes unto them, 1. Cor. 1. 23. ^y or *Simon* is called the son of a doue, because flesh and blood revealed not this mystery, but the holy spirit which appeared in the likenes of a doue, *Matth.* 3. 16. or as^z *Hierome*,

Bar-Iona

¹ Luke 9. 10.

^m Mark 8. 19.

ⁿ Steph. Gardiner ubi sup.

^o 1. Pet. 2. 25.

^p Rom. 4. 25.

^q Heb. 9. 24.

^r Iohn 2. 1.

^s Chrysost. Theophylact. Iansen.

^t Ste. Gardiner.

^u Iames 4. 6.

^x Rom. 1. 23.

^y Erasmus.

^z Com in loc.

Bar-Iona is put for Bar-Iohanna the sonne of Iohn, as Christ in the 21. Chap. of S. Iohns Gospel at the 19. vers. Now Iohanna signifies the grace of God, insinuating (as the same Father and ^a other Doctours obserue) that Peter in vnderstanding this hidden mystery was the son of grace, so Christ in the words immediately following, *flesh and blood hath not opened that vnto thee*, ^b not my flesh and blood, for if thou looke vpon me with a corporall eye, thou seest a man and nothing else: not thy flesh and blood, *non consanguinei* ^c thy father and thy mother taught it not, ^d this knowledge comes not from other men, or from thy selfe, no flesh and blood, ^e that is the will and wit of man (as Paul Galat. 1. 16. *I communicated not with flesh and blood*) I say the wisdom of man hath not opened this vnto thee, but my father which is in heauen, as ^f Leo the great glosseth it, *non opinio te terrana fecellit, sed inspiratio celestis instruxit*. Faith is the worke of God, and ^h no man knowes the sonne but the father, and no man commeth vnto me except my father draw him Iohn 6. 44. Blessed art thou therefore Simon Bar-Iona, because my father which is in heauen hath inspired this confession into thee: blessed art thou here, yet more blessed hereafter, as hauing hereby the ⁱ promises of the life present, and of that which is to come. So truth it selfe telleth vs expressly, ^k *this is eternal life to know God, and whom he hath sent Iesus Christ*. He that is a true beleuer is ^l blessed in the City, blessed in the field, blessed in his going forth, and blessed in his comming home, blessed in the ^m labours of his hands, in the fruit of his ground, in the flocks of his sheep, blessed in his wealth, and blessed in his woe, blessed in his health, and blessed in his sicknes also, for the Lord will comfort him when he lyeth sick vpon his bed, and make his bed in his sicknes, Psalm. 41. 3. blessed in all his life, blessed in his houre of death, and most blessed in the day of Iudgement, when he shall haue perfect consummation of blisse both in body and soule,

^a Anselm.
lanzen.

^b Hilarius.

^c Anselm.

^d Ardens.

^e Euthym.

^f Ser. 2. in nat.

Pet. & Paul.

^g Iohn 6. 39.

^h Matib. 11. 27.

ⁱ 1. Tim. 4. 8.

^k Iohn 17. 3.

^l Deut. 28.

^m Psalm. 128.

ⁿ Psalm. 119. 75.

^o Apoc. 14. 13.

P Fox Martyr.
example of
Iohn Rogers
Martyr.

¶ De Rom. pon.
lib. 1. cap. 10.
¶ Tom. 1. ad an.
34. fol. 207.

¶ Ephes. 2. 10.

¶ Esay 28. 16.
¶ 1. Cor. 3. 11.

¶ Tract. 114. in
Iaan. & ser. 13.
de verbis dom.
secundum Mat.

¶ Retract. lib. 1.
cap. 21.
¶ Com. in A-
mos 6.
¶ Moral. lib. 31.
cap. 34.

soule, Come yee blessed inherit yee the kingdome, &c.
¶ Upon this rock will I build my Church. Stephen Gar-
diner preaching vpon this text before King Edward the 6
sayd, It is a marcuilous thing that vpon these words the
Bishop of Rome should found his Supremacy, for whe-
ther it be *super Petram*, or *Petrum*, all is one matter, it
makes nothing at all for that his purpose: This place
(quoth he) serues only for Christ, and nothing for the
Pope; but afterward in the dayes of Queene Mary,
reading this Scripture with the Popes owne spectacles,
he maintained that the bishop of Rome was the supreme
head of the Catholick Church, and he bloodily perse-
cuted all those which held the contrary doctrine. And
after him in our age ¶ *Bellarmino*, & *Baronius*, and other
Papistes of most eminent note for learning, cite this text
as a pregnant testimonie, to proue S. Peters Lordship
ouer the rest of the Apostles, and so (though inconse-
quently) the Popes vnlimited Iurisdiction ouer all the
Bishops in the world, wherein (as our Diuines haue
shewed) they contradict 1. the Scriptures, 2. the Fa-
thers, 3. their owne writers, 4. their owne selues.

The Scriptures affirme plainly, that the Church is
¶ built vpon the foundation of the Prophets and Apostles,
Iesus Christ himselfe being the chiefe corner stone, to wit,
a ¶ tryed stone, a pretious stone, a sure foundation, and
¶ other foundation can no man lay then that which is layed,
which is Iesus Christ.

The Fathers auow likewise that Christ is the rock
vpon which his Church is built, so ¶ S. Augustine in ma-
ny places of his works, *Petrus à Petra*, non *Petra à Pe-
tro*, quomodo non à Christiano Christus, sed à Christo
Christianus vocatur: vpon this rock then I will build
my Church, is nothing else but vpon my selfe the sonne
of the liuing God I will build my Church, *adificabo te
super me*, non *me super te*, and whereas he did once
construe this of Peter, he y retracted his opinion, and
expounds it of Christ, ¶ *Hierome*, ¶ *Gregory the great*,
¶ *Prima-*

^b *Primasius*, ^c *Anselm* accord in the same iudgement.

Other of the most ancient fathers interpret it thus, *upon this rocke*, that is, vpon this faith as being a firme rocke, vpon this confession (*thou art the sonne of the liuing God*) I will build my Church, and hell gates shall not preuaile against it. So S. ^d *Ambrose*, *fundamentum ecclesie fides est*: so ^e *Chrysostome*, vpon this faith and confession I will build my Church, ^f *fortitudo fidei petra est, propter quam Simon dictus est Petrus*: so ^g *Theophylact*, this confession is the foundation of all such as beleeue: so ^h *Gregory Nyssen*, *delect. testimon. ex vet. testam. de sanct. trinit. contra Iudeos*, vpon this rocke, that is vpon this confession of me to be *the sonne of the liuing God*: so S. ⁱ *Augustin*, vpon that which thou hast acknowledged and said, I will build my Church: so *Cyril* and *Hilarinus* and other Doctores apud *Maldonat. in loc.* In one word *Ionas* sometime Bishop of Orleance writes peremptorily ^k *lib. 3. de cultu imaginum*, that many, yea most expound (*upon this rocke*) to be nothing else but vpon this confession of faith in saying *thou art the Christ*, *the sonne of the liuing God*: so that I am occasioned here iustly ^l to returne *Campions* flourish vpon the papist, *pactes admiserit, captus est: exclusit, nullus est*.

Their owne writers in their commentaries vpon this text accord with vs and the fathers about this exposition, as namely *Hugo Cardinal. ord. gloss. Dio. Carthusia*; *Soarez Epif. Comimbrensis*; *Iohan. Arboreus*; *Iohan. Ferrus*; *Alphonf. Toftatus* and many moe. I conclude this obseruation with ^m *Ambrose* Christ denyed not to his disciple, the grace of this name that he should be called *Peter*, because he had solidity of constancy, and stedfastnes of faith of the rocke, endeouour therefore that thou mayest also be a rocke, seeke the rocke not without thee, but within thee, thine act is thy rocke, thy minde is thy rocke, let thine house be built vpon this rocke, that it may not be beaten with any stormes of spirituall wickednes: faith is thy rocke, faith is the foundation of the

E

Church

^b *In Ephe. 2.*
^c *In loc.*

^a *Lib. 6. in Luc. cap. de inter. Iesu.*
^e *Hem. 55. in Mat.*
^f *Idem operis imperfect. hom. 7.*
^g *In loc.*
^h *Inter opera Nyssen. latin. Basilie fol. 255.*
ⁱ *Exposit. in epist. Ioan. tract. 10.*

^k *Habetur in monument. patrum fol. 1578.*
See *B. Tonsil* ler. before *K. 11. 8. on Palm. Sun. & letter to Car. Poole apud Fox Martyr.*
^l *Rat. 5.*

^m *Lib. 6. in Luc. 1. cap. de interrog. Iesu.*

Church, if thou be a rocke thou shalt be in the Church, because the Church is vpon a rocke, &c.

ⁱ *Bellarmino* being compassed about with such a cloud of witnesses answereth by distinction, affirming that faith as it is considered in it selfe is not the foundation of Gods house, but as it hath a relation vnto the person of *Peter*: in which assertion he contradicted himselfe
 ° elsewhere both alleadging often and approuing also the saying of *Augustine*, *Domus dei credendo fundatur, sperando erigitur, diligendo perficitur*. As to make an house (saith he cap. 1. cathechis.) it is needfull first to place the foundation, then to raise the walles, and last of all to couer it with the roose, and to doe these things there be some instruments necessary: so to make in our selues the building of saluation, we need the foundation of faith, the walles of hope, the roose of charity, and the instruments are the most holy Sacraments. It is *Bellarmino*s opinion then in that place, that faith in *abstracto* considered without any mention of any relation vnto *Peter* is the foundation of our iustification and eternall saluation. Now the vniuersall Church, and every particular temple of the holy Ghost (as *P Theophylact* obserues) haue one and the same foundation, and that is faith, and that faith is not the personall and particular faith of *Peter* alone, for hell gates (as *q Abulenſis* noteth) haue preuailed against it, and *ⁱ Lira* telleth vs that many Popes haue bin Apostataes, and so. *ⁱ Arboreus* confesseth honestly that *Romanus pontifex potest esse schismaticus & hereticus*. It is a seely shift of *ⁱ Alanus Copu* to say that *Peter* denyed not the faith of Christ, but, his faith saued, he denyed no more then Christ: for as reuerend *ⁱ Jewell* acutely replies, by this pretty trick a man may haue both Christ without faith, and also faith without Christ. The fathers then in making faith the foundation of Gods house, meane the common faith (of which a confessio is made here by *Peter* as the mouth of his folowes, and type of the whole Church) it is the *ⁱ Creed*

ⁱ *De Rom. pont.*
 lib. 1. cap. 10.
 S. respond. fidem.

° *Lib. & cap. ubi*
sup. presat. Tom.
 1. & cat. cap. 1.

P Com. in Mat.
 16.

ⁱ In loc.

ⁱ In loc.

ⁱ In loc.

ⁱ Dialog. 1.

ⁱ Defence of
Apolog. part. 6.
 cap. 5. diuision.

ⁱ D. Mortons
Apolog. part. 2.
 cap. 21. obiecc. 5.

of the Apostles, and not the singular beleife of *Peter* only. Saint *Paul* told his Ephesians that they were built upon the foundation of the Prophets and Apostles, *Iesus Christ himselfe being the chiefe corner stone*; y that is, vpon Christ as being the foundation of the Prophets and Apostles, vpon that ² faith and doctrine which the Prophets and Apostles taught in the ² old and new testament, the summe whereof is briefly this, that *Iesus is that Christ the sonne of the living God*. The same *Paul* in the same letter affirms that *there is but one Lord, and but one faith*: Vna (quoth ^b Aquine) *ratione obiecti, sed diuersa ratione subiecti*, faith in regard of her especiall obiect is but one, because there is but *one Lord the sonne of the living God*; but it is diuers in respect of diuers beleeuers, all which are *Peters* and liuing stones in the building of Gods house, 1. Pet. 2. 5. If *Bellarmino* then vnderstand by the faith of *Peter* that generall faith that was in all the Apostles, who did all by *Peters* mouth confesse the same: then are they all by Christs answer made foundation-stones of the Church as well as *Peter*. It is certaine that Christ had his Church from the beginning of the world built vpon the foundation of the Prophets, himselfe being the corner stone set vp in the most conspicuous place thereof, and a head stone in the very top and highest part of all, and therefore he speaks in this text of the continuance and enlarging of his Church among the Gentiles by the ministration of his Apostles.

Among other contradictions of the Papists, it is an axiome receiued in their owne ^d schoole, *symbolica theologia non est argumentatima*, that is, we may not fetch an argument in diuinity from allegories and metaphores, vlesse we can elswhere shew that the same thing is taught in a literal sense, but the Papists are not able to produce so much as one Scripture where *Peter* is expressly called the foundation of the Church, ergo to raise his absolute Monarchie vpon the bare metaphor of a

¹ Lombard, Anselm, Caietan, in Ephef. 2.

² Salmeron in 2. ad Ephef. disp. 6.

² Ambrosin 2. ad Ephef.

^b 22. Quest. 4. art. 6.

^c D. Falke in loc.

^d Thom. 1. part. quest. 1. art. 30. & Caietan, ibid.

Esay 19.2.

rocke, is not to build on a firme rocke, but vpon the sickle sand: how they further oppose the fathers, and *Egyptian-like* fight one against another in their expositions of this place, see Doctor *Fulke* in *loc. D. Sutlis. de Rompan. lib. 2. cap. 2. 3. 4. D. Morton Apolog. cat. part. 2. lib. 5. cap. 21. 22. M. Mason tract. of consecration lib. 4. cap. 2.* but especially *Causabon exercit. 15. ad annal. eccles. Baron.* where you shall find euery word of this our text examined most exactly.

The Epistle, ACTS 11. 27.

In those dayes came Prophets from the City of Hierusalem vnto Antioch, &c.

THe contents of this text are dearth and death; the dearth is generall, a great dearth thorough out all the world: the death is particular, of one person only, to wit of *Iames the brother of Iohn* whose memory we celebrate this day.

In the
dearth ob-
serue

1. Gods iustice in punishing the wicked, with a dearth, and that a great dearth, and that thorough out the world.
2. Gods mercy in preserving the godly, foretelling it by his Prophet *Agabus*, and so consequently preventing the rage of it by the provident care and charitable contributions of Disciples and brethren.

In the
death ob-
serue the

Murtherer, *Herod the King.*
Martyr, *Iames the brother of Iohn.*
Matter, or cause why, for that he was of the Church.
Manner, with the sword.

Dearth is one of Gods foure sore iudgements *Ezechiel 14. 21.*

el 14. 21. Barrennes of the ground is a maine string of his whip against sinne, when (saith ^f he) *the land sinneth against me by committing a trespasse, then I will stretch out mine hand upon it, and will breake the staffe of the bread thereof, and will send famine upon it.* If ye will not obey me, nor hearken vnto my commandements, & I will make your heauen as iron, and your earth as brasse, your strength shall be spent in vaine, neither shall your land giue her increase, neither shall the trees of the land giue their fruit. Famine then is brought vpon a kingdome by Gods appointment, and that for the sinnes of the land: and surely Saint Luke ⁱ points at the causes of this vniuersall dearth in saying *it came to passe in the dayes of Claudius Caesar.* For by the worlds Emperour we may iudge much of the worlds estate, the vices of Princes first infect the nobles, and then afterward the nobles infect the gentlemen, and the gentlemen in fine corrupt the commons, ^k *qualis rex, talis grex,* such prince such people. It is reported of this *Claudius* that he did ^l *indulgere conuiuijs & concubisibus effusissimè,* growing thorough his intemperance so dull and vnfit for any good seruice, that his ^m mother vsed to say *he was a monster of men, a worke of nature begun, but not finished:* he got his Empire by corrupting the souldiers, and during his reigne he serued his belly, committing all vncleannes ⁿ even with greedines, no maruaile then if the Lord sent a dearth in the dayes of *Claudius*, no wonder if he denyed the fruites of the ground vnto such a drunken and dissolute generation: in our age moe then one *Claudius* reignes, there be many Kings of good fellows in the world; drunkennes domineers in euery place (the country village not excepted) abusing the manifold blessings of God in wantonnes and idlenes: and therefore wee may feare iustly, that the Lord ere it be long will send some *great dearth* among vs, as hee did in the dayes of our forefathers: he hath already ^o whet his sword, and bent his bow, and prepared his arrowe to shoote at vs,

^f *Ezech. 14. 13.*^g *Lewis. 16. 19.*
Deut. 28. 23.^h *Amos 3. 6.*ⁱ *Gualter in loc.*^k *Traian symb.*
vti Reusner in symb.^l *Xiphilin in vita Claudij.*^m *Sueton in Claudio.*ⁿ *Ephes. 4. 19.*^o *Psal. 7. 13.*

p Luke 10.1.

q Deut. 28. 17.

r See Lorin in
loc. & in Act. 7.
11.

s Jerem. La-
ment. cap. 4. 9.

t De re milit.
lib. 3. cap. 3.

u Galen. apud
Lorin in loc.

x Ser. 3. contra
diuites auaros.

he hath in these latter yeares turned our winters into
sommers, and our sommers into winters, so that where-
as p Christ said *the haruest is great, and the labourers are
few*: we contrariwise, the labourers are many, but the
haruest is little; he hath in the spring nipped the frutes
of our trees, and in autumnne taken away the flockes of
our sheepe, hee hath also cursed our q basket and our
dough, in so much as the poore haue long felt a dearth,
and the rich also begin to feare a famine, the which is
the r most grieuous of all the foure sore iudgements of
God, for the noysome beasts and the sword kill in a mo-
ment, but there be many lingring deaths in a dearth, as
the s Prophet in his lamentations, *they that be slaine with
the sword are better then they that be killed with hunger*,
and to the same purpose t *Vegetum, ferro sanior famem*:
And as for the pestilence, there was alwayes in nature so
well as in name so great affinity betweene *lippe* and *loquax*,
that (as u Physitians and experience daily teach) after a
great dearth ordinarily there followeth a great plague,
because men in a scarcety of victuals are constrained out
of necessity to feed on vnwholsome and vnflauory
meates: in holy Bible we find example that extreame
hunger made mothers murtherers, and so turned the
sanctuary of life into the shambles of death. Lamentat.
4. 10. *The hands of pitifull women haue sodden their owne
children, which were there meat in the destruction of the
daughter of my people*. Famine then as S. x Basile termeth
it, is the top of all humane calamities, for whereas the
noysome beasts, and the sword, and the pestilence make
quicke dispatch out of misery: *fames diutius malum, ocy-
us torquet, lentius tabefacit, sensim occidit*.

In this great dearth it is certaine that the godly suffe-
red among the wicked, the good among the bad, the be-
leeuing Christians among vnbeleeuing Gentiles: the
Church of Antioch (as we read in the former part of this
present Chapter) endued with many notable graces and
adorned with this eminent honour, that the Disciples

were first called *Christians in Antioch*, is afflicted now with a grieuous dearth, I say now & when her goods were partly taken away by the rage of persecution, and partly giuen away to releiue the poore brethren: all the world was infested with this dearth, and the Church (in these respects) more then all other of the world.

Now the reasons are manifold why God suffers his owne people to be crossed: 1. To bridle the lust of our flesh, that wee should not be condemned with the world: 2. To teach vs patience, saying with holy^a *Iob*, *shall we receiue good at the hand of God, and shall we not receiue euill?* 3. To shew that he is as well able to deliuer vs in aduersity, as to keepe vs in prosperity. Psalm. 37. 19. *The godly shall not be confounded in the perillous time, and in the dayes of dearth they shall haue enough.* So wee finde here that God in his^b anger remembering mercy, comforted his Church in this vniuersall hunger-rot ouer all the world: first in foretelling it, and afterward by stirring vp the charitable mindes of good people to preuent the furiousnes of it as wel in themselves as in other, he foretold this famine, for^c *surely the Lord God will doe nothing, but he reuealeth his secret vnto his seruants the Prophets.* He foretold the flood, vnto^d *Noe*; the destruction of Sodome, to father^e *Abraham* and righteous^f *Lot*; the dearth in Egypt, vnto *Ioseph*; Gen. 41. And here the Prophet *Agabus* not by starre-gazing, or figure-flinging, or coniuring, or any curious arte, but by the spirit signified that there should be great dearth thorough out all the world, which also came to passe in the dayes of *Claudian the Emperour*.

It is obiected here which is said, Mat. 11. 13. *All the Prophets and the law prophesied vnto Iohn*, how then could there be Prophets in this age? to this obiection answer is made, that the^h meaning of those words is, that *Christ is the end of the law and the Prophets*, and so consequently their office who prophesied hee should come, was at an end when *Iohn the Baptiste* had openly

¹ *Quarier.*

² 1. Cor. 11. 32.

³ *Iob* 2. 10.

^b *Habacuc*. 3. 2.

^c *Amos* 3. 7.

^d *Gen*. 6.

^e *Gen*. 18.

^f *Gen*. 19. 13.

^g *Caluin*,
Salmeron,
Arclarinus.

^h *Musculus*,
Aretius in
Mat. 11. See
Larin in *Act*. 3.

17.

ⁱ *Rom*. 10. 4.

^k Lombard.
Aquinas
Ephef. 4.

^l Anselm,
B: 72, Zancinus.

^m Lorin. in loc.

ⁿ 1. Cor. 1. 22.

^o Inftus, Tomas,
Gualter.

preached that he was come: but there continued still in the Church other Prophets of another kinde, for Christ ascending vp on high gaue gifts vnto men, and ordeyned some to be Apostles, and some Prophets, Ephes. 4. 11. Now these Prophets are such as^k interpret the words of the Prophets, as 1. Cor. 14. 4. *He that prophesieth edifieth the Church*, and Mat. 23. 34. *Behold* (saith our blessed Saviour) *I send vnto you Prophets*, that is, preachers. Or else Prophets are such as by the powerfull instinct of the spirit foretold things to come, as the foure daughters of Philip, Acts 21. 9. And *Agabus* in this history. See further Epist. on S. Markes day.

Then came Prophets from Hierusalem vnto Antioch ^m Happily to get some releife for the poore brethren in Iurie: or else to confirme the new planted Church in Antiochia, for as theⁿ Iewes required a signe, so the Grecians sought after wisdom. And therefore the Prophets in speaking with diuers tongues, and in foretelling things to come manifested exquisite wisdom among those conuers, and thereby strengthened them in the faith; it is said here that *many Prophets came from Hierusalem*, and yet *Agabus only stood up, and signified by the spirit that there should be great dearth in all the world*, hereby shewing that euery Prophet had his particular gift, and that in a certain proportion according to the will of the spirit diuiding to euery man a seuerall grace, 1. Cor. 12. See epist. 2. Sun. after the Epiphany. and 10. Sun. after Trinity.

Then the Disciples euery man according to his ability purposed to send succour ^o There be two principall heades of Christianity, faith and good workes. The Disciples of Antiochia were so thoroughly conuerted vnto the faith of Christ, as that they receiued this honour to bee the first of all the world that were called *Christians*. And now they shew their faith by there good workes, in *sending succour vnto the brethren in Iury*. Faith is operative, made full, and fat, and faire by deeds of charitie,

for

for so *P. Luther* and *Chemnitius* write, *q fides est radix charitatis, & charitas est fructus fidei; fides efficit filios dei, charitas probat.* And it hath often been obiected against the professors in our age, & that our forefathers in the dayes of ignorance did more then they knew: but we living in the great light of the Gospell know more then we doe: many purpose much in their mind, and promise much also with their mouth, who faile notwithstanding in performance. The witles vnchrist hath a purpose sometime to follow the workes of his calling diligently, yet either all the day bowling or bowzing hold him as a prisoner in his idlenes: a factious schismatike promiseth vnder his hand conformity, yet sometime to please the people he runneth a course contrary to the proceedings of the Church; euen the best men haue their fallings and failings in this kinde, for after wee purpose to visite the sicke, and to send succour vnto the poore brethren, either our pleasures abroad, or else profit at home keepe vs (often I feare) from so good a worke: but it is said of the Disciples here, that they did not only purpose to relieue the distressed members of Christ among the Iewes; but also that they performed it indeed: so the text, *which thing also they did, and sent it to the Elders by the hands of Barnabas and Saul.* One said that hell is like to bee full of good wishes, but heauen full of good workes. If a good motion then arise in our minde let vs instantly cherish it, and if it breake forth into promise, let vs according to our ability performe it.

Worldly minded cormorants in a deare yeare desire to make the famine greater, *quanto asnu, quanto asnu*, how doe they sweat in braine and body to hord vp come to their neighbours hinderance, if these Merchants had the spirit of prophesie but one yeare they would afterward turne Gentlemen all the dayes of their life. But the Christians of Antiochia contrariwise being admonished by the Prophet *Agabus* of a great dearth in all the world, consult presently how to lessen and mitigate the furiousnes

P Chemnit. loc. com. tit. de bonis operibus quæst.

q Alsted. Sy. stem. Theolog. lib. 3. loc. 17.
Camden. epist. before his Britan.

Guevara epist.

Brentius in loc.

^a Mat. 6. 25. 34.

^x Ephes. 4. 28.

^y 1. Tim. 5. 8.

^z Gen. 41. 35. 48.

^a 2. Cor. 12. 14.

^b Gen. 44. 12.

^c 1. Sam. 17. 40.

^d Iohn 13. 29.

^e Ethic. lib. 4.

cap. 1.

^e Mat. 5. 42.

^s Lib. 1. de ser.
dom. in monte.

ⁿ 2. Cor. 9. 6.

furiousnes of it, as well in other as in themselves: and this prouision and preuention is not against our ^a Saviours precept, *be not carefull for your life, what ye shall eat; or what ye shall drinke, care not for the morow*, because Christ in so saying onely forbids extraordinarie diffidence, not ordinarie prouidence; immoderate carking, not a moderate care: for euery man must ^x labour in his vocation, and ^y prouide for his owne, namely for them of his household, otherwise he denyeth the faith, and is worse then an Infidel. If it be not lawfull to care prouidently for to morrow, wherefore should the ^z scripture magnifie the wisdom of *Ioseph*, in laying vp corne for seauen yeares to come. Wherefore did *Solomon* commend the good housewife *Prouerb. 31. 13.* and send the sluggard vnto the pismire *Prouerb. 6. 6.* Wherefore did ^a *Paul* aduise fathers to lay vp for their children; wherefore had *Beniamin* ^a sack, *Dauid* ^a scrip, Christ himselfe ^a bag, See Epist. 3. Sunday after Trinity.

^e *Aristotle* requires in true liberalitie these foure circumstances,

especially { *quid*, what.
quibus, to whom.
quando, when.
quomodo, how.

The Disciples of Antioch obserued in their almes all these, first for *quid*, they gaue neither too little, which had been miserableness, nor yet too much, which on the contrary had been prodigality; but euery man sent succour *according to his ability*. We must in deed giue sayd ^e Christ *omnipotenti*, but as ^s *Augustine* glosseth it sweetly *non omnia potenti*, we may not exhaust the fountaine of bounty, but so giue to day that we may likewise giue to morrow, and that not niggardly, for ⁿ *he that soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.*

2. The Disciples here gaue *quibus* vnto such as they should, *in sending succour vnto the brethren who dwell in Iewry.*

Jewry. Seneca sayd, *beneficia sine ulla delictu proiciamus magis quam damus*: as therefore they did not giue profuse but according to their ability, so likewise not confusd, but addrest their almes vnto those who wanted most, and had deserued best of them. The brethren in Jewry had more need then Infidels in Antiochia, because they were ^kspoyled of their goods as *Paul* witnesseth in an Epistle to them. And these conuerts of Antiochia were debtors vnto the Iewes, ^las hauing receiued the sweet comforts of the Gospel from them. It is our duty to ^mdoe good vnto all man, ⁿespecially to those which are of the household of faith, and among the household of faith about the rest vnto such as haue been our spirituall fathers in ⁿbegetting vs vnto Christ. ° If the Gentiles be made partakers of the Iewes spirituall things, their duty is to minister vnto them in carnall things, as ^p*Paul* told his Corinthians, *if we haue sown vnto you spirituall things, is it a great matter if we reape your temporall things?* This paterne condemnes exceedingly the practise of some professors in our age, whose chiefe policy, yea piety consists in contriuing how to lessen the Clergy-mans estate. The Merchants trade concerns our dainty dyet and brauery, the Lawyers occupation our goods, the Phisicians art our body; but the Pastour hath a cure of our soules: now sayth Christ in the Gospell, ^q*is not the life more worth then the meat, and the body then rayment? and the soule more pretious then all?* and yet the carnall Gospellers enuy not the prodigious wealth of Merchants, of Lawyers, of Players, all is well if the Priest be poore, this vpon the point is their only *Diana* both in publique parlie, & in priuate conference; they labour to decrease the Ministers wages, and yet increase his worke: the which is like *Pharaoes* oppressing Gods people mentioned *Exod. 3.* yet *you straw where ye can finde it, yet shall nothing of your labour be diminished.* I know worldlings entertaine some Prophets kindly, but it is not as ^rChrist sayd in the name of
a Pro-

^l De benefic.
lib. 1. cap. 1.

^k Heb. 10. 34.

^l Brentius, Cal.
uin, Arcularius.
^m Galat. 6. 10.

ⁿ 1. Cor. 4. 15.
^o Rom. 15. 27.

^p 1. Cor. 9. 11.

^q Mat. 6. 15.

^r Mat. 16. 26.

^r Mat. 10. 41.

a Prophet, it is happily for that the Prophet is a kinsman, or a Gentleman, or a mery man, a good neighbour, a good fellow, a man of their owne humour; but a Prophet is not embraced of them *in the name of a Prophet*. The disciples of Antiochia because they receyued the Gospel of some Iewes; acknowledged themselves debtours vnto all Iewes: but vncharitable factious hypocrites in our time because they have receiued a litle hard vsage from some one Preacher, hate the whole reuerend order of the Cleargy for the same, *neminem hic specialiter meum sermo pulsauit, generalis de vtriusq; diffinitio est, qui mihi in se autem suam iudicant conscientiam, & multo prius de se, quam de me indicant.*

3. For *quando*, they provided a medicine so soone as they heard of the malady, when *Agabus* had signified by the spirit, that there should be great dearth in all the world, *then the disciples every man according to his ability, purposed to send succour, &c.* A good man is like a good tree that will bring forth fruit in due season. Hope deferred is the fainting of the heart: one bird in the hand is worth two in the bush, in giuing of almes *bio dat qui cito dat, is a better rule then sero sed serio*: a late largesse contents not a distressed soule so much as a litle giuen opportunely, *non bona tam pensat quam benefacta deus.* *Seneca* who spent many houres in discussing of this argument, giues this aduise. *fac si quid facis, tarde velle nolentis est, an non intelligis tantum te gratia demere, quantum moris adiecit, est proprium libenter facientis cito facere.* Lend to thy neighbour in time of his need, Ecclesiast. 19. 2. it is not a good turne, vnlesse it be done in a good time.

4. For *quemodo*, the disciples of Antiochia bestowed their almes cheerefully and carefully. *Cherefully*, for that *every man according to his ability purposed to send succour*, it was an act not enforced by law, but only proceeding out of their loue, the which exceedingly commended their bounty, for a benefite consists in the minde

¹ Hierom. epist. ad Nepo. de vita cleric.

² Idem epist. ad Rustic. de viuendi forma.

³ Psalm. 1. 3.

⁴ Prouerb. 13. 12.

⁵ De benefic. lib. 2. cap. 5.

⁶ Aretius, Brunnus, Caluin.

mind more then in the mine, ^b *manu non tangitur, animo cernitur*, & *multo gratius venit quod facili, quam quod plana manu datur*: and it is said in holy scripture that *God leueth a cheereful giner*, 2. Cor. 9. 7. ^c *He that beleeueth in me* (quoth our blessed Saujour) *shall haue riuers of liuing water flowing out of his belly*, ^d that is, all good works and all gifts of grace spring out of him euen by their owne accord, thou needest not to wrest any good deeds out of him, as a man would wring veriuice out of crabs, because they flow naturally out of him as springs out of rocks. Again the disciples here gaue their almes carefully, vsing trusty messengers and ministers in this busines: they sent not their succour vnto the people promiscuously, but to the gouernours and *elders of the Church*, that it might be distributed with discretion and distinction, according to the seuerall necessities of the Saints; and that it might be safely conueyed vnto the brethren, it was deliuered *into the hands of Barnabas and Saul*, men of ^e approued credit.

Hitherto concerning dearth, it remains I should now speake of death, to wit, of S. Iames martyrdome, and in it first of the murtherer *Herod the king*, not *Herod the great*, who butchered the Bethlehemitish innocent infants Matth. 2. nor *Herod the Tetrarch*, who beheaded *John the Baptist* Matth. 14. but ^f *Herod Agrippa*, grandchild to *Herod the great*, the which I finde thus distinguished in 3 verse.

*Ascalonita necat pueros, Antipa Ioannem,
Agrippa Iacobum, claudens in carcere Petrum.*

This *Herod stretched out his hands*, and Kings haue ^h long hands, not to cherish, but to vex: for Tyrants delight most in destructive power: not to vex rustians, or ribalds, or robbers, but *certaine of the Church*: ^k for the Deuill and all his instruments are disquieted at the light of the Gospell. *Herod therefore stretched out his hands againe* the Church, and vexed certaine, ^l that is, some who were strong souldiers in fighting the Lords battaile,

^b Seneca de
benefic. lib. 3.
cap. 5.

^c John 7. 38.

^d Tyndal pro-
log. vpon Exod.

^e Concerning
Pauls care, see
Rom. 15. 1. Cor.
16. & 1. Cor. 8.

^f Salmeron,
Arcularius.
^g Guido ex Ly-
ran. & Aretius,
ex Bartholdo. in
loc. See D. Ham-
mer notes vpon
Euleb hist. lib.
2. cap. 10.

^h Non nobis lon-
gas regibus esse
manus? Ouid.

ⁱ Aretius.

^k Marlorat.

^l Salmeron.

m Pelargus.

n Ardens, hom.
in Epist. in festo
Petri.

battle, for God will not suffer the weake to be tempted aboue there ability, 1. Cor. 10. 13. First, *Herod killed James the brother of Iohn with the sword, and afterward he proceeded further and tooke Peter also. James first dranke of Christs cup, and so consequently was the first of all the twelue Apostles in Christa kingdome, according to the request of his mother in the Gospell allotted for this day: now the reason why God suffers bloody tyrants to vex his Church is a threefold. 1. For the tryall and exercise of the godly, quod enim fornax auro, quod lima ferro, quod aqua panno, hoc confert tribulatio iusto. 2. For the confusion and illusion of the wicked, because sanguis martyrum is semen ecclesie. 3. For the manifestation of his infinite power and wisdome, who can bring light out of darknes, and vse wicked instruments vnto good purposes.*

The

The Gospell. MAT. 20.20.

Then came to him the mother of Zebedeus children with her sonnes, &c.

Here be
two
parts of this
Scripture

1. An indiscreet petition, in which obserue the

2. A discreet answer to the same containing a

Mouer of the suite,
a woman and a mother.

Manner of suing, *she came worshipping him & saying, &c.*
Suite it selfe, *grant that these my two sonnes, &c.*

Corredion in particular, addressed especially to the mother and her sonnes, *ye wot not what ye aske, &c.*

Direccion in generall, vnto the rest of his Disciples and in them vnto all Christians, *ye know that the princes, &c.*

Then came to him the mother of Zebedeus children
This woman (as it is apparant by comparing Mat. 27.56. with Marke 15.40.) Was *Solome*, the sister (as some thinke) of *Ioseph*, husband vnto the blessed Virgine mother of Christ. Her sonnes were, *James* and *Iohn*, *James* the greater, so called for that he was elected an Apostle before *James* the sonne of *Alpheus*, otherwise stiled *James*.

o *Arctius* in loc.
vide *Thom. Aquin.* in *Galat. 1. lect. 5.*
p *Mat. 10.2.*
q *Aquin ubi sup.*

^r Marke 15.40.
^c Raulin. ser. 2.
 de Iacob maio.

^r Mat. 17.1.
^r Luke 8.51.

^x Didac. de
 yanguas con. de
 S. Iacob.

^r John. 21.10.

^r Augustin,
 Ardens,
 Anselm.

^a Hierom. in loc.

^b Cap. 10.37.

^c Paludensis ser.
 de S. Iacobo.

^d In loc.

^e Melancthon.
 Marlorat,
 Mollerus.

^f Rom. 15.4.

^g Galat. 6.1.

*James the ^r lesse. ^c Or James the greater, because he was more familiar and great with his master Christ then that other James, (for as we read in the Gospels history) Iesus suffered none of his Apostles to see his ^r transfiguration, or the raising of ^a Iairus daughter from the dead, *James Peter and James, and Iohn* : or *James the greater*, ^r for that hee was endued with great courage to drinke first of Christs cup, and to become the first Martyr of all the 12. Apostles: his brother Iohn was ^r the Disciple whom Iesus loved, who leaned on his masters breast at supper, vnto whose care Iesus on the crosse commended his mother, Iohn 19.27. These two moue their mother, to moue their master for their aduancement, it was she who came *worshipping Christ and desiring*. &c: but it was by the ^r suggestion and instigation of her ambitious children. And ^a therefore Christ in his answer said not, thou knowest not what thou doest aske, but *ye know not*, addressing his speech vnto the sonnes, so well as to the mother: and indeed Saint ^b Marke reports expressly that they came to Christ in their owne name to make this suite, they did vse the mediation of their mother happily ^c that if Christ in any sort misliked the request, it might be thought a fond womans error; if approued, then it might be granted easily to a mother earnestly suing for her sonnes. Now (saith our text) *when the ten heard this, they disdained at the two brethren*: all the twelue were faulty, two sinned in ambition, and tenne in enuie. *Ipsi* (quoth ^d Anselm) *ambitiosi, illi inuidiosi, utriq; tamen nobis profuerunt*. James and Iohn were carnall in their pride, the rest as carnall in their malice: yet we may reape benefit by them all. For ^e here we may see that euen the best men haue their infirmities, and they be recorded in holy Bible for our ^f learning, that we might neither presume, because the chiefe Saints haue had their slipper: nor yet despaire, because Christ himselfe forgives them, & inioyneth other also to strengthen them. ^g *If a man be overtaken in a fault, ye which are spirituall**

rest or

restore such an one in the spirit of meekenes, considering thy selfe least thou also be tempted.

In the manner of Solomes suing, obserue the time when, and how she sued: then came the mother of Zebedeus children, &c. ^h That is, after Iesus had tooke his Disciples apart in the way to Hierusalem, and had said vnto them (as you may read in the words a little before this text) Behold we goe up to Hiernsalem, and the sonne of man shall be deliuered vnto the chiefe Priests, and vnto the Scribes, and they shall condemne him to death, and shall deliuer him vnto the Gentiles to mocke, & to scourge, and to crucifie, but the third day shall he rise againe. When the sonnes of Zebedeus heard this, instantly they conceiued, that Christ after his resurrection would restore the kingdome of Israel, and so reigne as a Monarch in this present world. Wherefore they thought it a fit time now to make some motion for their promotion in his kingdome, namely, that one might sit at his right hand, and the other on his left in glory. For the better effecting whereof their mother Solome commeth vnto Christ, and worshippeth him, and desireth, &c. Ambitious wretches (as S. Iude speaketh in his Epistle) haue the persons of men in admiration for aduantage, ^k till they receiue, they kisse their hands, and humble their voyce. So long as they be mendicant, they be Fryers obseruant, what will they not say, what will they not doe, to serue their owne turnes: the mother here comes worshipping and fawning, and her sonnes flattering and lying, for in the iudgement of many learned Doctors they did answer rashly, we are able. Christ himselfe was afraid to drinke of this cup, ^m O my father, if it be possible, let this cup passe from me: neuerthelesse not as I will, but as thou wilt. It is enough for the Disciple to be as his master is, and the seruant as his Lord, Mat. 10. 25. If Iames and Iohn had aduisedly considered of the businesse, they would not haue giuen a peremptory possumus, but haue rather answered in the words of ⁿ Paul, of our selues we are not sufficient, all our

F

sufficiency

^h Hierom,
Anselm,
Caietan.

ⁱ Acts 1.6.

^k Eccles. 29.5.

^l Chrysost. Thes.
phylact. Enchym.

^m Mat. 26.39.

ⁿ 2. Cor. 3.5.

° Philip. 4. 13.

° I. Cor. 13. 7.

° Magdeburg.
epist. profix.
cent. 7.

° Budam lib. 5.
de offe.

° Palmdensis.

° Iansenius, Di-
dac. de yanguas.
° Caietan.

° Esay 49. 15.

° Ethic. lib. 9.
cap. 7.

° Proverb. 23.
22.

° Hierom. epist.
de infectio con-
tubernio.

° Thomas 224.
quest. 26. art. 10.

sufficiency is of God, ° able to doe all things thorough the helpe of Christ who strengtheneth vs. Ambition is charities ape, for as I loue for verity, so ambition for vanity, satisfreth all things, beleemeth all things, hopeth all things, endureth all things. An ingenious man assuredly makes a parenthesis of his good nature, whilest he runneth ambitious courses, he seldome or neuer returnes to himselfe and true sense, till his suites end. For he must (if hee will vnderstand his trade) turne *Gnatbo* pleasing euery mans humor, as a reed shaken with euery winde, blowing hot and cold out of the same mouth, holding dissimulation and impudence commendable vertues, in a word making preferment his God, and Mammon his mediatour.

Grant that these my two sonnes] *Solome* ° seemes here to beg of Christ for her children especially three things. Ease, riches, honour: Ease, that they may sit: Riches, in thy kingdome; Honour, one on thy right hand, and the other on thy left hand, ° that is, next vnto thy selfe, and before the rest of their fellowes, on ° each hand first: it is ordinarily scene that mothers are more fond in their loue, and more solicitous in their care for their children then fathers are, ° can a woman forget her child, and not haue compassion on the sonne of her wombe? the reason hereof (as ° Aristotle teacheth vs) is twofold. 1. Because mothers are best assured that their children are their owne: 2. Because mothers endure more paines then fathers in breeding, in bearing, and in bringing vp of their babes; honour thy father that begat thee, (saide ° *Solomon*) and thy mother that bare thee: that bare thee nine moneths in her wombe, twelue moneths in her armes, many yeares in her heart. ° *Illate diu portantis in utero, diu aluit, & difficiliores infantia mores blanda pietate sustinuit, lauit pannorum sordides, & immundo saepe sedata est stercore, &c.* Wherefore though a father in respect of his dignity (being ° *principium generationis nostre per modum agentis*) is to be loued more then our mother, as being rather *principium per modum patientis & materia;*

yet

yet our mother (as *c Phalaris* aduifeth) is to be reuerenced so much, if not more then our fire, for her affectionate tender care. S.^d *Augustine* writes of his mother *Adonica*, *maiori solitudine me parturiebat spiritu quam carne*, and in *c* another place, *ita pro nobis omnibus curam gessit quasi omnes genuisset, ita seruit quasi ab omnibus genita fuisset*.

Ye wot not what ye ask] for either ye erre very much in the matter, or else in the manner; in the *f* matter, if ye thinke that my kingdome is of *g* this world: in the manner, if ye desire to *sit in my kingdome, before ye haue drunken of my cup*: I must (as ye shall one day further vnderstand) first *h* suffer, and then enter into glory.ⁱ If any man will be my Disciple, let him forsake himselfe, and take vp his crosse, and follow me; you must enter into my kingdome thorough many tribulations. *Acts* 14.22. They that sowe in teares shall reape in ioy, *Psal.* 126.6. He that will haue wages at night, must labour first about the Lords vineyard in the day, *Mat.* 20.8. None receiue the price before they runne, *1. Cor.* 9.24. And if any man also strue for a mastery, yet is he not crowned except he strue as he ought to doe, *2. Tim.* 2.5. Well then (I tell you the truth) if ye seeke to *sit on my right hand and on my left in my kingdome*, ye must first drinke of the cup that I shall drinke of, and bee baptized with the baptism that I am baptized with, *k* that is, ye must of necessity beare the crosse, before ye can weare the crowne. *To him that ouercommeth wil I grant to sit with me in my throne, euen as I ouercame, and sit with my father in his throne*, when holy *Moses* *Exod.* 33. said vnto the Lord, *I beseech thee shew me thy glory*; the Lord answered, *thou canst not see my face, but thou shalt see my backeparts*. ^m Insinuating hereby that we can not enter into Christs glory, vnlesse we follow him, and see his hinder parts in this world; why Christ called his sufferings *a cup*, and baptism: see, *Iansen. concord. cap.* 104. *Theophylact, Arctius, Marlorat, Maldonat, in loc.*

c *Epist.* 39.

d *Confess. lib.* 5. cap. 9.

e *Confess. lib.* 9. cap. 9.

f *Marlorat, Mollem, Kilins. Esai.* 8.36.

h *Luke* 24.26. *1. Mat.* 16.24.

k *Theophylact, Euthym, Arctius. 1. Apocalip.* 3.21.

m *Didac. de yanguar. con. de S. Iacob.*

ⁿ Origin. apud
Aquin. eaten.
in loc.

^o Apud Palu-
den in loc.

^p Apocalyp. 1. 9.

^q Hierom.

^r Missus in fer-
uentis olei doli-
um sine solium
illesus exijt. Ba-
ron. ad an. 99
^s Io. Otorius in
Euang. sect. 10.
Euang.

^t Lib. 1. de tri-
nit. ap. 12.

^u Epist. 141. ad
Casarianus.

^x Apud Palu-
den in loc.

^y Ambros. lib. 5.
de fide cap. 3.

^z Hom. in loc.

^a Musculus,
Iansenius.

^b Ardens. Didac.
de yanguas.

Ye shall drinke indeed of my cup : ⁿ he said not ye can, as being able by their owne vertue : but *ye shall*, as being made able by grace : but how did they drinke both of Christs cup seeing *Iohn* is said in Ecclesiasticall history to haue dyed in his bed peaceably? ^o *Remigius* answereth in one word, *bibit Iacobus in passione, Ioannes in persecutions.* *Iames* dranke of Christs cup in his martyrdom being slaine with the sword by cruell *Herod*, as our Epistle this day witnesseth, and *Iohn* tasted of Christs cup, as being banished *p* into the *Isle Pathmos* for the word of God, and for the witness of Iesus Christ. *Iohn* dranke of the cup of ^q confession as the three children in the fiery furnace, though he were not actually martyred, actually I say, for in his ^r readines to suffer he was a very martyr, yea the ^s Proto-martyr, suffering for Christ vnder the crosse when he saw Christ suffer on the crosse.

But to sit on my right hand, or on my left is not mine to giue] Christ saith in this Gospell Chap. 11. verse 27. *All things are giuen vnto me of my father*, and chap. 28. 18. *All power is giuen vnto me both in heauen and in earth*, and *Iohn* 14. 2. *In my fathers house are many mansions*, and *I goe to prepare a place for you*, and *Luke* 22. 29. *I appoint vnto you a kingdome*, &c. How then is it true to *sit on my right hand, and on my left is not mine to giue*? ^t *S. Augustine*, ^u *Basile*, ^x *Remigius*, and ^y other answer thus, it is not mine to giue as I am a man, and allyed vnto you : but as I am God, equall to my father and heire of all things. Or as ^z *Ardens* it is not mine to giue you now, namely before *ye haue drunke of my cup*. ^a Or it is not in my power to giue as you conceiue, to wit in respect of kindred & alliance. ^b By which example Bishops may learne not to prefer their nephewes on their right hand & on their left hand in their diocesse, except they be men of merit. For God saith expressely, *non ascendes per gradus ad altare meum*. *Exod.* 20. 26. And *Melchisedeck* the first Priest is said, *Heb.* 7. 3. *To haue bin without father, without mother, without kindred*, hereby signifying

nifying that we must ascend to dignities in the Church of God not by degrees of Consanguinitie, but by steps of vertue: or it is not mine to giue to ^c such as you are now, namely to proude & ambitious men, according to that in the 101. Psalme, verse 7. *Who so hath a proude looke, and an hie stomacke, I will not suffer him in mine house,* so that (as ^d Ambrose notes) *Asserit non sibi potestatem deesse, sed meritis Creaturis;* or as Christ here construeth himselfe, it is not mine to giue, *but it shall be giuen vnto those for whom it is prepared of my father.* ^e *I and my father are one,* and therefore most ^f vnfit either for you to request, or for me to grant any thing contrarie to the determination of my father. His kingdome is an inheritance ^g prepared before the foundations of the world, ^h *Whom he did predestinate, them he also called: and whom he called, them he also iustified: and whom he iustified, them he also glorified.* Concerning Christs direction here following addressed vnto all his Apostles, and in them vnto all Christians; see Gospell on S. Bartholomewes day.

^c Epiphanius heref.
69. Idem Hieron. Chrysost.
Maldonat in loc.
^d Vbi sup.

^e Iohn 10. 30.
^f Aretius,
Musculus.

^g Mat. 25. 34.
^h Rom. 8. 30.

The Epistle. ACTS 5. 12.

By the hands of the Apostles were many signes and wonders shewed among the people, &c.

Some thing in this Epistle concernes more specially the Pastors, *by the hands of the Apostles were many signes and wonders shewed;* some thing more specially the people, *the people magnified them, and the number of them that beleueed in the Lord both of men and women grew more and more;* some thing generally both Pastors and people, *they were all together with one accord in Solomons porch,* insinuating that it was their ordinarie custome to meete in that holy place not onely to preach and pray; but also to consult about the proceedings of

ⁱ Calvin in loc.

^k Aretius.
^l Iustus Ionas
 in loc.

the Gospell and busines of the Church. From which assembly no conuert absented himselfe either vpon any proud opinion of his owne priuat conceits, or vnder pretence ^k that the Temple was now superstitiously prophaned, or for feare of the common enemye the ^l Pharisees especially: but all, ~~quodammodo~~, according, concurring, ioyned together for the good of the publike weale. Wherein obserue not onely their vnanimitie, but also their magnanimitie, not onely their louing carriage one toward another, but also their resolution and zeale for the Gospell, exposing themselues vnto very much danger in a place of such sort and resort. The chiefe poynt is the *working of miracles by the hands of the Apostles*, and that is nothing else but an execution of Christs promise, Mark. 16. 17. 18. *In my name they shall cast out diuels, and they shall lay their hands on the sicke, and they shall recover, &c.* of which I haue sufficiently spoken in my notes vpon the Gospell on Ascension day.

The Gospell. L v k s 22. 24.

There was a strife among them which of them should seeme to be the greatest, &c.

CHRIST in this Scripture teacheth his Apostles ambitioullie contending for rule, { 1. By precept, *The kings of the nations, &c. but ye shall not so be, &c.*
 2. By paterne, *I am among you as one that ministereth, &c.*

^m Mat. 10. 16.

But ye shall not so be Or as S. ^m Matthew, *it shall not be so among you.* Now this kinde of speech is vsed in holy Scriptures, and in our english tongue two manner of waies, either forbidding a thing to be done, or else foretelling a thing not to be done: as a master in saying to his seruant, this shall not be done to day, forbids a thing

to be done: but when an Astronomer saith of the weather it shall not be cold, or hot, vpon such a moneth or day, he doth not forbid, but onely foretell a thing that shall not be: so the words, *but ye not so*, are vsed Apocalip. 10. 6. and 22. 5. According to this twofold acception I finde a twofold construction of this clause (*but ye not so*) first, by way of propheticie; secondly, by way of proposition or prohibition: if it be taken Prophetically, then it is a propheticie concerning the disciples estate either in this, or in the world to come. If in this life, the meaning is briefly this, *the kings of the Gentiles doe raigne, and they that are in authoritie are called benefactors; but ye not so*: that is, I doe foreshew vnto you that ye shall not be so; as if he should say, they in their gouernement are called benefactors, but you exercising authoritie shall be called malefactors: they ruling ill are called good men, yeruling well shall be reputed euill men: in the world ye shall haue affliction, and ye must of necessitie drinke of my cup, and be baptized with the baptisme that I am baptized with, and so Christ is made to speake that in this place which he saith elsewhere, *The disciple is not above his master, nor the seruant above his Lord: if they haue called the master of the house Belzebub, how much more them of his household*. If they haue persecuted me, they will also persecute you: me, who came to minister vnto them, and to giue my life for them; euen so you, which in your authoritie shall intend the good of all, and spend your liues in seruing them all. This sense doubtles is true, for by wofull experience we finde it to be so, when as among vs some for their superioritie, are called Antichrists; other for their authoritie, tyrants; other for restraining the licentiousnesse of certaine factious people, persecutors.

If we take (*but ye not so*) for a Prophecie touching the life to come, the meaning is, *the kings of the Gentiles haue lordship ouer them, &c. but ye not so*: that is, in my kingdome (which you falsely conceiue to bee vpon earth)

ⁿ John 16. 33.

^o Mat. 10. 10.

Iohn 15. 10.

^p See dangerous positions vnder pretence of reformation lib. 2. cap. 5. 7. 8. 10. 11. 12. 13.

¶ Iohn 18.36.

¶ Piscator schol.
in Mat. 20.26.

¶ T.C. Reply to
D. Whitgifts an-
were to the
admonit. pag.

11. 1c & 1. 2.

¶ T.C. Vbi sup.

pag. 10. Marla-

rat. & Piscator

in Mat. 20. 25.

26.

¶ Throphylact,
Eubym. Eucer,
Musculus, in
Mat. 20.

¶ D. Whitgift
defence of his
answere to the
admonit. cap. 2.
diuision. 1. fol.
lowing the
Doctors about
cited.

earth) I doe foretell vnto you, that it shall not bee so. For though I appoint vnto you a kingdom, and ye shall eate and drinke at my table in my kingdom, and sit on seates iudging the twelue tribes of Israel in my kingdom: yet my kingdom is not of this world, yee shall not (I assure you) tyrannise in heauen; as the kings of the nations vpon earth. This sense likewise is good, and fitting other places of Scripture, but it doth not fit our present text: for it will appeare by comparing one E. uangelist with another that Christs ^{in i. 15.} *it shall not be*, is nothing else but *in i. 15.* *let it not be*: for whereas Saint Marke saith, chapter 10. 43. *shall bee your seruant*, and verse 44. *shall be seruant of all*: S. Matthew chap. 20. 26. hath it in tearmes imperatiue, *let him be your seruant*, and S. Luke here, *he that is greatest among you, let him be as the least, and he that is chiefe, as he that doth serue*. These termes of command insinuate that our blessed Sa- uiour spake (*vos autem non sic*) imperatiuely, forbid- ding a thing to be done. Wherefore let vs examine two poynts especially; first what is said; secondly, whom it concerns.

¶ Some referre so to the word *benefactors*, heretrans- lated *gracious Lords*, making the sense to be, *they that are in authoritie are called gracious Lords, but ye not so*; that is, ye shall not be called gracious Lords. ¶ Other re- ferre so to the verbes, *reigne and rule*, making the sense thus, *the kings reigne, and great men rule, but ye not so*; that is, ye shall not rule: other attribute so to the same verbes, yet make the construction otherwise, *the kings of the Gentiles doe rule, but ye not so*: that is, ye shall not so rule, to wit as the kings of the nations rule. So that ei- ther titles of honour are forbidden as *gracious Lords*, or *ruling*, or else so *ruling*. The *Novellists* in the first expo- sition have condemned the titles of our Archbishops, in the second, the iurisdiction of our Bishops; our ¶ Diuines therefore like best of the third, affirming that Christ here prohibited neither titles of honour,

nor

not ruling, but onely so ruling.

Not titles of honour, as *Lord, ruler, benefactor*: for as Christ in saying y^e elsewhere, *be not ye called Rabbi for one is your master: and call no man father upon earth, for one is your father which is in heauen; and be not called Doctors, &c.*^a Forbids not simply the names of *Rabbi, father, and Doctor*; for a childe may call his parent *father*, and a scholler may call his teacher *Doctor*, and a seruant may call him vnder whose gouernment he liues *master*; and so *Paul* called himselfe the^a *Doctor of the Gentiles*, and the^b *Corinthians father*. As I say Christ there forbids not absolutely the names of father and master, much lesse the functions: but only the pharisaicall affection, and arrogant affectation of superiority: so Christ here likewise forbids not his Apostles to be called *Lords*, or *rulers*, or *benefactors*: but condemnes only the carnall ambition of these titles, and insolent vsing of the same. For we reade in holy Scripture that these titles were giuen to Christ and his Disciples, as *Iohn 13.13. Ye call me master, and Lord* (saith he) *and ye say well, for so am I.* Yea his Apostles are stiled by that title which is rendered elsewhere *Lords*, *Acts 16.30. Lords, what must I doe to be saved*, said the *Iaylor to Paul and Silas*, and yet they reprehended not this title, which they would haue done had it beene vnlawfull; as *Paul and Barnabas* rebuked the men of *Lystra* when they would haue sacrificed vnto them as vnto Gods, *O men why doe ye these things?* so likewise Preachers of the word are stiled *rulers*, *Heb. 13.7. Remember those which haue the rule ouer you, who haue preached vnto you the word of God*: and verse 17. of the same Chapter, *c obey those which haue the rule ouer you, and submit your selues, for they watch for your soules.* Hence the parsonages in England were termed anciently *rectories*, and the parsons *rectors*: as for the stile *gracious Lords*, vrged so much by the^d Nouelists against our reuerend and honorable Primats: answere is made that there is not one sillable in the word *iurisdiction* that signifieth

^y *Mat. 23.8.*

^a *D. Whigift ubi sup. cap. 2.*

^a *1. Tim. 2.7.*

^b *1. Cor. 4.15.*

^b *Acts 14.15.*

^c *Loquuntur hoc de pastoribus ecclesia sicut D. Fulke, Martiorat. Pistor in loc. d T. C. ubi sup.*

eth a Lord. It is true that our learned English interpre-
tours in old time sought by (the periphrasis) *gratious*
Lords, to set downe the meaning of Christ, vling Lord
for a title of honour, and *gratious* for a title of doing
good. But our new translation expresseth it better in
reading *benefactors*: the Kings of the Gentiles exercise
Lordship over them, and they that exercise authority
vpon them are called *benefactors*: so Beza, *benefici vo-*
cantur: so the vulgar latine, *Erasmus, Ro. Stephanus* and
other as well ancient as moderne interpreters: so that
the clause *vos autem non sic*, is referred by the two other
Euangelists, and almost all learned expositors vnto
the fond ambition and tyrannicall oppression of the
Gentile Kings, and not vnto their titles or names. In-
deed we finde that the Kings of Egypt and of other
nations vaine-gloriously desired to be called *mun-*
ificent benefactors, when as they deserved rather the
names of tyrants and oppressors: as the Popes of Rome
haue called themselves (I verily thinke contrary to
Christ *but you not so*) *Clement, Pius, Boniface*: when
they were most vnmercifull and impious malefactors.
All that may be gathered hence then is, that the Kings of
the Gentiles assumed flattering titles vnto themselves,
being indeed nothing lesse then that which their stiles
imported; and it may be a good admonition for all men,
especially for Clergie men, to frame their liues answer-
able to their names and titles of honour giuen vnto
them. An ambitious desire to be called *benefactor* is pro-
hibited, but the name it selfe is commendable, for
Saint Peter applyeth it vnto Christ, Acts 10. 38. *Iesus of*
Nazareth went about doing good, and S. Paul exhorteth
vs to doe good vnto all men, especially to them of the house-
hold of faith.

As for ruling, we say that it is against all sense, that
where the titles of rulers are giuen, there ruling should
be denied: nay Christ in the wordes immediatly fol-
lowing (*he that is greatest among you, let him be as the*
least).

• D. Whitgift
vbi sup.

• Calvin apud
Marlorat. in loc.
Mat. 20. 29.
See prolog. of
Ecclesiasticus &
Strabo Geograp.
lib. 17.
• Cleomenes K.
of Sparta so
called.

h Galat. 6. 10.

least, &c. Insinuates that there must bee some great among them. He saith not (as ⁱ *Musculus* obserues) no man ought to bee chiefe among you, which he would haue said, if it had not been lawfull in the kingdome of God for some to be *great* and *chiefe*, or if it had bin necessary that all should haue bin in all things equall. The celestiaall spirits are not equall, the starres are not equall, the disciples themselues were not in all things equall. It is not therefore Christs meaning to haue none *great* or *chiefe* among Christians, seeing our state requires necessarily that some be superiour, and other inferiour, So ^t *Martine Bucer*, the fond *Anabaptists* collect here that no man may be together a Christian, and a magistrate, because Christ said to his Disciples *it shall not be so among you*, not considering that those which according to the will of the Lord beare rule godly, *nihil minus quam dominari, immo maxime seruire*, & tanto pluribus quanto pluribus praeferunt, doe nothing lesse then domineere, yea verily do most of all serue, and euen so many doe they serue, ouer how many soeuer they beare rule. So *Chrysostome*, *Theophylact*, *Euthymius*, and it is the ^l common opinion of other writers that these words of Christ doe not condemne superiority, Lordship, or any such like authority: but only the ambitious desire of the same, and the tyrannicall vsage thereof. If Christ here would haue forbidden ciuill gouernment in all men, he would haue said *the Kings of Israel beare rule*, but ye not so: or if his intent had bin to forbid it in Ministers only, then he would haue said, *the Priests of Israel rule*, but ye not so: but in saying *the Kings of the Gentiles beare rule*, but ye not so: he doth euidently shew that hee mislikes only such an insolent kinde of ruling as the Gentiles vsed. He condemnes neither temporall authority, nor Ecclesiasticall: not temporall authority, whether it bee supreme or subordinate: not supreme, for ^m *Paul* appealed to *Cesar* as supreme gouernour, aduising euery soule to be ⁿ subiect vnto superiour powers; not subordinate,

for

ⁱ *Com. in Mat.*
20.26.

^k *In Mat. 20. 26.*
Id. m Luther
posuit maior.
in festo. Bartho.

^l *D. Whitgift*
ubi sup.

^m *Actus 25. 17.*

ⁿ *Rom 13. 1.*

o 1. Pet. 2. 13.

¶ Acts 5.

q 1. Tim. 1. 20.

¶ 1. Cor 5. 5.

¶ 1 Tim. 5. 19.

for S. ^u Peter gaue this rule concerning rulers, *submit your selues to enery ordinance of man for the Lords sake, whether it be to the King as to the chiefe head, or vnto gouernours, as vnto them that are sent of him for the punishment of euill doers, and for the laud of them that doe well.*

Not Ecclesiasticall authority, for S. ^p Peter notwithstanding this (*but you not so*) iudicially sat vpon Saphira: and Paul exercising this authority deliuered ^q Hemiueus and the incestuous ^r Corinthian vnto Sathan. And the same Paul exhorts Timothie the Bishop of Ephesus, *against an elder receiue none accusation vnder two or three witnesses.* He grants vnto Timothy, to receiue bills of complaint, and so iudicially to proceed against Elders in citing them, and examining them, and if need be deposing them.

Well then, if Christ here forbade neither titles of rulers, nor yet ruling it selfe whether it be ciuill or ecclesiasticall: it remaines that he prohibited only *so* ruling, that is, *such* a tyrannicall kind of gouernment as the Gentile Kings vsed, and that ambitious desiring of the same which ruled in them. And indeed Christ often in the Gospell vseth to call backe those that are his from errors and corrupt affections by the behauiour of the Gentiles, Mat. 6. 7. *The Gentiles doe thinke that by their much babling they shall be heard, bee not ye therefore like vnto them,* and in the same Chapter verse 31. 32. *Take no thought, saying what shall we eate or what shall we drinke, or wherewith shall we be clothed (for after all these things seeke the Gentiles) but seeke ye first the kingdom of God, &c.* And that this is Christs meaning, I proue by these three reasons collected out of the context it selfe, 1. he saith Mat. 20. 25. and Marke 10. 43. *Ye know that the Kings of the Gentiles,* speaking of those rulers they knew, and they were tyrants and oppressors, as Pontius Pilate who condemned Christ an innocent, in whom he found no fault; and ^u Herod Antipas, who beheaded Iohn the Baptist (a iust and holy man whom he reuerenced

¶ Iohn 19. 4. 16.

¶ Marke 6. 10.

27.

ced and heard in many things) at the request of his nation; and Herod the great who butchered all the male children in ^x Bethelclem, and vnder pretence to worship, eagerly sought to worry Christ in his cradle: *ye know* that these Kings now reigne, *but ye not so*, that is, I would not haue you so to reigne.

^x Mat. 2.16.

2. *Ex m^o Caluini*, vsed in Mat. and Marke is to tyrannize; so learned Erasmus in his *7* paraphrase, *qui principatum gerunt inter gentes, dominatum ac tyrannidem exercent in illas quibus imperant*, and in his annotations, *dominantur in eas, sine aduersus eas*. So Musculus in his comment vpon these words in S. Mathew, *non regunt populum, sed premunt, suisque affectibus seruire cogunt*: so ² Benedict. Aretius, *dominatus est, est dominari cum aliena tyrannide, & potestate, in potestate uolenter tenere*: *dominatus* is taken in other places of the new testament, as namely, 1. Pet. 5. 3. and Acts 19. 16. Whereas it is objected that in our present text the simple verbe is vsed, and therefore not tyrannic but iurisdiction is forbidden: answere is made that this of Saint Luke must be construed by the places of Mat. and Marke, seeing all three meane one and the same thing by the concent of all Harmonies.

¹ In Mat. 20.

² Com. in Mat. 20. 25.

^a Cum acerbitate quadam, as the compiler of the lesser and latter annotations vnder Bezages name, in Mat. 20. 25.

3. Christ expoundes himselfe thus in the words immediately following, *let the greatest among you bee as the least, and the chiefe as he that serueth*. ^b As if he should say, the Kings of the nations are tyrants in their government, making mischief their minister, and lust their law: but I would haue you to beare rule so moderately, that euen the soueraigne may behaue himselfe as a *seruant*, and the master as a *Minister*. I would haue Princes among you to be ^c nursing fathers vnto the Church, and Prelats among you to be ^d pastors of my people. So S. ^e Paul exercising authority, said, *we preach not our selues, but Christ Iesus to be the Lord, and our selues your seruants for Iesus sake*, and in ^f another place, *I made my selfe a seruant vnto all men*. A Minister must (as it is in our english phrased) *serue* his cure, a magistrate must also *minister*

^b *Ardens, Musculus, Bucer.*

^c *Esay 49. 23.*

^d *Ephes. 4. 11.*

^e *2. Cor. 4. 5.*

^f *1. Cor. 9. 19.*

5 *Iob* 29. 15.

^h *Platarch com.*
ad prin. in-
doctum.

ⁱ *Consolat. ad*
Polybium.

^h *Lib. 3. de con-*
siderat.

ⁱ *Mat.* 24. 46.

minister vnto those which are vnder him, euen the King himselfe is a great seruant of the common weale: he must (as *S. Iob* speaks) become eyes to the blinde, and feete to the lame, he must with ^h *Epaminondas* watch, that other may the more securely sleepe; and labour, that other may the more freely play. *Magna seruitus magna fortuna* quoth ⁱ *Seneca*, nam ipsi *Casari* cui omnia licent, propter hoc ipsum multa non licent: omnium domos illius vigilia defendit, omnium otium illius labor, omnium delicias illius industria, omnium vacationem illius occupatio. As those Princes are most vnprofitable, qui nihil in imperio nisi imperium cogitant, which in their Empire thinke of nothing so much as of imperiousefnes: so they doubtles are most happy to the state, who being greatest are as the least, and being chiefe as they that serue. I conclude this obseruation in ^h *Bernards* aduise to Pope *Eugenius*, prafis vt promideas, vt consulas, vt procures, vt serues, prafis vt prafis, &c. O blessed is that faithfull and wise seruant, whom his master when he commeth shall finde so ruling ouer his house.

Thus haue I shewed what is said, let vs see now whom it concernes; it is certaine that Christ spake this vnto his Apostles only, but in them vnto some other representatiuely; the question is then here whether hee spake representatiuely to the whole Church, that is, all Christians; or else representatiuely to the ministers of the Church only. We say with *Aretius*, *Bucer*, *Musculus* in their commentaries vpon *Mat.* 20. That he doth vnderstand all Christians as wel lay men as Clergy men, and this also we proue by these reasons ensuing.

1. Christ in this Chapter immediatly before, and also presently after, vsing this word *you*, and speaking vnto his Disciples and none but them (as in this place,) speaketh vnto them as representing the whole Church and not only the Ministers, as verse 19. *This is my body, which is giuen for you*; and verse 20. *This cup is the new testament in my blood, which is shed for you, by you, though*

It be spoken only to the Disciples, is not vnderstood the ministers only, for if Christs body were giuen, and his blood shed only for them, it would follow that none should be saued but Ministers, and that is contrary to the text^m elsewhere *Christ died for all*, againe verse 29. *I appoint vnto you, as my father hath appointed vnto me, a kingdome.* Where by *you*, he meanes all true Christians of whatsoeuer estate, quality, degree: for asⁿ many as receiued him and beleueed in his name, to them he gaue power to be the sonnes of God, and if they be sonnes and children of God, then heires also, Rom. 8. 17. So that if thou wilt haue any part in Christ and his kingdome, then thou must also take some part of this text, thou must become as one of vs, and be numbred among these *you*, but ye not so.

m 2. Cor. 5. 15.

n Iohn 1. 13.

2. The opposition here which is betweene *Gentiles* and *you*, doth evidently proue that it is spoken vnto the whole Church; as for example, *the Kings of the Gentiles doe tyrannize ouer them*, that is ouer the people: among them are Kings tyrannizing, and people tyrannized: *but you not so*, that is, I doe command that among you there should bee neither Kings tyrannizing, nor people tyrannized. It is thus with them, it shall not bee so with you Ministers, is no good opposition; it is thus with the Gentiles, *it shall not be thus with you Christians*, is a full and a fit *antithesis*, the like whereof is found, Mat. 6. 7. 8. 31. 32. Luke 12. 29. 30. 1. Thessal. 4. 4. 5.

3. This place compared with that of Mat. chap. 23. vers. 8. 9. shewes plainly that it is spoken vnto the whole Church, for Christ in that place speaking of the same matter vseth a like forme of wordes, as for example, *the scribes and the Pharisees are called Rabbi, &c. but be not so called.* Now that he deliuered this exhortation as well to the people as to the pastors, is apparent in the very first verse of the Chapter, *then spake Iesus to the multitude, and to his Disciples.* I will end this exposition

on

o Epitaph Roberti
Lincol. episc.
apud Huntingdon
hist. lib. 7.
pag. 118.

on with an o Epitaph which I thinke may serue for a
glosse to the whole Gospell.

*Hic humilis diues (res mira) potens pium, vltor
Comptiens, mitis cum pateretur erat.
Noluit esse dominus, studuit pater esse,
Semper in aduersis murus & arma suis.*

The Epistle. 2. COR. 4. 1.

Seeing that we haue such an office, &c.

p. Aretius, Piscator.

THis text is part of S. Pauls Apologie iustifying his
doctrine as well for the matter as the mannere
gainst all the slanders of his aduersaries the false Apo-
stles: he remembers here more particularly three ver-
tues in his

preaching { sedulity, seeing we haue such an office, euen
as God hath had mercy on vs, we goe not
out of kinde, or we faint not.
sincerity, but haue cast from vs the cloakes
of vn honesty.
humility, for we preach not our selues, but
Christ Iesus to be the Lord, and our
selues your seruants for Iesus sake.

Seeing that we haue such an office p Two things espec-
ially caused Paul to be diligent in his office. 1. The wor-
thines of his Ministry, *seeing that we haue such an office*:
2. The goodnes of God in calling him to such an high
calling, *euen as God hath had mercy on vs*. The ministra-
tion of the Gospell (as he shewed in the Chapter before)
doth excell in grace and glory the ministration of the
law: In grace, for *the letter killeth, but the spirit giueth
life, the law being the ministration of condemnation, but
the Gospell the ministration of righteousness*: In glory,
both in respect of countenance, for it is more honorable

q See Epist. 13.
Sun. after Tri-
nit.

to be the minister of mercie, then executioner of Iudgement: and in respect of continuance, for *Moses glorie is done away*, but the Gospels ministrie remaineth: all *Moses glorie* was but a type of Christs glorie, now the substance being come, the shadow vanisheth; *all the Prophets and the law prophecied vnto Iohn, but Truth and grace came by Iesus Christ*. As far then as the sunne doth obscure the lesser lights; euen so farre the Gospell exceedes in glorie the Law, *for when that which is perfect is come, then that which is imperfect is abolished*.

The second thing that made *Paul* constantly diligent in his function is Gods mercie shewed on him in his office, being an Apostle, *not of men, neither by man, but by Iesus Christ*, *put a part to preach the Gospell by the will of God*. I was (saith he 1.Tim.1.) both a blasphemour, and a persecutor, and an oppressor; but Christ receiving me to mercie, put me in his seruice, by whose grace I am whatsoeuer I am, 1.Cor.15.10. wherfore seeing we haue such an excellent office, so gracious, so glorious: and seeing God hath (out of the riches of his mercie, *not out of any worth of our owne merite*) called vs vnto such an office, we faint not in this our ministrie for any tribulation or trouble whatsoeuer. *So Paul* expounds himselfe in this present Chapter, we are troubled on euery side, yet not distressed: in poverty, but not in despaire: persecuted, but not forsaken: cast downe, but not cast away: therefore we faint not, for though our outward man perissh, yet the inward man is renewed daily, for our light affliction which is but for a moment; causeth vnto vs a far most excellent and an eternall weight of glorie, while we looke not on the things which are seene, but on the things which are not seene, for the things which are seene are temporall, but the things which are not seene eternall, as if he should say, seeing our work is excellent, and our reward (when we haue fought our fight and ended our course) most excellent: we slacke not our duetie for any crosse or care, but *ap*

Mat. 11.13.

Iohn 1.17.

1.Cor. 13.10.

Galat. 1.1.

Rom. 7.1.

Acts 13.2.

1.Cor. 1.1.

Theophylact.

Aquin.

Anselm.

Hierom.

Primasius.

Lombard.

Marlorat.

2.Tim. 4.7.

2.Cor. 6.4.

prone our selues as the ministers of God in all things, in afflictions, in necessities, in anguishes, in stripes, in strifes, in labours, &c. by honour and dishonour, by bad report and good report, as sorrowing and yet alway reioycing; as poore, yet making many rich; as hauing nothing, and yet possessing all things.

We haue cast from vs the cloakes of vnbonestie] For as much as the ^c deuill is the most diligent preacher in the whole world, ^f walking about as a roaring lion seeking whom he may deuoure, & his agents compass sea and land to make men of their profession: our Apostle to his industrie further addeth in his preaching sinceritie, *we cast from vs the cloakes of vnbonestie &c.* that is, we haue renounced (^h as a father vtterly forsakes a disobedient sonne) ⁱ not onely notorious and open crimes, but also those which are hidden, and as it were cloathed with cloaks and colours of excuse: for so Paul ^k construeth himselfe in the clause following, *we walke not in craftinesse &c.* that is, we deale not as the false Apostles in ^l hypocrisie, ^m comming vnto you in sheeps clothing, but inwardly are rauening wolues; *neither handle we the word deceitfully*, that is, ⁿ as he said in this ^o epistle before, *we doe not as many, make merchandise of the word*. ^p We preach not for gaine or glorie, for such are hirelings, Iohn 10.12. neither doe we sophisticate the word, as they who mingle heauen and earth, and ioine the ceremonies of *Moses* law with the Gospel of Iesus Christ as necessarie to saluation, for such are wolues. We preach neither ^q flatteringly, nor falsely, *but open the truth, and commend our selues to euery mans conscience in the sight of God*, ^r that is, we haue deliuered ^y word so plainly, so purely, neither adding any thing to it, nor diminishing any thing of it, ^t as that our deeds speaking for our doctrine, we appeal to the consciences of all such as haue heard vs, and to God himselfe who seeth all things, and vnderstandeth euery secret of our heart so well as euery word of our mouth, euen he that knoweth

^a B. Latymer
ser. of Pauls.

¹ 1. Pet. 5.8.

³ Mat. 23.15.

^b Aretius.

¹ Lombard

Aquin.

^k Theophylact.

^l Anselm.

^m Mat. 7.15.

ⁿ Aretius.

Marlorat.

Begg.

^o Cap. 2. vers.

17.

^p A. iain.

Lombard.

Anselm.

^q Primasius.

^r Bullenger.

^s Apocalyp.

22. 18.

^t Theophylact.

knoweth all things^a knoweth that I lye not.

If our Gospell be yet hid, it is hid among them that are lost.] ^a Here Paul preuenteth an obiection, if you faint not in opening the truth vnto the consciences of all men, how commeth it to passe that many beleue not your Gospell? He doth answere directly, that the fault is not in the Gospell it selfe, for that is a shining light to such as are in darknesse: but in vnbeleeuers whose minds are blinded by the god of this world, least the light of the Gospell of the glorie of Christ (which is the image of God) should shine vnto them.

That is euery mans god in this world which he likes best, and loues most, as ¹ gold is a couetous mans god, and ² belly cheere a voluptuous mans god, and preferment an ambitious mans god. And ^a these gods blind the mind of vnbeleeuers, that they should not in this world see the light of grace, nor in the world to come the light of glorie. So we read Luk. 14. when a certaine man had ordeined a great supper, and inuited many, saying, come, for all things are readie: the first said, *I haue bought a farme, and I must needs go to see it*, Honor was the god that blinded his eyes. Another said, *I haue bought five yoke of oxen, and I goe to plow them*, Riches was the god that blinded his eyes. A third said, *I haue married a wife, and therefore I cannot come*, Pleasure was the god that blinded his eyes. See Gospell 2. Sun. after Trinitie.

^b Other vnderstand this of the true God, which is the God of this world, for that he made it, according to that of ^c Dauid, *The earth is the Lords, and all that therein is, the compass of the world, and they that dwell therein*. And God is said to blind the minds of vnbeleeuers, ^d *Non inducendo malitiam, sed merito, potius demerito praecedentium peccatorum subtrahendo gratiam*. It is Gods mercie, that the light of the word shines in the hearts of his elect, and it is Gods iustice, that it is bidden among those which are lost. I am come said ^e Christ vnto

^a 2. Cor. 11. 31.

^x Aquin.
Aretius.
Berg.

¹ Ephes. 5. 5.

² Job. 31. 24.

² Philip. 3. 19.

^a Aquin.
Caetan.

^b Theophylact.
Primasius.

Anselm.

^c Psalm. 24. 1.

^d Aquin.

^e John 9. 39.

iudgement in this world, *that they which see not, might see, and that they which see, might be made blind.* And Rom. 11. 8. *God hath given them the spirit of slumber, eyes that they should not see, and eares that they should not heare;* that the Gospell in it selfe a shining light, and the power of God vnto saluation, should be hidden among the lost, and so become the sauer of death vnto death; is an heauie, yet an holie iudgement: For, as they regard not to know God, euen so God deliuereth them vp vnto a reprobate sense, suffring their eyes to be blinded, least the light of the Gospell should shine vnto them. As by the bright beames of the sunne waxe is softned, and yet dirt is hardned: euen so by the preaching of the word, the hearts of such as shall be saued are mollified, but the hearts of such as are lost are further hardned. To day then, euen while it is called to day, suffer the words of exhortation, if thou haue an eare to heare, harden not thine heart, but harken vnto Gods voice, speaking in the bookes of his Scriptures, and by the mouthes of his Prophets vnto thee.

Other vnderstand this of Satan; here called *the god*, as elsewhere, *the prince of this world*, that is, *seculariter vniuersum*, of the wicked of the world, in whom he ruleth and worketh, as yelding to his suggestions. It is not Satans power that makes him a god, and a prince, but only the weaknesse of the wicked, admitting him as a lord of mis-rule; for, he (saith *Paul*) is our master to whom we submit our selues as seruants. Christ is the Lord of heauen and earth by a threefold right, *per inuentionem, merito redemptionis, dono patris*: but the deuill is god of this world only (quoth *Aquino*) *imitatione*, because the wicked of this world are his followers, as hauing their vnderstanding darkned, and their minds blinded, and hearts hardned thorough his enticing temptations. And so *Paul* in this present epistle chap. 11. ver. 3. *I feare least as the serpent beguiled Eue thorough his subtiltie, so your minds should be corrupted from*

^f Rom. 1. 16.

^e 1. Cor. 2. 16.

^h Rom. 1. 18.

ⁱ Theophylact.

Occumem.

^k Arcim.

^l Lombard.

Aquin.

Caluin.

^m Iohn 12. 31.

ⁿ Ephef. 2. 2.

^o Rom. 6. 16.

^p Bernard lib. 3.

de considerat.

^q Ephef. 4. 18.

from the simplicitie that is in Christ. The Gospell is a glasse wherein we may behold Christ; and Christ is an expresse character and image of God, as himselfe said, *he that hath seene me, hath seene my father, and this is eternall life to know God, and whom he hath sent Iesus Christ,* Iohn 17. 3. If then thou heare the word often, and yet continue still in vnbeleife, the fault is not in God or his Gospell, but in thy selfe and Sathan, who blinds the minds of such as are lost; &c.

We preach not our selues] least he should be thought arrogant in commending his sedulous and sincere preaching, he confesseth humbly that himselfe and his fellowes were not principall agents in their conuersion, but instrumentall only; *Christ is the Lord, and we your seruants for his sake, for it is God that commands the light to shine out of darknesse, which hath shined in our hearts, for to giue the light of the knowledge of the glory of God in the face of Iesus Christ. And we haue this treasure in earthen vessels, that the excellencie of that power might be of God, and not of vs.* See epistle 3. Sun. in Aduent, and 1. in Lent.

This scripture may be tearmed aptly *manipulus Curatorum*; 1. Instructing all such as haue cure of soules to be diligent in their ministrie, considering the worthinesse of their function, and the goodnesse of God in making them apt to teach, and in calling them vnto such an high office. 2. To be rather solide then subtile, preaching plainly to the conscience. 3. To be humble, not as though they were lords ouer Gods heritage, but in meeknesse of spirit, behauing themselves as seruants for Iesus sake.

² Heb. 1. 3.

¹ Iohn 14. 9.

² Caluin.
Marlorat.
Piscator.

² 1. Tim. 3. 2.

² 1. Pet. 5. 3.

The Gospell. MATTH. 9. 9.

As Iesus passed forth from thence he saw a man named Matthew, &c.

In this text 2. points are more cheiffly regardable, namely the

Calling of Matthew, wherein obserue the

Bountifulnes of Christ in calling, *hee saw a man named Matthew, &c.*
Duetifulnesse of Matthew in comming, *he arose, and followed him.*

Their accusation, *Why eatest thou with Publicanes and sinners.*

Cauilling of the Pharisees, and in it

Christs excusation, answering for himself by grounds of

Reason, *they that be strong neede not the Phisition.*
Religion, *goe ye rather & learne, &c.*

7 *Math. 10. 38.*

As Iesus passed forth from thence } we may not slightly passe ouer the passing of Iesus here from placeto place doing good, and acting works of mercie and miracle. Craftie politicians thrust themselues into the center of the world, as if all times should meet in their ends, neuer caring in any tempest what becommeth of the ship of estate, so they may be safe in the coc-boat of their owne fortune. But Christ here neglecting his priuate boat, was all for the publique ship of the Church, being not only painfull in his owne person all his life, but also carefull in calling apostles, who might as cunning

ning masters and pilots guide the Churches ship after his death.

^a By this example princes (which ought to be ^a nursing fathers vnto the Church) are taught, not only to see that matters be well ordered for the present; but also to foresee such things as may be for the good of the Church in time to come. They must especially maintaine the schooles of the prophets as the seminaries and nurseries of the Clergie, that there may be from time to time *Peters* and *Matthewes*, apt and able ^b labourers in the Lords haruest. As for you which are men of meane qualitie, though it be true that yee can not found Colledges, or endue the Church with any large reuenues: yet ye can ^c pray for the peace of Hierusalem, and wish hartily that plenteousnesse may be within her pallaces: And therefore when any sute concerning the Clergie shall be tried by your verditte, ^d forsake not the *Leuite* as long as thou liuest vpon earth. Let no malignant humour cause thee to rob God of his due, the Minister of his dutie, that the Gospell may not only flourish in our dayes, but that there may be still a succession of learned men in all ages to come, who may ^e comfort Hierusalem at the heart, and withstand all her ^f enemies in the gate.

He saw a man named Matthew sitting at the receit of custome] He saw *Matthew* not (as then he saw many moe) with his corporall eyes only, & but also with his all-seeing eyes of prescience, knowing that he was a ^h pearle in a dunghil, a chosen vessell vnto the Lord from all eternitie. And with his pitifull eyes of mercie, euen with the verie same eyes he saw the griuous troubles of his children in ⁱ *Egypt*, and with the same eyes he saw *Peter* weeping, and with the same eyes he saw ^k *Nathanaell* vnder the fig-tree. Now the greatnesse of his exceeding rich mercies is amplified here by circumstances of the person, and of the place, and of the time. By circumstance of person he saw and called *Matthew*,

^a *Musculus in loc.*

^a *Esa. 49. 23.*

^b *Luke 10. 2.*

^c *Psalm. 122. 6.*

^d *Deut. 12. 19.*

^e *Esa. 40. 3.*

^f *Psalm. 127. 6.*

^g *Ardens,*

Rupert.

^h *Chrysost. apud Panigarol. bom. in loc.*

ⁱ *Exod. 3. 7.*

^k *Iohn 1. 48.*

^l Marke 2.14.
^{Luke} 5.27.
^m Hierom. / an-
 sen. Maldonat.

ⁿ Mat. 18.37.

^o Mat. 4.18.

^p Euthym.
 Calvin, Gene-
 brardin Psal. 1.

a rich man, a couetous rich man, a couetous rich man in a corrupt office, *Matthew the Publican*. ¹ Other Evangelists in relating this history calls him *leui*, ^m but he calls himselfe by that name he was best knowne, he confessed his fault, and acknowledged his folly, stiling himselfe *Matthew the Publican*. And this he did vnto Gods glory, for the greater was his misery, the greater was his Sauiours mercy; the children of Israel payed no custome before their captiuitie, wherefore toll-gatherers as being subiect to many foule extorsions and oppressions were most odious officers among the Iewes; in so much as Publicans and notorious malefactors are coupled vsually together in the gospel: as if ⁿ he refuse to heare the Church also, *let him be to thee as an heathen man and a Publican*, and Mat. 21.31. Verily I say vnto you that *the Publicans and the harlots shall goe before you into the kingdome of God*, and Luke 15.1. *Then resorted vnto him all the Publicans and sinners*; and in our present text, *why eateth your master with Publicans and sinners?* So that Publicans are ioyned sometime with heathens, sometime with harlots, alway with sinners.

But the goodnes of Christ is amplified more by circumstances of place and time, for that he called *Matthew sitting at the receit of custome*; he called ^o *Peter and Andrew* while they were fishing; *James and Iohn* while they were mending their nets; hee called other, while they were doing some good, but (O the deepenes of the riches of Christs vnspokeable mercies) hee called *Matthew* when he was doing hurt, executing his hatefull office, *sitting at the receit of custome*. ^p There be three degrees in sinne mentioned, Psalm. 1.1. The first is *walking in the counsell of the vngodly*; the second is *standing in the way of sinners*; the third is *sitting in the seat of the scornerfull*: now *Matthew the Publican* had proceeded Doctor in his faculty, he was seated in the chaire, *sitting at the receit of custome*, the which is worse then either walking in the counsell of the vngodly,

or standing in the way of sinners.

Hence we may learne not to despaire of other, much lesse of our selues: not of other, albeit they be neuer so couetous misers and great oppressors. Indeed [¶] Christ said, *it is easier for a Camel (or as ^r other read) for a cable to goe thorough the eye of a needle, then for a rich man to enter into the kingdome of God*, but he doth adde withall and say, *with man this is impossible, but With God all things are possible*. He can vn-twine a cable rope in euery cord and thred, and so drawe it thorough the eye of a needle: he can vndoe the cordes of vanity, and cart-ropes of iniquity which hold couetous men from him, and so make them (as he did here *Matthew*) to follow him. He did vntwine *Zachew* when he said, *behold Lord halfe of my goods I giue to the poore, and if I haue taken from any man by forged cauillation, I restore him fourefold*: and so *Zachew* notwithstanding his *Camels backe*, that is in former time his prodigious wealth, entred into the strait gate of heauen.

And let no man euer despaire of himselfe, seeing Christ called *Matthew* when he was doing of euill, and the thiefe on the crosse, *Luke 23*. when he was suffering for euill. [¶] According to his name so is his praise, [¶] Iesus is his name, and he is a sauiour of his people; comming into this world (as hee proteketh and proueth in this Scripture) not to call the righteous but sinners to repentance.

In *Matthewes*
obedience to
Christ's call, ob-
serue with ^x *Ar-*
dens a threefold
abrenunciation

1. Of his wickednes, *he arose*, name-ly from his old vnconscionable course vnto newnes of life.
2. Of his wealth, *he left all*, *Luke 5.28*.
3. Of his will, *he followed him*, and that as

[¶] *Mat. 9.34.*

[¶] *Theophylact,*
Erasmus, Drusi-
us, in loc. Mat.

[¶] *Luke 19.8.*

[¶] *Psal. 48.9.*

[¶] *Mat. 1.21.*

^x *Hom. in loc.*

One

¶ *Paratus ser.
de S. Mat.*

¶ one writes

*celeriter,
letanter,
conuenienter,
perseueranter,*

1. He followed Christ immediately without delay, for as soone as Christ had said *follow me*; forthwith *he arose and followed him*.

¶ *Arcius.*

¶ *Musculus.*

¶ *2. Cor. 4. 18.*

¶ *Ruperts. in loc.
d Luke 5. 29.*

¶ *Hierom,
Caietan.*

¶ *Iohn 6. 44.
Gen. 17. 1.*

¶ *Hib. 11. 6.*

¶ *Apostoli quantum ad voluntatem totum mundum reliquerunt. Hierom. epist. ad Pammac.*

2. He followed Christ cheerefully ² without any murmuring or disputing who should execute his office, or looke to his account. ³ It was in the worlds eye a great folly to leaue such a gainfull occupation, a greater folly to forsake that which he had already got, and the greatest of all to follow him who was so poore that he wanted a nest and an hole where to rest his head, *Mar. 8. 10.* Yet *Matthew* beholding his Sauour with eyes off faith, and ^b looking not on the things which are seene, but on the things which are not seene, simply and cheerefully followed him, and in ^c token hereof (as Saint ^d *Luke* reportes) *hee made him a great feast in his owne house.*

3. *Matthew* followed Christ conueniently, because *he left all and followed him*: all his worldly busines, all his vnconscionable gaines, all his corrupt affections, and whatsoever hindred him in the way to God. And ^e herein he dealt not (as prophane *Porphirius* and *Julian* obiekt) vnaduisedly to forsake all things, and to follow one which had nothing, for *Matthew* doubtles had before seene many myracles of Christ, and at this present he was also drawn by the holy spirit, according to that of our Sauour, *& no man can come to me, except the father which hath sent me drawe him.* And this spirit assured his spirit that Christ as God is ^s all sufficient, and a ^h rewarder of such as seeke him and come vnto him. Here the Gospell and Epistle meete, *Paul* preached not the word for worldly gaine, *Matthew* left all and followed Christ. He did not abandon all his estate, for *hee feasted Christ in his owne house*: but hee was ⁱ willing to leaue the

the whole world to gaine that good which hee could neither ^k *prodere* nor *perdere*.

4. *Matthew* followed Christ constantly, being first a Disciple, then an Apostle, afterward an Euangelist, and last of all a Martyr: as a Disciple he heard the Gospell of Christ, as an Apostle he preached the Gospell of Christ, as an Euangelist hee wrote the Gospell of Christ, as a Martyr he suffered for the Gospell of Christ. He was not only a Disciple, but an Apostle, numbred among the twelve, preaching the Gospell in ^m *Iudea* and ⁿ *Ethiopia*, for I remember ^o one saith of him *Ethiopiam nigram doctrinā fidei fecit candidam*. And that hee might preach vnto the whole world after his death, he penned the booke of the generation of *Iesus Christ*, &c. In which (as *Euseb. Emisen* obserueth) he makes a great feast vnto Christ, and that in sundry respects as 1. His Gospell is great, as being written in Hebrew, the most ancient and most holy tongue. 2. Great, as being the first of all the Gospels. 3. Great, as being the most large, & diuided by the moderne Latines into 28. Chapters, but according to the partition of *Hilarius* in former ages into 33. or as *Druishmannus* into 67. Canons. Among the Grecians *Euthymius* parteth it into 68. Chapters, *Eusebius*, *Ammonius*, *Suidas* into 355. and lastly great, as intending principally to shew that the man Christ is the Messias and Sauour of the world, promised by the Prophets, and prefigured in the sacrifices of the law. Saint *Matthew* hauing cheerefully followed Christ in hearing his Gospell, in preaching his Gospell, in writing his Gospell, & on this day suffered martyrdom constantly for his Gospell.

Christ euery day calleth vs, and saith vnto vs as here to *Matthew*. follow me, though he doe not this immediately by himselfe, yet he speaketh vnto vs by the tongues of his Preachers, as he spake in ^{*} olde time to our fathers by the mouthes of the Prophets. It is our duty therefore to come when hee calleth (as his seruant *Matthew*) quickly

^k *Augustin. de ciuitate dei lib. 1. cap. 10.*

^l *Mat. 10. 3.*
^m *Euseb. hist. lib. 3. cap. 21.*
ⁿ *Idem Magdeburg. sent. 1. lib. 2. col. 576.*
^o *Socrates hist. lib. 1. cap. 15.*
^p *Cassianus catalog. 1. part. 3. considerat. 29.*
^q *Panigrol hom. in loc. part. 1.*
^r *August. de consensu Euangel. lib. 1. cap. 2.*
^s See *Panigrol ubi sup. & Sixt. Bibliothec. lib. 1. pag. 17.*
^t *Vide not. Baron. in Rom. Martyr Septemb. 21.*

^{*} *Heb. 1. 1.*

^u Ecclesiast. 5. 7.

^x Heb. 3. 13.

^y Psalm. 84. 7.

^z Apocalyp. 2. 10.

^a Iohn 20. 2.

^b Ecclesiast. 5. 1.

^c Ardens, Musculus, in loc.

^d Apocalyp. 3. 20.

^e Persius.

^f Galat. 5. 22.

^g Ephes. 5. 30.

quickly, conueniently, constantly, cheerefully. Quickly without delay, ^u make no tarrying to turne vnto the Lord, but to day, ^x while it is called to day, let vs heare his voyce: conueniently, forsaking our selues, and casting away euery thing that presseth downe, and hindreth vs in our way to Christ, Heb. 12. 1: constantly, ^y going from strength to strength, and continuing ^z faithfull vnto the death: cheerefully, making Christ a great feast in our owne house.

Happily thou wilt obiekt, if I had liued in that golden age, when Christ my Sauour blessed the world with his bodily presence; then I would haue worshipped him, and followed him, and feasted him: but alas, I haue good cause to complaine with *Mary Magdalene*, ^a they haue taken away the Lord, and where should I finde him, if I would now feast him? ^b O beloued, albeit Christ ^b is in heauen and thou art on earth, yet thou mayest (and that in thine owne house) make to him a ^c double feast; a spirituall feast, and a corporall: a spirituall, for his meat is to doe the will of God, Iohn 4. 34. And the will of God is to beleene in him whom he hath sent, Iohn 6. 29. So that whosoever beleeueth in Christ, and openeth the doore to his knocke, maketh him a feast in the parlour of his heart. So ^d himselfe saith, I stand at the doore and knocke, if any man heare my voyce, and open the doore, I will come in vnto him, and will sup with him, and he with me. The Poets feigned that their God *Iupiter* fed on *Nectar* and *Ambrosia*, ^e *Iupiter Ambrosia satur est, & Nectare plenus*. But the God of heauen is refreshed with the ^f fruites of the spirit, *love, ioy, peace, long-suffering, gentleness, goodnes, faith, meekenes, temperance*, these dishes are his dainties.

Thou mayest also feast him corporally; for whatsoever is done to his followers, he taketh as done to himselfe, because they be smembers of his body, of his flesh, and of his bone: this hee will openly protest at the last day, Mat. 25. 35. *I was an hungred, and ye gaue me meat:*

I thirsted, and ye gave me drinke: for in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.

And when the Pharisees saw it] In the Pharisees accusation obserue these two circumstances especially: To whom; And of whom it was made; to whom, *they said unto his Disciples*: of whom, of Christ and the rest of the guests in *Matthewes house*, *why eateth your master with publicans and sinners*, &c. In making this objection vnto the Disciples, and not vnto Christ himselfe, they shew themselves to bee crafty calumniatours. It was craft to set vpon the weake Disciples being a little before confounded by their master: and it was a calumnie to mutter that behind his backe, which they dare not viter vnto his face. But this was their ordinary guile to vent their gaule, when they conceited that the Disciples did amisse, they cauilled with Christ, *why doe thy Disciples transgresse the traditions of the fathers*, for they wash not their hands when they eate bread. And when they thought Christ offended, they told his Disciples, *why eateth your master with publicanes and sinners*? In the fact of the Disciples, they cauilled with Christ; in the fact of Christ, they cauilled with the Disciples; in both their malicious intent was to dishonour the Gospell, and estrange the Disciples from Christ, and Christ from his Disciples. In our age there be many such enuious sycophants, who being once got betweene the pot and the wall, chat in secret against that which Christ and his Ministers haue chaunted in publique.

The Pharisees accusing Christ and his company *Publicanes and sinners*, offended in vncharitablenes & pride: in vncharitablenes toward Christ, *ut si consentiens in culpa, qui consentiens in auctore*, as if he had communicated with them in mischief, as he did common with them at meate: whereas Christ conuersed with publicans and sinners as the physician with the sick, *they made not him worse, but he made them better*; he had no fellow-ship

*h. Arctius,
Marbrot,
Bullinger.*

Mat. 15. 2.

Arctius,

Arctius,

° Ephes. 5. 11.

° Psalm. 143. 2.

° Job 25. 5.

° Esay 64. 6.

° Musculus,
Culman.

° Theophylast.

° Calvin.

° Hilarius,
Panigrol,
Marlorat.

° Luke 4. 18.

° Mat. 11. 28.

° Musculus,
Caluist.

° Epist. 1.
epist. 4.

ship with vnfruitfull workes of darknes; but only with the workers, he did loue their persons, but leaue their vices, see Gospell on the 3. Sun. after Trinity. Again the Pharisees were very cruell and vncharitable toward the Publicanes, in that they despised them, and had no feeling of their miseries, or care for their conuersion: and lastly they shew their pride by iustifying themselves impudently. whereas they should rather haue confessed ingeniously with the ° Psalmist, *enter not into iudgement with thy seruants, for no flesh is righteous in thy sight: and with Job, if the starres are vncleane in his sight, how much more man a worme, euen the sonne of man which is but a worme?* and with ° Esay, *we haue all bin an vncleane thing, and all our righteousnesses is as filthy cloutes.*

° *When Christ heard that, he said vnto them*] He replied vnto the Pharisees not as hoping to mende them by his answer, but least his Disciples otherwise might bee scandalized, hereby giuing vs an example to meet with opprobrious cauils and calumnies against the Gospell, and that not to satisfie so much our aduersaries, as to strengthen our auditours.

° *They that be strong need not the physitian*] This sentence may be considered as a ° *somma* to the Pharisees, who were so righteous and strong in their own conceits, as that they did not in any case need a physitian; but as a ° *Lemma* for ° others, in which (as in the rest of his Apologie) Christ insinuates that *he came into the world*, not to constraine, but to *call* not the righteous, who iustifie themselves, but sinners, euen such as feelee their wickednes and weakenes, such as are ° broken hearted, such as are laden and ° weary with the burden of their iniquity: ° not to licentiousnes in their sinne, or to punishment for their sinne, or to satisfaction for their sinne, but to *repentance* for their sinne, that they being deliuered out of the hands of all their enemies, might serue God in holines and righteousness all the dayes of their life. ° *Pantanus* saith excellently that a sinner irrepenant is like

Samson

Son in the mill grinding corne for his enemies : but
if he ^b confesse his finnes, and bee sorry for the same,
Christ is faithfull and iust to forgiue him his finnes, and
to cense him from all vnrighteousnes.

^b 1. *Iohn* 1.9.

Almighty God, which by thy blessed sonne diddest call
call *Matthew* from the receit of custome, to bee an
Apostle and Euangelist : grant vs grace to forsake
all couetous desires and inordinate loue of riches,
and to follow thy said sonne Iesus Christ, who liueth
and reigneth with thee and the holy Ghost, &c.

The

The Epistle, APOCAL. 12. 7.
There was a great battell in heauen, &c.

In this Scripture 3. points are to be considered, and they be points of warre, to wit a

Battel, verse 7. described by circumstances of the

Victory following the battle, set downe

Triumph after the victory, containing the

Time, when it was fought, *there was.*

Field, where it was fought, *in heauen.*

Captaines & souldiers, by whom it was fought: on the one side, *Michael and his Angels*, on the other, *the Dragon with his Angels.*

Negatiuely, *they preuailed not, neither was their place found any more in heauen*, verse 8.

Positiuely, *the Dragon and all his Angels with him are cast out of heauen into the earth*, verse 9.

Principall, *the blood of the lambe.*

causes

Instrumental

A sound profession of the faith, and by the word of their testimony.

A resolute constancy to the end, *they loved not their liues vnto the death*, verse 11.

Effects and fruites of the victory, verse 10. and 12. *I heard a loud voyce saying, in heauen is now made saluation, &c. Therefore reioyce O ye heauens, &c.*

For

For the better vnderstanding of the whole text, I purpose to treat first of the commanders and souldiers in this warre-fare, *Michael and his Angels fought, and the Dragon and his Angels fought.* Cardinall *Bellarmino* affirms that *Michael* euer since the fall of *Lucifer* is head of the glorious Angels, and the *Rhemists* obserue the reason here why *S. Michael* is ordinarily painted fighting with a dragon: but I thinke neither the foolish painter, nor yet learned *Bellarmino* can tell vs how *Michael* came to be chosen into *Lucifers* rome. For all the wicked Angels (as *S. Iude* teacheth in his Epistle) who left their habitation, are reserved in euermlasting chaines vnder darkenes, and such as fel not are not preferred vnto higher place, but continue still in their first estate and dignitie, we grant that there be certaine distinctions and degrees of Angels in the quire of heauen, as reading in holy Scriptures of *principallities, and powers, & thrones, and dominations, and Seraphims, and Cherubims*; but we finde not in the Bible that *Michael* is the chiefe commander of all. Indeed *S. Iude* calleth him an *Archangel*, and *S. Daniel* *unum de principibus*, that is, one of the principall Angels, as *Vasabius* vpon the place; but he neuer was or shall be Monarch and head of all Angels, and that I proue (by these reasons ensuing) vnto the Papists.

1. According to the doctrine of their owne schoole, *Michael* being employed as a messenger betweene God and man is not of the first *Hierarchie*, but of an *vnderling order*, and so consequently not *supremus Angelorum*, as their owne Doctor ** Georg. Bartholdus Pontanus* acknowledgeth.

2. Because the greatest Angel is vsed in the greatestt embassage, but *Gabriel* was sent for the contracting of that sacred match betweene the blessed Virgin and the God of heauen, ergo, *Gabriel* is rather supream both in naturall and supernaturall graces and prerogatiues. So ** Gregory* the great sometime bishop of Rome notes, *ad*

*c De Rom. pon.
lib. 1. cap. 9. S.
post casum vrb.*

*mi. S. uall. m.
S. uall. m.
mi. S. uall. m.*

*mi. S. uall. m.
S. uall. m.
mi. S. uall. m.*

*4 Ephe. 1. 21.
Coloss. 1. 16.
Esay 6. 2.
Gen. 3. 24.*

*5 Dan. 10. 13. &
12. 7.*

*6 Thom. part. 1.
quast. 1. 42. art. 2.
& 4.
1 Petrum in
Dan. 10.
6 Prefat. in ser.
de S. Michael.*

*1 Hom. 34. in
Euangel.*

hoc mysterium summum Angelum venire, dignum fuisse, qui summum omnium nuntiabat; it was convenient (saith he) that to this supream mysterie of mysteries the supream of all Angels should be destinated, who should annunciate the conception of the supream Lord of all.

3. Because Christ is the *Michael* here mentioned, as the commentarie vnder *Augustines* name, *Michael* intellige Christum, by *Michael* vnderstand thou Christ.

For the blessed Angels cannot be said to be any other *Michaels Angels*, but only the Angels of God and Christ: In the vision happily *Michael* and an host of Angels appeared vnto *Iohn*, but they represented Christ and his members. The name *Michael* signifies *quis est Deus*, who is as God, a name best agreeing vnto Christ, as being very God of very God, euen the brightnes of his glory and ingraued forme of his person, Heb. 1. 3. *Michael* (as we finde in the 10. and 12. Chapter of *Daniel*) was the patron of the Iewes, and the defender of Gods people. But herein hee was a type of Christ and a figure, for Iesus alone is this Saviour, as *Esay* foretold, and *Zacharias* in his Euangelicall byrnie chaunted plainly, *the light of the Gentiles, and the glory of his people Israel.*

So that the meaning of our text is briefly this, Christ and his members fight against the Deuill and his complices: and indeede it is against the principles of holy beliefe to ascribe this victory to *Michael* or any other Angel whatsoeuer, seeing the Scripture saith expressly, *the seede of the woman shall breake the Serpents head, and the God of peace shall tread downe Satan under our feete*, and a loud voyce from heauen proclaimes in this Chapter at the 11. verse; *they ouercame the Dragon by the blood of the lambe.*

Our blessed Saviour did fight a single combate with the Dragon in the wildernes and ouercame him, Mat. 4. A point full of instruction and comfort as I haue shewed in my notes vpon the Gospell 1. Sun. in Lent. Againe Christ

Hom. 8. in
Apocalyp.

D. Fulke in loc.

Bullinger,
Aretius, Marlo-
rat.

Cap. 7. 14.

August. vbi
sup.

Gen. 3. 15.

Rom. 16. 10.

Christ fought with the Deuill and all his complices on the crosse, where saith ^c Paul he spoyled principalities and powers, and made a shew of them openly. For as a mightie ^c Samson he did beare away the gates of his enemies vpon his owne shoulders, killing at his death more then he had slaine in his life: by death he destroyed death; and by his going downe to the graue he did open the graue, and gaue life to the dead, in the house of death, and kingdome of hell; hee triumphed ouer Satan, and spoyled him of all his strength and power, as ^c Bernard sweetly, *Diaboli fortitudo per redemptoris vulnera iradusta & deducta ad nihilum.*

As Michael did fight, so likewise his Angels, ^c Christ *est ecclesia sua promachus, Angeli eius symachi*: Some construe this of the glorious Angels, as being ministring spirits for the good of such as shall be heires of saluation. Heb. 1. 14. These souldiers being more then twelue legions. Mat. 26. 53. Thousand thousands and ten thousand thousands, Dan. 10. 7. A number without number, Heb. 12. 22. ^a Pitch their tents about vs, and fight against such as fight against vs: here the Gospell and Epistle meete, *Michael and his Angels* (saith our Epistle) *fight against the Dragon and his Angels*: and the Gospell insinuates as much in saying, *take heede that ye despise not one of these little ones, for I say vnto you that in heauen their Angels doe alway behold the face of my father, &c.* And here you may note the reason also why both are appointed by the Church to be read on this festiual of Angels.

^b Other expound this of the Ministers of Christ, often stiled in respect of their honourable function and mission *Angels*. These beare the Capraines colours, preaching the true faith whereby the souldiers of Christ are distinguished from all other. Or as ^c other, by the word *Angels* is meant all the members of Christ in heauen, and on earth; as well Magistrates as Ministers; as well people as Pastors; all his Apostles, Confessors,

H 2

Martyrs,

^c Coloss. 2. 15.

^a Judges 16. 30.

^x Ser. de quadruplici debito.

⁷ Aretius.

² Ardens, Rupert.

^a Psalm 34. 7.

^b Marlorat.

^c Bullinger.

Martyr, and whosoever else fighteth vnder his banner.

The Deuill is the generall on the contrarie side, called here for his ⁴ open mischiefe a *great Dragon*, for his cunning and secret malice an *old Serpent*, for his false cauils, an *accuser of his brethren* and a *Deuill*, for his obstinate contradiction and opposition of God and godlinesse *Satan*. And the Dragon is not only chiefe of Deuils, but also ^e god of this world, that is of all wicked men in the world. Deceiuing (saith our text) *all the world*, ^f that is endeououring to deceiue all in the world, but actually deceiuing all such as are ^s of the world, stirring them vp alway to fight against *Michael and his angels*, ^h against the Lord; and against his annoiued. Entising the Magistrate to tyrannic, the people to securitie, the learned to curious impietie, the simple to brutish Epicurisme, all to disorder and dissolutenesse. *Quem enim vel unde seducit vel abducit orbem terrarum, nisi a cultu Dei debito ad cultum suimet indebitum.*

Now we know the Captaines and the souldiers: let vs see when the battell is fought, and where; when, *there was a battell*, indefinitely; for there was, is, and ever will be warre betweene *Michael* and the Dragon vntill the worlds end. And therefore this battell is called in our and some other translations *praelium magnum*, as being *great*, not only in regard of the great number of those who fight, or in regard of our enemies great might, great malice, great experience, great cunning, all which are verie great: ^k But also *great* in regard of the great time this warre shall continue; for God said vnto the Serpent in the beginning of the world, ^l *I will put enmitie betweene thee and the woman, and betweene thy seed and her seed, he shall breake thine head, and thou shalt bruiso his heele.* And S. Paul liuing in the latter ends of the world saith in his epistle to the ^m Galatians, *as then he that was borne after the flesh, persecuted him that was borne after the spirit: euen so it is now; so that*

⁴ *Ardens.*

^e *2. Cor. 4. 4.*

^f *Ardens.*

^g *Marlorat.*

^h *Palm. 2. 2.*

ⁱ *Rupert.*

^k *Marlorat.*

^l *Gen. 3. 1.*

^m *Gal. 3. 19.*

as long as there is a world, and a prince of the world, so long the children of God must put on the armour of light, and fight against the workes and princes of darkness. Every Christian is a professed souldiour, not only for a time to see the fashion of the warres, as young gentlemen vse in our time: but (as he hath in holy baptism vowed) manfully to fight vnder Christs banner against sinne, the world, and the deuill, and to continue his faithfull souldiour and seruant vnto his lues end. When *William* the Conquerour had landed his men in *Normandie*, he caused all his ships to be suncke, that all hope of flying back might be taken away: Beloued, seeing we are landed on this valley of teares as it were the *Battell* of the world, let vs neither faint nor flye, but fight it out valiantly till death, our last enemy be destroyed.

This battell is described by the place, there was a great battell in *heauen*, this cannot sicly be construed of *heaven* in *heaven*, for the *Devill* in the beginning was cast out of that *heaven*, and there is no war-fare, but all well-fare, no iarre but loue, yea such a peace as passeth all vnderstanding. But by *Heauen* is meant the Church of God on earth, as *Interpretours* obserue generally, called in holy Scriptures *Heauen* and *Hierusalem above*, for that her chiefe treasure is in *Heauen*, *Matth.* 6. 20. her affections in *Heauen*, *Colloss.* 3. 2. her conuersation in *Heauen*, *Philip.* 3. 20. and for that the Lord of *Heauen* dwells in her heart by Faith, *Ephes.* 3. 17. All this battell then is fought in *Heauen* vpon earth, according to that of *Iob.* 1. 7. *The life of man is a war-fare vpon earth*: Here is the field where we must so run, that we may obtaine; so fight that we may overcome: no part of the battell is fought in *Hell* or *purgatorie*, but all vpon earth. Or this battell is said to be fought in *Heauen*, as being a spirituall war-fare, *Ephes.* 6. 12. We wrestle not against flesh and blood, but against spirituall wickednesse, which are in high places. Grosse wickednesse is easily seen, and prevented soone, but our aduersaries

Restitution
of decayed
intelligence
pag. 176.

1. Cor. 15. 26.

Augustin.
Arden.
Rupert.
Bullenger.

Iob 7. 1.

1. Cor. 9. 24.

Rupert.
Kraf.
Saracini.

Ecclesiasticus
9. 15.

notum est quod
homo non potest
resistere
omni

et

Matth. 16. 18.

et

John 12. 31.

1 Ephe. 5. 30.

Augustin.
Bullenger.
Marlorat.

Cap. 13. 43.

abound with inuisible wickednesse; being our greatest enemies while they seeme our best friends: and therefore seeing we liue in a besieged citie, which is assaulted on euery side by cruell and cunning opposers (as the wiseman speakes) *in the middle of snares*, it behoueth vs as *Paul* exhorts, to put on the whole armour of God; that we may stand against all the assaults of the Deuill. Let vs feare nothing in this holy warre, for our capitaine is good, our *Michael* is the Lord of hosts, *Noli desperandum Christo duce, et auspice Christo*; our cause good, for we fight for the word of Truth against the father and fauourers of lyes; against the Dragon and his angels; our companie good, all the glorious Angels in Heauen, and all the good men on earth are on our side; our reward good, when our fight is finished, *palmes in our hands, and crownes on our heads*. See epistle 11. Sund. after Trinitie.

And preuailed not] Albeit the Deuill as a great dragon; and an old serpent; and a roaring lion seeke daily whom he may deuoure: yet the gates of Hell are not able to conquere the Church; albeit Satan rage and raue neuer so much, he shall haue no preuailling power against Gods elect; he shall not pluck any of Christs sheepe out of Christs hand; *John 10. 28*. The prince of this world is cast out, and hath nought in mee saith our blessed Saviour, *John 14. 30*. no part in mee; no part in mine which are flesh of my flesh, and bones of my bones. I know the Dragon and his angels assault *Michael* and his angels euery houre, but all the hurt they can doe is to bruisse the heel, *Gen. 3. 15*.

Neither was their place any more found in Heauen] That is, in the hearts of the godly, whose conuersation is in Heauen. Albeit the deuill and his associats besiege Gods elect euery day; yet they finde in them no resting place, their dwelling is among the reprobate wicked, according to that of S. *Matthew*; *When the vnclane spirit is gone out of a man, he walketh thorow our deserts*.

en, seeking rest and findes none, then he saith, I will re-
turne into mine house, from whence I came; and when he
is come, he findeth it empty, swept, and garnished, then
he goeth, and taketh vnto him seauen other spirits worse
then himselfe, and they enter in and dwell there: and the
end of this man is worse then the beginning. The Deuill is
cast out of Heauen into the earth, as in the text follow-
ing, ^b that is into men of earthly minds, who ^c go vpon
their bellies and eat dust all the dayes of their life. The
Deuill is cast out of the Temple into the court, ^d which
is without the Temple, ^e that is out of the bounds of
the Church, among the Gentiles, and such as know not
God, or else knowing God, glorifie him not as God,
Rom. 1. 21. professing that they know God, but deny
him in their workes, Tit. 1. 16. In these who ^f mind
earthly things, Satan ruleth and ^g worketh as their God
and prince. ^h I heard a loud voyce saying, ⁱ in Heauen is now made
saluation] Here begins the Saints ^j iuuium, or victori-
all hymne, for the loud voyce from Heauen is nothing else
^k but the publike consent of the faithfull in magnify-
ing the mercies of God toward them in their fight a-
gainst the Dragon and his angels. And this conquest is
tearmed in respect of men, *Saluation*: in respect of God,
the strength of his kingdom, and the power of his Christ.
Where Satan and sinne reigne, there destruction is at
hand, for the wages of sinne is death, Rom. 6. 23. But
when once Satan is cast out, and the word of God
which is the ^l sauing Gospell, and the word of ^m life
ⁿ dwelleth in vs plenteously, then (as ^o Christ said vnto
Zachew) saluation is come to our house. It is tearmed
the power of Christ, and strength of Gods kingdom, ^p be-
cause this evidently sheweth his might and Maiestie. So
the Text following, *They overcame the Dragon by the
bloud of the Lambe*. Christ fighteth in vs, and for vs, and
thorough his ^q help we are able to doe all things, euen
to cast out Satan, and to cast downe holdes, and what-

^b Rupert. idem
Primasius apud
Marlorat.

^c Gen. 3. 14.

^d Apoc.

^e Apocalyp. apo-
calypf.

^f Philip. 3. 19.

^g Ephes. 2. 2.

^h Rupert.
Bullenger.
Marlorat.

ⁱ Ephes. 1. 13.

^k Philip. 2. 16.

^l Colloss. 3. 16.

^m Luke 19. 9.

ⁿ Ardens.

^o Philip. 4. 13.

¶ Rom. 8. 33.

¶ Rupert.
Ardens.

¶ James 3. 2.

¶ 1 John 1. 7.

¶ Rom. 8. 1.

¶ Galat. 3. 20.

¶ Rom. 10. 9.

¶ Ardens.

¶ James 2. 18.

soever is exalted against the knowledge of God. **Cor. 10. 4.** So that we may triumph and say with **P. Paul**, who shall lay any thing to the charge of Gods elect, it is God that iustificeth? Who shall condemne, it is Christ which is dead, yet rather that is risen againe; who is at the right hand of God, and maketh intercession for vs. And **1. Cor. 15. 55.** O death where is thy sting? O grave where is thy victorie? the sting of death is sinne; and the strength of sinne is the Law: but thanks be vnto God which hath giuen vs victorie thorough our Lord Iesus Christ.

And by the word of their testimonie the blood of the Lambe, that is the death of Christ our paschall lambe is the chiefe cause of this one victorie, but a Faith is the hand and instrument applying the merits of Christ, and opposing them against all the dangerous assaults of the dragon. For when that common informer and accuser of his brethren shall accuse thee before God for breaking his Lawes (as in many things all of vs offend) then thou maiest answer, *The blood of Iesus Christ cleanseth vs from all sinne; and there is no condemnation vnto those which are in Christ; be so loued me, that he died for my sinnes, and rose againe for my iustification.* All that is borne of God ouercometh the world, and this is the victorie that ouercometh the world, and the prince of this world, euen our Faith, **1. Iohn 5. 4.** See Epistle Sun. 1. after Easter. And therefore **Paul** aduise the Christian souldiour aboue all other weapons in the spirituall war-fare, to put on Faith, *Aboue all take the shield of Faith, wherewith yee may quench all the fierie darts of the deuill,* Ephes. 6. 16. See Epistle Sun. 2. after Trinitie.

Now for as much as it is not sufficient vnto saluation to beleue with thine heart, vnlesse thou likewise confesse with thy mouth: It is said here that the souldiours of Christ ouercame the dragon by Faith in the Lambs blood, and by the word of their testimonie. And for as much as a true Faith is neuer idle, but alway manifesting it selfe by good workes; it is added in the next clause,

chose, they loved not their lives unto the death, as who would say, they were willing to sacrifice their loves and their lives in the quarrell of Christ against the Dragon and his Angels; they remembered the words of their Generall, *he that loneth his life shall loose it, and he that ginneth his life in this world, shall keepe it to life eternall; and who so ever shall loose his life for my sake and the Gospell, he shall save it.*

^a Iohn 12. 35.

^b Marke 8. 35.

The Gospell. MAT. 18. 1.

At the same time came the Disciples unto Iesus, saying, who is the greatest in the kingdome of heaven?

1. When it was asked, at the same time.
2. By whom, the Disciples.
3. Of whom, they came unto Iesus.
4. What, who is the greatest in the kingdome, &c.

2. An answer to the same verse 2. 3. &c.

The summe whereof is briefly this,

he that in Christs Church is most seruant is the greatest, and he that is most Lordly the least: or he that is least in his owne conceit, is the greatest in Gods eye; the least in this kingdome of heauen which is present, shall be the greatest in that kingdome of heauen which is to come. The which one point is pressed by the great Doctor of humility with a great deale of earnestnes: for 1. (as S. f. Marke reportes) he said vnto: 2. He called the twelve: 3. When they were called together he taught them by spectacle to their eye, so well as by precept to their care, beset a child in the midst of them, and said:

^c Hewing, possil. in loc.

^d Ardens;

^e Maldonat.

^f Marke 9. 35.

^s in loc.
^h Corysso. The-
 ophylast, Drut-
 marus.

¹ D. Fulg. Mus-
 culus.
² Marlorat,
 Maldonat.

¹ Mat. 17. 1.
² Luke 8. 31.

ⁿ Musculus.
^o Mat. 20. 21.
 Marke 10. 37.
 Luke 22. 24.
^p Legatur
 epist. decreta-
 les & gesta
 conciliorum.
^q Præfat. in li-
 bros de Rom.
 pont.
^r Coloss. 2. 3.
^s Origen. apud
 Thom. in loc.
^t Iohu 1. 9.

said: 4. He vied a vehement asseueration, verily I say
 unto you: 5. A commination, except ye turne, and become
 as children, ye shall not enter into the kingdome of heauen.

At the same time the occasion of this question a-
 mong the Disciples (as ^s Hierom and ^k other learned
 Doctors write) was vpon emulation toward Peter,
 whom alone they saw preferred before the rest in the
 payment of the tribute, by these words of Christ in the
 former Chapter at the last verse, *that take and pay to*
them for me and thee. But ^{S.} Marke relates Chap. 9.
 verse 34. that this contention began in the way, be-
 fore they came into the house where Christ appointed
 Peter to pay tribute for them both, and ⁱ therefore the
 question here for maiority was not vpon that occasion,
 it was happily ^k cherished by it, but engendred in their
 mindes long before, for that Christ had admitted none
 of his Apostles to the sight of his ⁱ transfiguration, and
 the raising of ^m Iayrus daughter from the dead, *save Pe-*
ter, and James, and Iohn. Or it may bee this emulation
 arose, for that Christ had said vnto Peter, Mat. 16. 19.
I will giue vnto thee the keyes of the kingdome of heauen,
&c. But what neede we so curiously to seeke for the rea-
 son of this *quare*, ⁿ seeing these two things are certaine:
 1. A desire to be like Gods on earth is an in-bred sinne
 deriued from the transgression of our first parents A-
 dam and Eue: 2. The Diuell is euer most busie to nour-
 ish this ambitious humor in the ministers of the word,
 as it is apparent in the ^o Gospell and ^r Churches history.
 What a deale of time was vsually spent in the Councils
 about precedence of Bishops, and in our age the questi-
 on of the Popes primacie is termed by Cardinall ^q Bol-
 larmine, *Summarei Christiana.*

Canis the Disciples vnto Iesus] In whom are hid all
 the treasures of wisdom and knowledge, and this fact
 of theirs is ⁱ imitable, for when any doubt ariseth in our
 mindes concerning the kingdome of heauen, it is our
 best way to come vnto Iesus, who lighteth every mans thie
 commeth

cometh into the world. If any lacke wisdom (saith S. Iames in his Epistle cap. 1. verse 5.) let him aske of God, for God is only wise, Rom. 16. 27. Cometh therefore to his law, to his testimony, & search his Scriptures which are able to teach, and instruct, and to make the man of God absolute, 2. Tim. 3. 16. 17. And for the better vnderstanding of the dead letter come to his liuing Oracles and walking Bibles, I meane the true Prophets and learned Preachers of his word, for he calls them expressly *the light of the world*, and *their lips should pre-ferre knowledge*, *premissunt & monstrantur semitam in scripturis*. Come to Iesus, come to the word of Iesus, come to the Preachers of the word of Iesus, least happily the Lord say to you as he did once to the Iewes, *ye haue not asked at my mouth*, Esay, 30. 2.

Who is the greatest in the kingdome of heauen It is certaine that there arose a disputation among^b them which of them should be greatest, and ^c yet to cloake their ambitious pride, they doe not aske who shall be greatest among vs, but indefinitely *who is the greatest in the kingdome of heauen*, ^d vnderstanding by *the kingdome of heauen*, the kingdome of Christ in this world, for they carnally conceived that Christ after his resurrection would restore the kingdome of Israel, and so reigne as a Monarch vpon earth, and therefore they make suite to ^e sit next to him at his right hand and on his left in his kingdome. I know ^f Chrysostome construeth it of the kingdome of heauen in that other world, condemning the men of his age, because they did not attaine to the defects of the Disciples, all our question is (saith he) who shall be greatest in the kingdome vpon earth, and not who shall be greatest in the kingdome of heauen. But by Chrysostomes leaue to contend who shall be greatest in heauen is charity, not vanity. Luke 13. 34. *Strive to enter in at the strait gate*. As in the Arke there was three ^g lots one about another: euen so there be many mansions in Gods house, Iohn 14. 2. There bee degrees among

^a Esay 8. 20.

² Iohn 5. 39.

⁷ Mat. 9. 34.

² Malas. 2.

² Hierom epist. ad Paulin.

^b Luke 9. 46.

^c Caistan.

^d Melanct.

Musculus.

Marlorat.

^e Actis 1. 16.

^f Mat. 20. 31.

^g Apud Thom.

in locis.

^h Gen. 3. 16.

mong the Saints in heaven; as there be degrees among Angels: there is a Prophets reward, and a Disciples reward, Mat. 10. 41. 42. We should therefore strue to bee greatest in heaven, out-stripping one another in goodnes, as they who runne in a race, 1. Cor. 9. 24.

Again it is apparent by Christs answer both in our present text, and also Mat. 20. and Luke 22. That his Disciples expected a kingdome after the fashion of this world, dreaming that he should reigne as a Soueraigne, and themselves domineere like Dukes and Lords vnder him. They call it indeed *the kingdome of heauen*, in imitation of their master often tearming his kingdome *the kingdome of heauen*; ¹ or for that they thought his kingdome (though vpon earth) should notwithstanding be diuine and heauenly, see Gospell on S. *James*, and on S. *Bartholomewes* day.

Iesus called a childe vnto him Iesus seeing the thoughts of his Disciples, and vnderstanding the causes of their error, ² heales the desire of glory with the contention of humility, in reading of his lecture. S. *Marke* reports that *he sat downe*: now we finde in the Gospels history that the Doctors among the Iewes in their teaching vsed sometime to stand, and sometime to sit; ³ *Peter* in Hierusalem, and ⁴ *Paul* at Antiochia preached standing, but the Scribes and the Pharisees are said to sit in *Moses* chaire, Mat. 23. 2. So Christ himselfe sometime taught standing, as Luke 6. 17. And sometime sitting both in the ⁵ mount and in the ⁶ temple. It may bee therefore that it was the Iewes custome partly to stand and partly to sit, for Christ (as it is apparent in the ⁷ 4. Chapter of S. *Luke*) preaching at Nazareth in the Synagogue stood vpon when he read his text, and sat downe when he did expound it. Whatsoever the Iewes order was, at this instant there was noe fitter gesture for Christ then sitting, for this (as ⁸ *Augustine* notes) shewed that hee taught as one which had authority. When he was sat downe *he called all the twelve*, doubles hee knew who they

¹ Melanct.
Heming.

² Aru. u.

³ Jansen. con.
cord. cap. 70.

⁴ Hierom.

⁵ Acts 17. 17. &
2. 14.

⁶ Acts 13. 16.

⁷ Mat. 5. 1.

⁸ Iohn 8. 2.

⁹ See Panigoral
hom. in fest. om.
sanctorum &
Lorin. in Act.
1. 15.

¹⁰ Perso 16. 20.

¹¹ Lib. 1. de ser.
dom. in monte.

they were which ambitiously contended to be greatest in his kingdome,^a yet he called all his Apostles, as being assured that his lesson of Humilitie was exceeding necessarie for them all. It is reported in the 20. chapter of this Gospell, how *James* and *John* only desired to sit on his right hand and on his left in his kingdome: yet Christ admonished them all, and said, *Ye know that the Princes of the nations haue dominion ouer them, and they that are great exercise authoritie upon them: it shall not be so with you, but whosoever will be chiefe among you, let him be your seruant.* Now the reason why Christ, and after him his Church, vse generall admonitions in rebuking of particular malefactors which are worse then the rest, is two-fold. First, That the delinquents may the better admit that checking which is common, and not particular or personall. 2. That such as haue not offended in that kind, may learne to be more carefull in their waies, and to hate the garment spotted by the flesh, as *S. Iude* speakes. Often hauing in mind the saying of *Augustine*, *Aut sumus, aut fuimus, aut possumus esse quod hic est.*

When Christ had called his Apostles vnto him, he set a childe in the midst of them, as it followeth in our present text. He set him by him according to the record of *S. Luke*; and tooke him in his armes as *S. Marke*, yet all agree, for it may be (saith *Eusebius*) that Iesus first set him in the midst of them as *S. Matthew*; then afterward set him beside him as *S. Luke*; and last of all embraced him in his armes as *S. Marke*.^a Some think that this childe was one *Martialis*, afterward a famous Bishop in France, but this idle tradition is beside the text, and therefore not of the necessitie of faith.^b Other imagine that Christ himselfe might be this little one being among his Disciples as a seruant, *Luke* 22. 27. but this opinion is against the text. Iesus called a childe, and set him by him, and tooke him in his armes, it saith, he set a childe in the midst of them, but what child it doth not say

^a *Musculus in loc.*

^x *Luke* 9. 47.

^y *Marke* 9. 36.

^z *Com. in loc.*

^a *Anselm. fanzen. post. maiores cum glossis et figuris in loc.*
^b *Hierom. in loc.*

* 1. Epist. 3. 2.

^d Dietz. con. 1.
festo Michael.

* Theophylact.

^e Ephes. 4. 14.

^g Heming. post.
in festo Michael.

^h Collos. 3. 2.

ⁱ Philip. 3. 20.

^k Dietz. con. 2. in
festo Michael.

^l Clemens
strom. 4.

^m Heming.

say not a great boy, but a little child, *puellum*, which Erasmus translates *puellum*, *Beza*, *puerulum*; the vulgar Latine *parvulum*, as *Musculus* vpon our text, *Oportet imitari pueros anniculos, & forte bimulos*. And so ^e S. Peter exhorteth vs to be like *new borne babes*: and surely ^d parents are commonly so negligent in instructing their children, as that Christ hardly could find any yongling about three or foure yeares old of such innocent behaviour, of whom he might say, *Whosoever humbleth himselfe as this child*, and except yee turne and become as children.

Let vs examine therefore wherein we must be like to children, and wherein vnlike. First, We may not be like to children in ^e ignorance, so *Paul* 1. Cor. 14. 20. *In malice be yee children, but in vnderstanding men*. 2. Not like to children in vnconstancie, ^f *wauering and carried about with every wind of doctrine*. 3. Not weake in faith as children; which are not able to discern spiritual things for want of yeares of discretion. 4. Not like to children in ^g seeking after vntoward things, because their senses are not yet settled, our ^h affections are to be set on things which are aboue, hauing our conuersation in ⁱ Heauen, and therefore we may not imitate children in eating dirt, & in padling in the mire. The child plaies with the light of the candle till his finger be burnt, and ^k so the reprobate-wicked plaies with Hell fier, reputing it a fable, till at the last he comes to be tormented in that vnquenchable flame. The child doth esteeme an apple more then his fathers inheritance; so the witleffe worldling prefers things temporall in this life, before the things eternall in the kingdome of Heauen. In these childish humors and the like, we may not be like to children.

But we must be like children, 1. As being ^l *mundi corpore, sancti animo*, chaste in bodie, pure in mind. 2. Like to children in ^m obedience, for good children stand not reasoning what manner of thing it is that their father com-

commands, but instantly they follow his will and word as their rule to work by. So faithfull *Abraham* as Gods commandement was readie to sacrifice his only begotten sonne *Isaac*, he stood not arguing the case, the death of my child can doe no good vnto God, and it will procure much euill vnto me, but rather he thought that it is my father in Heauen who commands, and I will obey.

*Hees loath (alas) his tender sonne to kill,
But much more loath to breake his fathers will.*

3. Like to children in respect of merit, for as children can not boast of their owne deseruings against their parents: euen so the followers of Christ may not brag of their merits before God, but acknowledge themselves to be babes, able to doe nothing without his fatherly fauour.

4. As little children commit themselves altogether vnto the tuition of their parents and guardians: euen so Christians ought to cast all their care on Christ, as looking for euery good gift at his hand.

5. Like to children as concerning *malice*, both *in nocentia* & *ignoscencia*: for as little children being iniured take not any reuēge, but only make complaint either to their father or mother: euen so, when any wrong vs we may not reuenge our selues in recompensing euill for euill, or rebuke for rebuke, but only complaine to God our father in Heauen, or to the Church our mother on earth. It is written that vengeance belongs vnto God, and therefore we must humbly call vpon him in our persecutions, as the Prophets did, *O Lord, plead thou my cause with them that strine with me, and fight against them that fight against me.* *Give sentence with me O God, defend my cause against vngodly people.* And Psalme 80. 1. *Hear thou shepheard of Israell, thou that ledest Ioseph like a sheepe, shew thy selfe thou that sittest vpon the Cherubims.* And Psalme 83. 1. *Hold not thy tongue O God, keepe not still silence, refraine not thy selfe, for thou Lord hast been our refuge from one generation*

*ⁿ Du Baras
bist. of Abra-
ham.*

ⁱ I. Pet. 5. 7.

*P I. Cor. 14. 30.
ⁱ Calman.*

ⁱ Rom. 12. 19.

ⁱ I. Pet. 3. 9.

ⁱ Psalm. 35. 1.

ⁱ Psalm. 43. 1.

ⁱ Psalm. 90. 1.

7 Sir Ric.
Barckley tract.
of felicitie lib.
3. pag. 451.

tion to another.

I haue 7 read of a reuerend and religious Archbishop of *Mentz*, who (being a long time depraued, and in fine deprived of his dignities and office by two corrupt Cardinals his Iudges, and a false harted Advocate his familiar friend) out of the bitternesse of his spirit made this appeal from them vnto the Lord of Heauen. God knoweth (vnto whom all things are naked) that I am vniustly condemned, yet I will not appeal here from your sentence, for that I know yee shall sooner be beleened in your lying, then I am in speaking the truth; and therefore I receive this heauie censure for the rebellions of my youth and other sinnes; Neuerthelesse I appeal from your iudgment to the Iudge eternall, and only wise, which is Christ Iesus, before whom I summon you. The Cardinals fell into a laughing, and said, That if he would goe before, they would follow. It hapned that the poore Bishop hauing withdrawn himselfe into a Monasterie dyed within a yeare and halfe after, and the Cardinals bearing thereof, in a scoffing manner said one to another, that they must goe seeke the Archbishop. Now within a few dayes after one of them was blondily slaine, and the other grinding his teeth, eat vp his owne hands and dyed mad. And lastly the *Iudas* who betrayed him (I meane his false friend placed in his roome) was so mortally hated of all men for his sedition and crueltie, that being assaulted in a Monasterie, he was there butchered, and his carcase cast into the towne ditch, where lying three dayes, all sort of people both men and women vsed all manner of despite vpon it. An example verie remarkable, teaching vs not to despise one of these little ones, because in heauen their angles alway behold the face of our Father which is in Heauen.

Againe, we may complaine to the Church our Mother, as in this present Chapter at the 17. verse, If thy brother trespassing against thee, will not vouchsafe to heare thy selfe alone, nor yet thy witnesses and arbitrators: *Tell it to the Church.* He that commits his cause to the

the Magistrate ciuill or ecclesiasticall, giues place to diuine Iudgement, for as much as all higher powers are Gods ordinance, substituted Iudges and deputies in his place. See Epist. 3. Sund. after Epiphan.

Lastly like to children (as Christ expounds himselfe) in humbleness and harmelesnesse. In humbleness, v. 4. *Whoſoener humbleth himſelfe as this child &c.* In harmelesnesse, vers. 6. *Whoſoener offendeth one of theſe little ones &c.* So ^a S. Ambrose, ^b Theophylact, ^c Euthymius and other as well ancient as moderne writers. As ^d if Christ should haue said, Except ye turne from your ambition and indignation, and become like to children, little ones in your minds, as they be little ones in their bodies; vnlesse ye become that by grace, which children are by nature, ye shall not enter into the kingdome of Heauen. I say by grace, for euery good gift is from aboue, descending from the Father of lights, and therefore Christ here said not (as ^e one notes) *Niſi efficiatis vos ſicut paruulos, ſed niſi efficiamini.* To become like to little children in humbleness is not in our power, it is the worke of Gods hand and help. ^f Yet to shew that we muſt (as we may) worke with his preuenient grace, Christ addeth in the next clause, *Whoſoener humbleth himſelfe:* according to the saying of Gregorie, The good which a man doth, is both the worke of God, and the worke of man; of God, as being author in giuing grace; of man, as being an actor in vsing grace, yet so that he co-operate with grace by grace. See Epist. Sun. 11. and 14. after Trinit. and Gospell on S. Markes day.

Whoſoener humbleth himſelfe [That is, humbleth his heart, for as Plato said, euery mans soule is himselfe: it is not sufficient that our words are humble, our gestures humble, our habits humble (though I see that be more then many professors in our age will afford) vnles our soules and our selues are humble. Lord (said ^h David) *I am not puffed in minde, I doe not exercise my selfe in great matters which are too high for me, but I refraine my soule*

I

and

^a Rom. 13. 1.^a Ser. 10.^b in loc.^c in loc.^d Iansen.

Druſmarw.

^a Dietz.^f Pontan. ser. in festo Michael.^g Iansen.^h Psalm. 131.

and keepe it low, like as a childe that is weyned from his mother, yea my soule is euen as a weined childe. Men of great wits are commonly *state-criticks*, ouer curious cauck-droppers of the Countaile table, prying into the secrets of court and Prince so long vntill in fine they complaine with *Alceon, cur aliquid vidi?* for when our hearts are sowred with the leauen of our pride, there ariseth often times a bitterness out of the stomacke into the mouth, so that we cannot forbear to speake ill of such as are in authority, yea prophanely of the Kings sacred Maiesty; the spirit of wisdom giueth another rule, *studie to be quiet, and to meddle with your owne busines*. A priuate person hath a common wealth of his owne, let him intend the gouernment thereof in¹ prouiding for his household, in^m laying vp for his children, in^a reioycing with the wife of his youth, abounding with all workes of piety toward God and pittie toward his neighbour. He that thus humbleth himselfe as a little childe, the same doubtles is a good subiect vnto the King, and shall hereafter proue the greatest in the kingdome of heauen.

All they which are drunken are not drunken with wine saith *Esay*, for there is a *drie drunkennes* as well as a *wet*; ambition is a drie drunkennes making such as are giuen ouer to humours of vaine glory to stagger often in the way, and sometime reele out of the way. This kinde of drunkennes made *Lucifer* reele out of heauen, *Adam* out of paradise, *Saul* out of his kingdome, *Nabuchadonozor* out of mens society to conuerse with beasts. It is impossible that great ones (I meane such as are drunken with their owne greatnes) should either walke in the narrow path, or enter in at the strait gate, only little ones are great ones in Gods kingdome. So the text here *who soeuer humbleth himselfe as a little childe, the same is greatest in the kingdome of heauen*: So the text elsewhere, *blessed are the poore in spirit, for theirs is the kingdome of heauen*; theirs is the kingdome

¹ 2. Pet. 2. 10.

^k 1. Thessal. 4. 11.

1. Tim. 5. 8.

^m 1. Cor. 13. 14.

ⁿ Ecclesiast. 9. 9.

^o Cap. 29. 9.

^p Mal. 3. 14.

kingdome of grace, which is heauen on earth: and theirs is the kingdome of glory, which is heauen in heauen. See Gospell on all Saints day.

The Epistle, 2. TIM. 4. 5.

Watch thou in all things, suffer afflictions, &c.

THIS Epistle was written by *Paul* at Rome in his last apprehension and imprisonment there, for so we may gather out of these wordes, Cap. 1. verse 16. *Onesiphorus was not ashamed of my chains, but when hee came to Rome carefully sought me, and found me, &c.* It is an admonition vnto *Timothy* to stirre up the gift of God in him by the putting on of handes, and that is done by preaching sound Doctrine painefully, and by suffering for the same patiently. This our text then is a short abridgement of the chiefe points in the whole letter, for *Paul* exhorts *Timothie* to diligent preaching of the truth, in saying *watch thou in all things; doe the worke of an Evangelist*: and to Martyrdome for the truth, in saying *suffer afflictions*: and to both, in saying *fulfill thine office vnto the uttermost*: all which exhortations are hedged in as it were with a forcible reason at each side.

1. *Timotheus* ought to bee vigilant in executing his office thoroughly, because *the time will come when as men shall not endure wholesome Doctrine, &c.*

2. Because *Paul* cannot any longer continue to helpe him, *I am now ready to be offered, and the time of my departing is at hand, &c.*

Watch thou in all things] *The time will come when as men will not endure sound doctrine, but hauing their eares itching, shall after their owne lustes get them an heape of teachers, and shall turne away their eares from the truth, and shall be giuen vnto fables. And therefore while thou hast time, before this dangerous time come, that ygrei-*

9 *Euseb. hist. lib. 2. cap. 22.*
Idem *Primasius, Anst. Lombard.*

2 *Cap. 1. 6.*
5 *Aretius in dispositione huius epist.*

6 *Bullinger apud Marlorat in loc.*

11 *Lombard.*
2 *Theophylact.*
7 *Acts 20. 29.*

^a *Oecumen.*

^a *1. Tim. 1. 13.*

^b *Anselm.*

^c *1. Tim. 2. 25.*

^d *1. Tim. 4. 2.*

^e *Lombard.*

^f *Primasius,*

Claudian,

Espeuceus.

^g *Arctius.*

^h *Aquin, Lombard,*

Espeuceus.

cam.

ⁱ *1. Tim. 4. 13.*

^k *Ardens hom.*
in Euangel. in
festo S. Luc.

^l *Primasius,*
Anselm,
Caietan.

uous wolues enter in among you, *be watchfull* over the flocke committed vnto thy charge: such as haue itching eares are like to proue scabby sheepe, and therefore ^a preuent that mangie disease by possessing their eares with ^a *forme of sound wordes.* ^b Before they turne away from the truth and giue themselues vnto fables, *instruct them in meeknes,* ^d *preach the word in season, and out of season; reprove, rebuke, exhorte, be watchfull,* in ^e discipline and doctrine, yea vigilant in *all things,* ^f that is, in all things which are profitable for thine hearers: ^g or in all the workes of an Euangelist and offices of thy calling vse watchfulness: or ^h *in season,* may be contriued of all ⁱ men, as if he should haue said, the time will euen shortly come, when as many shall not endure wholesome doctrine; but endeauiour thou to conuert all sortes of men vnto the truth, according to that, *Mat. 28. 19. Goe teach all nations,* and *Marke 16. 15. Preach the Gospell vnto every creature,* teach all men, and that by all meanes, *doe the worke of an Euangelist thoroughly,* that is, as he speaks ⁱ elsewhere, *be to them an ensample both in word and in conuersation, in loue, in spirit, in faith, in purenet.* Many which are called lights of the world are ^k *supra-*
tes magis quā flammantes, affording more smoake then flame; but let your light shine before men, that they may see your good workes, and glorifie your father which is in heauen; instruct thy flocke by good deedes as well as holy doctrine. Thoroughly to do the worke of an Euangelist, ^l is to preach well and to liue well, hee that doth both *executes his office vnto the uttermost.*

The perillous times instant in the dayes of *Paul,* are become extant in our age. This prophesie (beloued) is fulfilled among vs in the Church of England, for albeit I confesse to Gods glorie, that there may be found a righteous *Abram* in Caldea, a iust *Lot* in Sodom, a godly *Daniel* in Babylon, a patient *Iob* in the land of Huffle, a deuout *Tobias* in Nineuee, a zealous *Ananias* in Damasco. Though I say there be found wheat among
tares,

cares, and come among chaffe, and a pearle in a dunghill; and a lillie among thornes. Albeit there be manie good professors and true Christians among vs^m abundant alwaies in the work of the Lord; yet I feare that there be moe, which either reuolt to poperie, *Turning away their eare from the Truth vnto fables*, attending the spirits ofⁿ errour, and doctrines of Devils: or else start aside to schisme, *hawing itching eares, and getting vnto themselves after their owne lusts an heap of such irregular and hypocriticall instructors*, as shall doe nothing else but increase their itch by clawing: or else falling into foul Epicurisme, *will not endure the wholesome words of our Lord Iesus Christ, and the doctrine which is according to godlinesse*, 1.Tim.6.3.

m I. Cor. 15.58.

m I. Tim. 4.1.

Our Bishops and pastors therefore need to be watchfull in all things, doing thoroughly the works of Enangeltists, and executing their office to the full. The patriarke *⁊ Jacob* commending his pastorall care to *Laban*, said, *I was in the day consumed with heat, and with frost in the night, and my sleep departed from mine eyes*. In which obserue with *⁊ Aquine* three remarkable vertues in a good Pastor, Assiduitie, Patience, Sollicitousnesse: *Assiduitie*, looking to his flock *night and day* without intermission. He that is a watchman ought continually to stand vpon his watch-tower in the day time, and to set in his watch every night, Esay 21. 8. feeding his sheep in the day, praying for his sheep in the night: *Patience*, both enduring the *heat* of present persecution, and the *frost* of future feare: *Sollicitousnesse*, in that *his sleep departed from his eyes*.

⁊ Gen. 31.40.

⁊ Prolog. in 2. Epist. ad Tim.

Now seeing our calling is so good, and our charge so great, it behoueth all people to *remember and obey those which haue the ouersight of them, and submit themselves*, because they watch for their soules, as they that must giue accompt, that they may giue it with ioy, and not with griefe.

⁊ Heb. 13.7.17.

Suffer afflictions] All that will according to the rules

1. Tim. 3. 12.

Mat. 10. 16.

Hom. 6. de laudibus Pauli.

Mat. 11.

Iohn 13. 16.

Mat. 10. 25.

of Christianitie liue godly, shall suffer ¹persecution, especially the preachers of righteousness, to whom it belongeth *ex officio* to reprove, to rebuke, to exhort with all long suffering and doctrine, 2. Tim. 4. 2. to pluck vp, and to root out, and to throw downe, Ieremy 1. 10. in a word, to lift vp their voice like a trumpet, shewing Gods people their transgressions, and to the house of Iacob their sinnes, Esay 58. 1. When our blessed Lord sent forth his Apostles to preach, he said, *Behold, I send you forth as sheep in the midst of wolues*, and when he sent his Disciples to preach (as it is in the Gospell appointed to be read this day) he said, *Goe your waies; I send you forth as lambs among wolues*. Bishops succeeding th'apostles are like sheep among wolues, inferiour Ministers succeeding the Disciples are like lambs among wolues, not as wolues among wolues, or shepheards among wolues, or sheep about wolues: but as sheep among wolues, harmlesse and innocent lambs in the midst of hurtfull and hungrie wolues. And Matth. 23. 34. *Behold, I send unto you Prophets, and wisemen, and Scribes, and of them yee shall kill, and crucifie, and of them yee shall scourge in your Synagogues; and persecute from citie to citie*. So that (as ¹*Chrysostome* said) a man should not enter into this high and holie calling, except he be willing to suffer a thousand deathes, as *Paul* 1. Cor. 15. 31. *I dye daily*. ²*Iohn* Baptist came neither eating nor drinking, and yet the people said he had a deuill. Christ himselfe came both eating and drinking; and they said he was a glutton, and a wine-bibber. ³The seruant is not greater then his master, neither is an Embassador greater then he that sent him. ⁴If they haue called the master of the house Beelzebub, how much more them of the household? That *Timothie* therefore may fulfill his office, doing thoroughly the work of an Euangelist, he must suffer afflictions as a good souldior of Christ, euer readie to beare bloudie blowes of open enemies, and drie bobs of false friends. The resolute doctor *Mar-*

time *Luther*, opposing the Deuill and the Pope, who doth exalt himselfe ^a against all that is called God, in the miditt of his trouble for the Gospell, vsed merily this by-word, ^a *Mitte mundum vadere sicut vadit, nam vult vadere sicut vadit*. Art thou called to preach, execute the work of an Euangelist vnto the full, and leaue the successe to God. If the world doe not belecue, *What is that to thee*, said ^b Christ vnto *Peter* in the like cause, follow thou me, ^c *Tu me, me, me sequere, non tuas quaestiones aut cogitationes*. And a reuerend Bishop in our age, who hath had his part in afflictions, often repeates this distichon:

*Spernere mundum, spernere nullum, spernere sese,
Spernere se sperni, quatuor ista beant.*

^d Oeconomical labour is great, Politicall greater, Ecclesiasticall greatest of all, ^e as *Luther* speakes, to preach the Gospell as we should, is to stir vp all the furies of Hell against vs. And yet let not any *Timothie* be discouraged in his office, seeing *after his fight is ended, and his course finished, a crowne of righteousness is layed vp for him, and shall be giuen vnto him at the coming of our Lord Iesus vnto iudgement*.

Fullfill thine office vnto the vttermost ^f As if he should haue said, thou canst not execute thine office to the full, vnlesse thou be watchfull, and suffer afflictions. Or by these things thou shalt make ^g prooffe of thy ministrie to the whole world, when as they shall see thy doings and sufferings answerable to thy doctrine and sayings. Painfully to preach, and patiently to perseuere, doing the workes of an Euangelist, and suffering affliction for the Gospell, are true ^h notes of a true pastor.

I am readie to be offered, and the time of my departing is at hand ⁱ Every true Christian offers vp himselfe an holie ^j sacrifice to the Lord, ^k the which is begun in our baptisme, continued in our life, finished at our death. And surely (beloued) if all be blessed who dye ^l in the Lord, much more they who dye for the Lord, ^m right deare

^a 2. Thessal. 2. 4.

^a Loc. com. tit. antidota contra curas in qualibet vocatione.

^b Iohn 21. 12.

^c *Luther ubi sup.*

^d *Luther loc. com. tit. de ministerio verbi.*
^e *Vbi sup.*

^f *Marloras.*

^g *Erasmus.*

^h *Caluin.*

ⁱ *Rom. 12. 1.*

^k *Aret. in loc.*

^l *Apocalyp. 14.*

^m *Psalm. 116. 13.*

ⁿ *Euseb. hist.*
lib. 2. cap. 15.
Diuerſe other
holy Martyrs
vſed the like
forme of pray-
er, apud Fox
Martyrol.

^o D. Fulke, Mar-
lorat, Pſycator.

^p *Lib. de grat. &*
libero arbitrio
cap. 6. & 7.
Tom. 7. fol. 390.

deare in the ſight of the Lord is the death of ſuch his Saints. The glorious Martyr *Polycarpus* like a notable Ramme picked out of a great flocke, ſit for an acceptable burnt ſacrifice to God, vſed ⁿ this prayer when he was offered vp: *O father of thy well beloued and bleſſed ſonne Ieſus Chriſt, thorough whom we haue known thee; O God of the Angels, and powers, and of all ſortes of iuſt men that line in thy preſence: I thanke thee that thou haſt gra-
tiously vouchſafed this day and this houre to allot me a por-
tion among the number of Martyrs, among the people of Chriſt, vnto the reſurreccion of enerlaſting life both of bo-
dy and ſoule in the incorruption of the bo^y Ghoſt, among whom I ſhall be receiued in thy ſight this day as a fruitfull
and a well pleaſing ſacrifice, &c.* How death is called a departing, ſee *Nunc dimittis* in the Liturgie: how our life is a fight, *Epist. 1. Sun. after Eaſter, and Epist. 21. Sun. after Trinity*; how a canſe or race, *Epist. on Septuageſi-
ma Sunday.*

There is laid vp for me a crowne of righteouſneſſe] Al-
mighty God rendreth heauen as a iuſt iudge, ^o not to the
worthines of our workes, but to the merits of Chriſt,
and as due to vs by his promite freely made in Chriſt,
in reſpect of vs it is a garland of fauour only; but in re-
ſpect of Chriſt who meritoriouſly purchaſed it for vs, it is
a crowne of iuſtice. So S. ^p *Auguſtine* conſtrueth our text,
*cui redderet coronam iuſtus iudex, ſi non donaret gratiam
miſericors pater? & quomodo eſſet iſta corona iuſtitia, niſi
praeſuiſſet gratia quae iuſtificat impium? quomodo iſta de-
bita redderetur, niſi prius illa gratuita donaretur.* How
ſhould he repay as a iuſt iudge, vnleſſe he had firſt giuen
as a mercifull father? and how ſhould this be a crowne
of iuſtice, if grace had not gone before which iuſtifieth
the vngodly man? *donata ſua coronat Deus, non merita
tua, ſi ergo dei dona ſunt bona merita tua, non Deus coro-
nat merita tua tanquam merita tua, ſed tanquam dona
ſua.* See Goſpell on *Septuageſima Sunday.*

The

The Gospell. L V K E 10.1.

The Lord appointed other seuentie, &c.

IN this Scripture two points are to be considered especially

(Vox domini, Christs word and ordination of his Disciples, the Lord appointed other seuentie, &c. To whom hee said, goe your wayes, behold, I send you forth, &c.

Via discipuli, the Disciples worke and condition, as labourers in an haruest, as lammes among wolues.

Of all which I haue treated often elsewhere, but of the most obseruable notes hereof especially, Gosp. 1. Sun. after Easter, and Gosp. on S. *Andrewes* and *Ascension* day. The reason why the Church allotted this Epistle for this festiuall, is because S. *Luke* was (as some thinke) one of the *seauenty Disciples*, and the reason in appointing our Gospell is for that S. *Luke* was an *Euangelist*.

¶ *Epiphanius* baref.
51.

The

The Epistle. I V D E I.

Iudas the servant of Iesus Christ, &c.

T His Epistle may be divided into two parts, a	Salutatio ⁿ , in which obserue the	Saluter, described by his Saluted, commended by 3. graces Salutation it selfe, <i>mercy vnto you and peace and love be multiplied.</i>	Name, <i>Iudas.</i> Office, <i>servant of Iesus Christ.</i> Kindred, <i>brother of Iames.</i> Called. Sanctified. Preserved.
	Salue, consisting of an	Exhortation, to continue steadfast in the faith once given vnto the Saints, &c. Reason, <i>because certaine ungodly men are craftily crept in, &c.</i>	

* Iſidor. Origin. lib. 7. cap. 7.
 * Mat. 10. 4.

* Iohn 6. 70.

* Rom. 1. 1.
 * 2. Pet. 1. 1.

* Mat. 22. 35. 28.

Iudas] *Iudas* signifieth a * Confessor, of which name there was another Apostle called *Iudas* * *Iſcariot* who betrayed *Christ*; in these two *Iudas*es is shadowed this myſterie, that in the viſible Church there will alway bee ſome bad as well as good profeſſors; *Iudas* a * *Deuill* as well as *Iudas* a Saint. See Goſpell Sunday next before Eaſter.

The ſervant of Ieſus Chriſt] Among all his titles hee reputed this moſt honorable, for it is an excellent freedom to ſerue the Lord, 1. Cor. 7. 22. * *Paul* and * *Peter* name themſelues firſt ſeruants of *Ieſus Chriſt*, and then Apoſtles; and *S. Iames* which is called *the Lords brother*, Galat. 1. 19. Leauing that name ſtileth himſelfe *the ſervant of Ieſus Chriſt*, Iames 1. 1. If it were ſuch a noble priuiledge to be ſubiect vnto * *Caeſar*, how much more

to

to be seruant vnto Christ which is the King of all Kings. And that in regard of his protection, and prouision, as for his protection, he saith, *"I the Lord thy God will bee with thee whether soeuer thou goest, I will not faile thee, nor forsake thee*; and then if God be for vs who can bee against vs, Rom. 8.31. As for prouision, all his seruants in this world haue bread enough, Luke 15.17. And in the world to come they shall bee no lesse then Kings, ^b sitting vpon thrones, hauing ^c palmes in their handes, and on their heads crownes of gold, Apocalyp. 4.4. See *Nunc dimittis* and Epist. on S. Iames day.

The brother of Iames] He remembreth his kindred and alliance partly to ^d distinguish himselfe from *Iudas* the traytor, and partly to gaine credite to his writing. ^e For albeit the word of God depend not vpon the worth of men, yet it is certainly true that his doctrine is best accepted, whose person is most honoured. If a preacher then be borne of nobles, or allyed to men of great name and quality, let him not in any sort neglect this outward blessing of God, but vse it (as S. Iude here) to the furtherance of the Gospell, and setting forth of Gods glory: *Iames* and *Iude* were brethren in blood, and brethren in good; (as *Aquin* and the glosse) *fratres natura, fide, doctrina, vita*. How *Iudas* is distinguished from *Simon*, and why both are ioyned together in one festiuall, I referre thee to *Baronius* annal. Eccles. & notat. in Rom. martyrolog. Octob. 28.

To them which are called and sanctified] To be called into the Church, and vnto the hearing of Christs Gospell is ^g vocation externall, to be sanctified is vocation internall, to be preserved in Christ is vocation ^h eternall. Here then are set three partes of our iustification and incorporation into Iesus Christ, *vocation* by God the father, *sanctification* by the holy Ghost, *preservation* by Christ. Vocation is an ⁱ effect of election, and so happily S. Iude calls them called, whom God hath elected, as Rom. 1.7. *Beloned of God, called to be Saints*: ^k he doth insinuate

^a Iosua 1.9.

^a Heb. 13.5.

^b Mat. 19.28.

^c Apocalyp. 7.9.

^d Aquin, Ar-
tins.

^e Calvin.

^f Tom. 1. ad an.
68. fol. 645.

^g Piscator.

^h D. J. Willet in
loc.

ⁱ Bullinger.

^k Marlorat.

¹ *Esa* 65. 1.

insinuate that we come not vnto God except he call vs, if we loue him, it is because he loued vs first: ¹ John 4. 19. As he speaks by the mouth of his holy ¹ Prophet, *I haue bene sought of them that asked not, I was found of them that sought me not*, he calleth vs before we call on him.

^m *Ephes* 2. 3.

The 2. grace is sanctification, and *sanctified*; such as are called are by nature the children of ^m wrath as well as other; it is in vaine therefore to be called, that is, stirred and moued to receiue the faith, vnlesse we be sanctified, *James* 2. 14. *What auaieth it (my brethren) though a man saith he hath faith, when he hath no workes.* ⁿ Herod

^a *Marke* 6. 10.

seemed to be called, and somewhat inwardly touched, but he would not forsake his secret sinne of incest in keeping his brothers wife. ^o *Simon Magus* was baptized, and so called, but hee was not sanctified to leaue his gainefull sinne of couetousnes. *Iudas* as being an Apostle was called, and yet hee was a diuell: and many deceiue themselues who thinke hearing of the word to be sufficient without doing, *James* 1. 22. A sheepe resembleth a true Christian, every thing in a sheepe is good and vsefull, his fleece is good, his fell is good, his flesh is good, his entrals, yea his excrements are good: and so the sanctified Christian is a seruant vnto all the seruants of God, every good gift in him is profitable, to some he lendeth his fleece, cloathing the naked: to some his bread, in feeding the hungrie: to some he lendeth his eyes, and so becommeth a guide to the blinde: to some he lendeth his strength, and so becommeth fecte to the lame: to some he lendeth his vnderstanding, and so becommeth an instructor of the simple: he becommeth (as ^p *Paul* speaks) all things vnto all men, that hee may winne some vnto Christ. In this point of doctrine the Papists haue slandered vs exceedingly, saying, that our diuines in preaching of faith, haue destroyed good workes; whereas we professe that our calling is fruitles without holines of life. See Epistle 3. Sun. in Lent.

^p *1. Cor.* 9. 22.

Preferred

Preserued in Iesus Christ] As it is in vaine to be called first, vnlesse we be sanctified: so likewise to be sanctified, vnlesse we may be kept and preserued in Iesu Christ not to lose our sanctification. Our life is a continuall warre-fare vpon earth, and therefore though we be called outwardly, and sanctified in some part inwardly; yett ha^e Dragon and his Angels fight against vs daily, that we may fall from faith and hope receiued, that yee may: *turne the grace of God into wantonnesse, like the dogge returned to his owne vomit, and the sow that was washed to the wallowing in the mire, and so end in the flesh, how soeuer we began in the spirit.* ^a *Demas fell away from the Gospell embracing the present world, many are called but few chosen, Mar. 20. 16.* It behoueth vs therefore continually to pray that Christ Iesus, the great shepheard of our soules, may hold vs in his hands from the griping pawes and grinding lawes of the roaring Lyon, who goeth about daily seeking whom he may deuoure. And surely such as are giuen vnto Christ, effectually called, and truly sanctified; shall bee preserued to the end. ^r *Zerubbabel* did both lay the foundation of the temple, and finish it: so God will establish and make perfect his worke begun in vs, Psalm. 68. 28. Hee that hath begun this worke of our saluation will also performe it, Philip. 1. 6. I know Gods elect may for a time lose some good meanes, and some great measure of grace too: *David*, and *Aaron*, and *Peter*, and other haue fallen foully, yea fully, but none finally: God is more watchfull in helping vs; then Satan is or can bee wrathfull in hurting vs. He which is the father of mercies giueth vs preuenient grace, subsequent grace, co-operant grace, grace before grace, and grace after grace, ^r keeping vs by his power thorough faith, and preseruing vs to his heauenly kingdome. It is not of our selues that we perseuere thus vnto the end and in the end, it is the power of God, who giueth (as our Apostle sheweth here) grace first to be called, secondly to be sanctified, thirdly

^a *Apocalyp. 12. 7.*

^r *Epist. Iude*
vs. 4.

^r *2. Pet. 2. 22.*

^r *Galat. 3. 3.*

^a *2. Tim. 4. 10.*

^r *1. Pet. 2. 25.*

^r *Zach. 4. 9.*

^r *1. Pet. 1. 5.*

thirdly, to be reserved or preserved in Iesu Christ.

Mercy unto you, and peace, and love be multiplied]

^a *Arcim.*

^a *Mercy* from God the father, in the forgiveness of your finnes: *Peace* in Christ in feeling this forgiveness: *Love* in the holy Ghost in being assured of Gods grace toward vs every day more and more: *Mercie* from God the father of Mercie: *Peace*, from God the sonne, the Prince of peace: *Love*, from God the holy Ghost, the love of the father and the sonne. *Mercy*, in pardoning your finnes; *Peace*, in quieting your conscience; *Love*, ioyning you to God, and one to another: ^b or hee wisheth increase of Gods *mercy* toward them, and a multiplication of their *peace* and *love* toward one another. ^c That their finnes may be forgiven, he prayes for Gods *mercy*: that they may forgive other men their trespasses, he prayes for *peace*: that both these may be multiplied in them, he prayes for *love*. First, he begins with Gods mercy, which is the fountaine of every good and perfect gift, if wee taste of his mercy, we shall soone be filled with his other graces, he that hath enough mercy can want nothing. For as *Samsons* chiefe strength was in his haire, so Gods chiefe vertue in his mercy. Mercy (good Lord) is the total summe, in the humble suite of a sinner; *O Lord have mercy upon vs miserable sinners*, is the first petition; and *the grace of our Lord Iesu Christ*, is the last in our Liturgie.

When I gave all diligence] Here *S. Iude* begins to prescribe his Salve, which is an exhortation to *contend earnestly for the faith*, and the causes mouing him to write this vnto the Saints are two: 1. His duty, *when I gave all diligence to write vnto you of the common salvation*, &c. 2. Their danger, because they nourished certaine seducers as serpents in their owne breasts, whom hee describes

by

		hypocriticall entring into the Church, <i>craftily crept in.</i>
	in generall, verse 4. shewing their	In their life, turning the grace of God into wantonnesse.
finne	vngodly carriage being entred,	In their doctrine denying God, which is the only Lord, and our Lord Iesus Christ.
by their		In particular from the 4. verse to the 17.

Punishment, of olde ordained to this condemnation, and so S. Iude describes these wicked impostors and false brethren, as Pope ^d Celestine did his successor Bonifacius the 8. *Ascendisti ut vulpes, craftily crept in; regnabis ut leo, denying God and turning his grace into wantonnesse: morieris ut canis, of old ordained to this condemnation.*

^d Walsingham
in Ed. 1. pag. 26.

The Gospell. Iohn 15. 17.

This command I you, that ye love together, &c.

Christ in this Gospell is said to doe three things especially: 1. He doth exhort his followers vnto mutuall love: 2. He comforts them against the worlds hatred: 3. He promises to send vnto them the holy Ghost, who being *the comforter and the spirit of loue* may both instruct them how to *love together*, and how to *suffer affliction* in the world. Of the first I haue spoken Epist. Sun. 1. after Trinit. Of the second, Epist. 2. Sun. after Trinit. Of the third Gosp. on the Sun. after Ascension.

Epistle

Epistle APOCALYP. 7. 2.

Behold, I Iohn saw another Angell, &c.

IN this Scripture concerning the sealing of the Saints and seruants of our God, obserue

the { Minister sealing, *An Angell ascending from the rising of the Sunne, &c.*
 Men sealed, *I heard the number of them who were sealed, &c.*

Behold, I Iohn saw another Angell] In the words immediatly going before, S. Iohn said, he saw foure Angels stand on the foure corners of the earth, holding the foure windes of the earth that the wind should not blow on the earth, neither on the Sea, neither on any tree. These foure Angels are foure agents of Satan, *Hyocrits* with their impostures, *Antichrists* with their pestilent decrees and traditions, *Tyrannous Princes* with their bloudie Lawes, *Vngodly Magistrates* with their ignorant blindness. These foure reigne in the foure quarters of the world with lyes in hypocrisie, with errors in superstition, with tyrannie in power, and with crueltie in executing humane Lawes. Or these foure Angels imployed by the prince of darknesse, are foure workes of darknesse, Contention, Ambition, Heresie, Warre. *Contention* arising from the East; *Ambition* arising from the West; *Heresie* from the South; *Warre* from the North. Or as *Ardens*, These foure Angels are the spirit of Luxurie, the spirit of Pride, the spirit of Gastrimargie, the spirit of Auarice. For as the *Prophet* speaks, *That which is left of the palmer worme hath the grasshopper eaten, and the residue of the grasshopper hath the canker worme eaten, and the residue of the canker worme hath the caterpillar eaten.* Luxurie consuming the

* *Baleus Marlorat* in loc.

† *Apocalyp. Apoc.*

‡ *Hom. in loc.*

h *Iocel* 1. 4.

the flesh in which it is bred, resembles the *palmer worme*; Lottie pride with her low fall the *skipping grasshopper*; Rauenous gluttonie the *canker worme*; Cut-throat auarice the *caterpillar*. Now Luxurie doth hurt many trees in the garden of God, and that which luxurie hath left, hath pride deuoured; and that which is left of pride, gluttonie hath eaten; and that which is left of all these vices, is often ouercome by Couetousnesse.¹ Or happily these foure Angels, are 4. great powers in the world, the *Turke*, the *Romane Emperour*, the *Pope*, the *king of Spaine* combined in a bloudie league with other popish Princes, as ^k brethren in euill. All these furiously raging together against the Lord, and against his anointed, *withhold the foure windes of the earth, that the winde should not blow.*¹ that is, They persecute the preachers of the word, and hinder the doctrine of the spirit called often in ^m holie bible *Winde*; least it should *blow upon the earth*, which is the ⁿ garden of God, driuing from thence all filth and corruption: Or *on the Sea*,^o that is a wauering conscience, bringing men to a quiet hauen and hold in the Lord: Or *upon any tree*, that is growing here, which are men ^p planted by God on earth to bring forth fruit in Christ vnto the comfort of other. All these wicked angels exercise both head and hand, how to crosse the proceedings of the Gospell, and to drine this Heauenly blast away. The *Turke* doth infest Christendome with his warre; the *Roman Emperour* with his edicts; the *Pope* with his excommunications and Bulls; the *popish Princes* (which haue committed abomination with the great whore of Babel, and are ^q drunken with the wine of her fornication) *hold the windes of the earth* by their inquisition, fire, fagot, treachery, rebellion. And for this end they found and feed Monasteries of Fryers, and Colledges of Iesuits, as the Seminaries of sedition and conspiracy.

Or foure, being a ^r compleat number, it doth insinuate that all execrable ministers of Satan in the whole world,

K

crosse

¹ *Arelius.*

^k *Gen. 49. 5.*

¹ *Bullenger.*

^m *Iohn 3. 8.*

Acts 2. 2.

ⁿ *Cant. 4. 16.*

^o *Baleus.*

^p *Psalme 1. 3.*

^q *Apocal. 17. 2.*

^r *Arelius.*

English
glosse.
Bullenger.
Max. oval.

1. Cor. 12. 4.

2. Tim. 3. 19.

1. John 10. 28.

croffe (so much as may be possible) the blowing of the spirit both in the bookes of holy Scriptures, and in the mouthes of godly Preachers. In nature their is but one winde, yet said to be diuers in respect of the diuers corners of the earth out of which it bloweth, *East, West, North, and South*; and so called *four windes* in regard of the 4. *quarters of the world*. In like sort the spirit is but one Ephes. 4. 4. But it is termed here *four windes* in respect of the 4. *Euangelists* who wrote the Gospell. It is diuerse for that it bloweth on diuers men diuersly, giuing to one the word of wisdom, to another the word of knowledge, to another faith, to another the giftes of healing, to another prophesie, to another discerning of spirits, to another diuersity of tongues; all these things worketh euen the selfe same spirit, distributing severally to euery man as he will, 1. Cor. 12. 11. These manifold blastes of the spirit, or (as S. *Paul* speaks) these diuersities of giftes, and diuersities of administrations, and diuersities of operations are withstood by reprobate men and Angels in euery corner of the world; by the Papists especially inhibiting the people to read the Gospell in the mother tongue, and prohibiting the Pastors to preach the Gospell in any tongue.

Now while these cursed Angels were stopping the winde, or letting the Gospels free passage, behold another *Angell ascending from the rising of the sunne, which had the seale of the living God, and bee cryed with a loud voyce to the four Angels (to whom power was given to hurt the earth and the sea) saying, hurt not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their forehead*. Albeit the Dragon and his Angels rage neuer so much against the Church, yet the foundation of God remaineth sure; and hath this seale, the Lord knoweth who are his; and they shall neuer perish, neither shall any plucke them out of his hand. Indeede the four foule Angels haue power to hurt the land and the sea, but it is limited, a power giuen of

of God, and God is ^a fait hfull, who will not suffer his elect to be tempted aboue their ability, but sends one good Angel to suppress foure bad, crying to them, and that with a loud voyce, *hurt not the earth, neither the sea, nor the trees.*

Some thinke this Angel arising from the East was ^a *Constantine* the great; ^b other expound this of Christ; other of the ^c Ministers of Christ: it is certaine that *Constantine*, succeeding immediatly *Dioclesian* and other persecuting Emperors, was a notable ^b nourishing father vnto the Church, vnder whose ^c shadow the Christians dwelt and prospered a long time. He did (according to the tenour of our text) *ascend from the ^a east, and he had the seale of the living God*, that is, the true faith of Christ, openly professing it, and ^c establishing it also by the consent of three hundred eighteen reuerend Bishops in the Councell of *Nice*, summoned by him against *Arius* and other impious Angels *holding the foure windes of the earth*. This Emperor *cryed with a loud voyce* to the wicked instruments of Satan, *hurt not the earth, &c.* He made many ^f proclamations and edicts in fauour of the Christians, in so much as the whole rable of the hatefull enemies of God (as ^g *Eusebius* reportes) seemed to bee wiped away from the sight of men, according to that of the ^h Psalmist, *I saw the wicked exalted as the Cedars of Libanus, and flourishing like a greene bay tree: but I went by, and loe he was gone, I sought his place, but it could no where be found.*

Other construe this rather of Christ as being ⁱ *Angelus testamenti* the messenger and Angel of the couenant, the ^k sunne of righteoulines manifesting himselfe in the great darknes of Antri-christianisme. He hath indeed the *seale of the living God*, as being the ^l character of his person, and *brightnes of his glory*, ^m declared mightily to bee the sonne of God. He *cryes with a loud voyce to the foure foule Angels*, ⁿ that is, he fights against such as fight against his elect seruants, and deliuereth vs out of the

¹ *1 Cor. 10. 13.*

^a *Brightman in loc.*

^b *Ardens, Arctius, Meyer.*

^c *Balens.*

^b *Esay 49. 23.*

^c *Ezechiel, 31. 6.*

^d *See Apocalyp. Apocalyp.*

^e *Socrates hist. lib. 1. cap. 8.*

^f *Eusebius hist. lib. 10. cap. 5. 6.*

⁷ *& de vita Constantin. lib. 2. cap. 43. 44. 45.*

^g *Hist lib. 10. cap. 1.*

^h *Psal. 37. 36.*

ⁱ *Malac. 3. 1.*

^k *Malac. 4. 2.*

^l *Heb. 1. 3.*

^m *Rom. 1. 4.*

ⁿ *Arius.*

o Bullinger.

p English gloss.

q Marke 8.38.

r D. Fulke in loc.

r Rom. 10. 10.

r Baleus.

u Psalm. 45. 2.

x Mat. 13. 8.

y Ephes. 1. 13.

Vide Zachariam
163.

handes of all our enemies. In the darkenes of blind superstition he doth illuminate his, and *seale them in their forehead*, making them openly to confesse his faith vnto saluation among an adulterous and sinnefull generation. This sealing in the forehead is not an allusion to the signe of the crosse, for many reprobates haue receiued that in baptisme; the true marke whereby Gods elect are discerned from all other, is a liuely faith in the heart, breaking forth into confession with the mouth, according to that of *Paul, with the heart man beleueth vnto righteousness, and with the mouth he confesseth to saluation.*

Now for as much as faith is by hearing, and hearing is not without a preacher, and how shall any preach except they be sent, Rom. 10. 14. 15? Therefore some diuines haue conceiued, that the true Prophets and Preachers are this Angell *ascending from the rising of the sunne.* They haue power to marke the faithfull vnto life euerlasting, their tongues are the writing penne of the holy Ghost, by whom the word of God is registred in the hearres of them that beleue. This Angell had the seale of God in his hand, and the Prophets haue the powerfull and effectuell word of truth in their mouth; and they *crie with a loud voyce to the wicked instruments of Satan, hurt not the earth, neither the sea, nor the trees.* As if they should say though some hearts are worldly, some consciences wauering, some mindes vnfuitfull and barren; yet they may repent and come to goodnes. When the seed is sowed some falleth vpon good ground, and brings forth fruit in abundance, cease therefore from withholding the sweet blast of the Scriptures, till we haue sealed vp the chosen seruants of our God in their forehead, and imprinted a true belife in their hearts by his spirit. S. *Paul* hath said all this in a fewe words, *after that ye heard the word of truth euen the Gospell of your saluation, and therein beleued, ye were sealed with the holy spirit of promise.*

Some

Some thinke this Angell is *Elias* the Prophet, imagining that he shall in the latter end of the world come againe to fight against Antichrist, and to seale Gods elect in their fore-head. But our renowned Soueraigne King *James* in his premonition hath excellently discourred the vanity of this idle Iewish fable; besides our text saith in the plurall number *ill we have sealed, &c.*^b Insinuating that by this Angell is not meant one Preacher only but many, yea so many as be both instant and constant in crying with a loud voyce to the lend *Angels, hurt not the earth, neither the sea, nor the trees.* If this one point were well vnderstood and learned, it would make you more diligent in comming to the temple, which is the house of God; in reading the Scriptures, which is the booke of God; in hearing the true Prophets, which are the Ministers of God, appointed for this end to separate you from the wicked of the world, and to seale you with his marke for his kingdome. Hitherto concerning the Minister sealing, I am now to treat of the men sealed, all agreeing in one confession, howsoever differing in condition and countrey.

There were sealed one hundred and forty and foure thousand of all the tribes of the children of Israel. The Iewes are sealed first, as being Gods eldest sonnes, a peculiar and pretious people chosen to himselfe^d aboute all other in the world. After them in course follow the Gentiles as the yonger sonnes of God, for there was sealed an infinite number of other nations, as well as a great number of the Iewes. And among both Iewes and Gentiles all sortes of men were sealed, the people so well as the Priest, euen *twelve thousand of every tribe, so well as twelve thousand of the tribe of Levi.* And among the people men of all occupations and trades, for^e by the land, he meanes such as till the ground; and by the sea, mariners and Merchants^f occupying their busines in great waters; and by trees, such as are noble, rich, and potent in a flourishing estate. So that men in every nation

^a *Victorius*
com in loc.

^a From the 62.
page to the 80.

^b *Balew,*

^c *Exod. 4. 22.*

^d *Deut 7. 6.*

^e *Aretim.*

^f *Psal. 107. 23.*

^g *Acts 10. 35.*

h cap. 9. 4.

Apocal. 13. 16.

k Lib. 1. de Tri-
nit. cap. 3.

l Auguſt proem.
in lib. 3. de tri-
nit.

m Arift. ethic.
lib. 1. cap. 1. & 2.

tion of euery faſhion, if they feare God and worke righteouſnes, are ſealed with his ſeale for his choſen ſervants: k *Exechiel* reportes that none are ſealed, but ſuch as mourne and grieue for all the abominations that are done here, none but ſuch as grieue to ſee the Goſpell of Chriſt deſpiſed, and his Church deſpited. On the contrary, ſuch as are common blaſphemers of his name, contemptors of his word, and perſecutors of his Prophets, haue not the ſeale of the liuing God, but the marke of the dying beaſt. In that it is ſaid *one hundred and forty ſoure thouſand were ſealed of the children of Iſrael*, *Aretas* obſerues that euery one of the twelue Apoſtles multiplied his talent twelue times, a curious and a conſcionable conceit too, but how conſonant to the text, I leaue to the iudicious examination of the learned and godly, remembering the reſolution of S. k *Auguſtine* in a caſe not much vnlike, *quiſquis hæc legit, ubi pariter certus eſt, pergat mecum: ubi pariter hæſitas, querat mecum: ubi errorem ſuum cognoscit, redat ad me: ubi meum, reuocet me. Nam in his ut in omnibus meis ſcriptis non modo pium lectorem, ſed etiam liberum correctorem deſidero.*

The Goſpell. MAT. 5. 1.

Jeſus ſeeing the people, went up into a mountain, and when he was ſet, his diſciples came to him, and after that hee had opened his mouth, he taught them, ſaying, bleſſed are the poore in ſpirit, for theirs is the kingdome of heauen, &c.

THe firſt word of the firſt leſſon in Chriſts firſt Sermon is *bleſſed*, a point of conning and of comfort; of conning and good art, woeing vs in the very firſt entrance to marke well his whole diſcourſe, becauſe neuer any was, is, or ſhall be, but he deſires (according to his owne ſenſe) to be *bleſſed*. It is the devils oratory to deterre

deterre men from piety with an opinion of unhappines
and trouble which accompanie the godly, but the rhe-
toricke of Gods holy spirit allureth vs contrariwise by
sweet premises, and gracious promises, *blessed are the
poore, blessed are they that mourne, blessed are the mecke,*
8cc. And it affordes comfort, for hereby we knowe that
the Gospell is a good-spell, euen *in rydings of great ioy to
all people*; when as we read that the first apothegme of
Christs first Homily reported *at large*, was, *blessed are
the poore in spirit, for theirs is the kingdome of heauen*;
and the last period in his last homily, *behold, I am with
you alwayes vntill the end of the world.*

Lnke 2. 10.

o Actim.

P Mat. 28. 20.

Now (beloued) all his actions are our instructions,
it therefore behoueth vs in winning our children, our
friends, our auditors vnto God and godlines, to learne
and vse this gentle craft, being the sonnes of consolati-
on, as well as the *q Boanarges* the sonnes of thunder. As
sometime we must *mourne*, that *y* people may lament;
so likewise sometime pipe, that the people may dance.
There was in the Arke of the testament, Heb. 9. 4. The
golden pot of Manna, so well as the rod of *Aaron*; and
a Preacher (as *Bernard* wittily) should resemble a good
mother which hath *uera*, so well as *verbera*; like a Bee
saith *Ambrose* which hath hony so well as a sting. As it
is our part to be *disposers* of the Gospell, and messen-
gers of peace: so let it be our art to call home such as
are out of the way, and to restore such as fall in the way
with the spirit of *meekenes*, for *blessed are the poore in
spirit*, 8cc.

q Marke 3. 17.

Mat. 11. 17.

f Ser. 83.

1. Cor. 4. 7.

u Rom. 10. 14.

Galat. 6. 1.

Of this Apothegme } Proposition, *blessed are the poore*
there be two parts a } *in spirit.*
} Exposition, *for theirs is the king-*
} *dome of heauen.*
} Subject, *poore in spirit.*
In the proposition } Predicate, *blessed*; for so wee
obserue the } may conuert it aptly, *the poore*
} *in spirit are blessed.*

K 4

Concerning

Concerning the sub-
iect I finde three sortes
of poore, namely

1. The worldes poore.
2. The devils poore.
3. Gods poore.

The worlds poore are either impotent, or impudent poore: impotent by birth, or casualtie; by birth, as the fatherles orphanes, and beggars children, especially such as are creeples or borne blinde; by casualtie, as the decayed housholder, the maymed souldier, the visited with any grievous plague or sicknes: all these kindes of poore wretches are to be relieued as wel with our almes as aduise. To binde vp their y broken hearts, and to beare part of their burden, is a great euidence that thou art Gods heire, a mercifull as our father in heauen is mercifull; Blessed in this world, for so *Dauid* in the 41. Psalm. *Blessed is he that considereth the poore and needy, the Lord comforteth him in his affliction, and makes all his bed in his sicknes.* Blessed in the world to come, for so the sonne of *Dauid* euen Christ himselfe, come ye blessed of my father, inherite ye the kingdome prepared for you, for I was an hungred, and ye gaue me meate: I thirsted, and ye gaue me drinke: I was a stranger, and ye lodged me: I was naked, and ye clothed me: I was sicke, and ye visited me. It is therefore my humble suite to those (which are by statute made ouerseers of our ouerseers for the poore) that hereafter in euery village the distressed members of Christ, euen b flesh of his flesh, and bone of his bone, may be more charitably provided for, according to the true meaning of godly lawes established in this case.

Among impudent poore, some be little beggars, and some be great beggars; among little beggars I marshall the riotous spend-all, and the lasie get-nothing. The drunkard and the glutton shall be poore saith *Salmōn*, and no maruell, seeing in a little while they draw their whole patrimonie, woods, house, land, thorough the narrow passage of their throat, &c. It is therefore my humble suite to the reuerend and graue Iudges of the land, that they would in their circuits, vpon all occa-

sions

7 *Esay* 61. 1.

2 *Galat.* 6. 2.

3 *Luke* 6. 36.

b *Ephes.* 5. 30.

c *Proverb.* 23. 21.

hons offered, endeavour to suppress and disgrace these brutish, incorrigible, ding-christie dearch-makers. It is said of the Surgeon, that he must haue a *Ladyes hand*, and a *Lions heart*: But it is to be wished, that a Iudge in this corrupt age should haue contrarywise, the heart of a Ladye, for, *Blessed are the poore in spirit*, yet in punishing notorious offenders, the hand of a Lyon. It is an old saying, *Qui non corripit, corrumpit*; and all honest men howlocuer otherwise *poore in spirit*, haue notwithstanding euermore complayned of a cruell pittie, which is the mother of licentiousnesse, and licentiousnesse is the mother of contempt, and contempt is the mother of sedition, and sedition is the mother of rebellion, and in fine rebellion is the mother of desolation.

Of Rogues, I meane vagabond idle persons, out of covenant, out of course, there be two sortes, as namely, wild rogues so bred, a great part whereof is an vncircumcised generation, vnbaptized, out of the Church; and so consequently without God in the world. Other being better bred, for want of good discipline turne rogues, and become tame ruffians, and these drones haue swarmed so much in some parts of our Countie, that they driue many good bees out of their hives, in plaine English, many Gentlemen and Iustices too, during all the hard winter, out of the Countrey into the Citie, where they lye *non-resident from their benefice*; their mansion house where their living is; and *non-resident also from their charge*, where they should execute his Highnesse Commission for the peace. I do not think with *Innocentius*, *Iustitia non datur nisi vendatur*, that Iustice is dearly bought in any corner of our Kentish soyle (God forbid) and yet in the behalfe of my poore neighbors, I must say, that it is pittie Iustice should (considering the number of Iustices) be so farre fetched in the midst of winter. Vngodly politicians, who make the works of *Lucian* their old Testament, and *Machiavel* prince their new: thrust themselves into the center

d Ephes. 2. 12.

De uilitate
condit humani
lib. 2. cap. 4.

of

^e Galat. 5. 13.

^e Luke 22. 26.

^b Lib. 3. de cons.
sid. ad Eugen.

ⁱ In Mat. 20. 27.

^k Roderic Mors
complaint to
the Bathons
ment of Eng-
land cap. 100.
printed at Ge-
neua by Mi-
chael Boys.

of the world; as if all things should meet in them; and their ends, neuer earing in any storme what becommeth of the ship of estate; so they may be safe in the coc-boord of their owne fortune. But nature tels thee, that no man is borne for himselfe; and ^e Scripture tels thee, that we must *in love serue one another*. Our Christian estate necessarily requires that some should be great, and other litle; that some should be subiect, and other soueraigne; that some should command, and other obey: But faith our blessed Sauour (speaking to his Disciples, as representing the whole Church) ^e *He that is greatest among you, let him be as the least, and he that is chiefe, as he that doth serue. Præsis, vt præsis*, as ^k Bernard told *Eugenius*, and as ⁱ *Martine Bucer* noteth out of these words of Christ against *Anabaptists*, He which according to the will of the Lord beares rule godly; doth nothing lesse then domineere, yea, most of all serue. The Iustice, the Iudge, yea, the King himselfe (as states-men are bold to call him) is a *great seruant of the Common wealth*. It is therefore my humble sute to the worthy Knights, and other Iustices (having receiued large money for the building & maintayning of Bride-wels in our Countie) to performe better offices in banishing all vnprofitable vagabonds out of our coasts.

I am now to speak of no small Beggars; of such as beg in the courts and houses of Kings; of such as come to something; when other come to nothing; of whom in old time ^k complaint was made to the Parliament of England, That they did by cob-web subtilties of the Law, first rob the Subiect, and then afterward rob the King. I hope there be none such in our daies vnder the gouernment of our most illustrious, wise, learned, meek, religious, and pious Prince *K. James*; (whom I beseech God of his infinite goodnesse to prosper long among vs in health, and wealth, & all happynesse, as well concerning this, as the world to come) But if a Iudge hereafter in another age should vnhappily meet with such a
sturdie

stordie beggar, I with hartily that he may follow Iustice
Iohs example, who saith of himselfe, *I put on righte-
ousnesse, and it clothed me; my indgement was a robe and
a crowne, I was eyes to the blind, and feet was like the
lame, I was a father unto the poore, and the cause which
I knew not, I searched out diligently, and brake asunder the
iawes of the wicked, and plucked the prey out of his teeth.*
If he proue too great a fish to be caught in thy net, enuy
not his prosperitie, for he buildeth his house as the
moth; and if thou possesse thy soule in patience for a
litle while, thou shalt looke after his place, and he shall
not be found. As he was a beggars brat, so he shall dye
the first gentleman, and the last knight of his name.

There be three ranks of } *Couetous,*
the Devils poore. } *Vaine-glorious,*
} *Superstitious;*

The Couetous, who want even that they haue, being
as they are termed aptly the greatest *Misers* in the
world, like the market horse laden with daintie eates,
and yet feeds on thistles.

The vaine-glorious, who to get a name, forget often
their estate, as certaine Philosophers in old time (whom
I will not name, because they did it for a name) cast all
their goods into the Sea, least they should hinder their
courses in the studies of philosophie. *Notabant censu
abundare terreno, ut magis, se suis abundarent suis,* saith
a learned expositor vpon this text. And certaine Schis-
matickes in latter ages, haue for the crasse credite of
a desperate cause forsaken their owne Countreys, and
their owne free-holds which were certaine, to depend
vpon the breath and bread of other men, which is vn-
certaine.

The Superstitious, as the popish Monks and Friars,
who transported with a blind deuotion, abandoned all
worldly possessions; and yet abounded in all riot and ex-
cesse; *Regulares gulares,* they were more then men at
their meat, lesse then women at their worke, saith *Pe. Ar.*

xi milia p
1 feb 20 14

- 100 10. 100 10
- 10 10 10 10
- 10 10 10 10
m 10 10 10 10
n Psalm. 37. 10.

- 100 10. 100 10
- 10 10 10 10
- 10 10 10 10
- 10 10 10 10

o Iansen. con-
cord. cap. 39.

P In colloquia
franciscan.

¶ *Manlio in
los.com.*

¶ *Poem. de cor-
rupto statu Ec-
clesie per Illi-
richm.*

¶ *In regulis con-
tractioribus
quest. 205.
Idem Berq in
loco.*

¶ *In loco.*

¶ *Lib. 1. de ser-
dom. in monte.*

¶ *Lib. 5. in Luc.
cap. de beatitud.*

¶ *Lib. de beati-
tud. in loc. 1.
in loc. 2.*

¶ *Albertus duke of Saxonia was wont to say, that
he had three wonders in one Citie, namely three Mon-
asteries, For the Fryers of the first had children, and yet
no wines: The Fryers of the second had a great deal of
corne, and yet no land: The Fryers of the third abounded
with monneys, and yet had no rent.*

¶ *Hic dolus est magnus, lupus est qui creditur agnus.*

So then (as you see) the Devils poore differ verie
much one from another: for the Couetous haue the pos-
session, but not the free vse: the Superflicious haue the
vse, but not the free possession: the Vaine-glorious
vpon the point haue neither free vse, nor free possession
of such worldly wealth as they desire, being all in their
seuerall kinds exceeding poore.

The third sort of poore are Gods poore, which a-
bound with inward wants, and want also many times
outward abundance: Whereof some vndergoe pati-
ently losse of their goods, as *Iob*; other forgoe cheer-
fully the vse of their goods, as the blessed Apostles.
These are the poore in spirit, or (as *S. Basile* construe-
th) the poore for the spirit, wholly submitting themselues
to be ruled by Gods holie spirit, the humble and the
mecke, truly feeling their inward, and patiently bearing
their outward pouerty. Christ then here doth not vn-
derstand such as are meerely the worlds poore; for albeit
they be humbled, yet are they not humble; nor the de-
vils poore, for they are neither actually humbled nor
humble; but only Gods poore, which are both humbled
and humble, humbled in their pouerty, humble in their
spirit, blessed are the poore in spirit.

So *S. Hierome*, *Augustin*, *Ambrose*, & *Gregory
Nyssen*, *Theophylact*, *Euthymius* and other Doctors
expound it. And this appears to be Christs meaning in
that the word spirit signifieth elsewhere will, as *Mat. 26.
41. The spirit indeed is ready, but the flesh is weak*, and
*1. Cor. 7. 34. The virgine cares for the things of the Lord,
that she may be busy both in body and in spirit, that is, in
thoughts*

thought and mind. So that to be *poore in spirit*, is nothing else, but willingly to^b forsake our selues; and to follow Christ, euermore being readie for his sake to beare the losse of our wealth, when as we are made poore; and to forbear the vse of our wealth, when as we are rich, eysing the world as though we vsed it not. For this blessing belongs as well to the rich, as to the poore. As the bad poore are proud in spirit; so the good rich are poore in spirit. ^d As some be poore in substance, and not in spirit; so some rich in substance, yet poore in spirit. A cable vntwined in euery cord and thred, may goe thorow the needles eye: so the rich man, if once he be well vntwined, deuiding his goods according to the will of the giuer, may notwithstanding all his greatnesse walke in the narrow path, and enter into the strait gate of Heauen.

The worlds poore are miserable, because dejected in their pouertie: The deuils poore cursed, because proud in their pouertie: Gods poore only blessed, as hauing nothing, and yet possessing all things, 2. Cor. 6. 10.

Here then obserue what an excellent vertue contentation and lowlinesse of minde is. As the first vice the Deuill thrust vpon *Adam* was discontentment and pride: So the first vertue Christ commends vnto his followers, is an humble contentment. The eight beatitudes (saith ^f *Cromatius*) are like *Jacobs* ladder, reaching from earth vnto Heauen; and the verie first step of the ladder as the foundation of the rest is lowlinesse of mind. For as God is said to^h hang the earth vpon nothing, that it might wholie depend vpon him: euen so doth he found the world of his Christian commonwealth vpon nothing; and this nothing is an humble disprising and forsaking of all our owne abilities, and an only relying vpon his almightie power and goodness. As pride is the beginning and originall of sinne, Ecclesiasticus 10. 14. because iniquitie is nothing else but irequalitie, and pride is most vniust, attributing

vnto

^b Mat. 16. 24.

^c 1. Cor. 7. 31.

^d *Ardens bom.*
in loc.

^e Marke 10. 25.

^f *Ser. de 8. Beatitud.*

^g *Theophylast.*
in loc.

^h Job 26. 7.

1. Cor. 13. 1.

1. Cor. 8. 1.

1. Heb. 13. 16.
1. Proverb. 19.
17.

1. John 16. 33.

1. Mat. 16. 24.
1. Marke 10. 29.

vnto it selfe too much, vnto all other too little : so contrariwise, contented humbleness is the Primer, and as it were A. B. C. of our Christian Ethicks ; it is as *Ambrase* and *Bernard* write, the mother vertue, yea, *Custos sigilli magni*, the keeper of all Gods great seales & graces, without which his other gifts are rather curses then blessings to vs. It is an eminent grace for a man to speak with the tongues of Angels, and so to transport other with the wind of words and flouds of eloquence whether he list; and yet if learning be not seasoned with humilitie, knowledge saith *Paul* puffeth vp, and as *Aristotle* speaks, it is *armata iniuria*, like a sword in a mad-mans hand. Fasting that tames the bodie, without humilitie, makes proud the mind, *I fast twice in the weeke*, quoth the Pharisee, Luke 18. 12. Almes are a sacrifice pleasing to God, for he that giueth vnto the poore, lendeth vnto the Lord : yet if a Trumpet bee blowen, and we giue meerly to be seen of men; if we beare not our poore brethren in our bowels and bowsome, we shall haue no reward of our Father which is in Heauen, Matth. 6. 1. And therefore Christ inculcates often this one lesson as well by patern as precept, *Learn of me, for I am humble and meeke.* In the world ye shall haue affliction, he that will follow me, must of necessitie forsake himselfe, and yet be of good cheere, for there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels, but he shall receiue an hundred fold, now at this present houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternall life. I tell you, that in the beginning which you shall find most true in the end, *Blessed are the poore in spirit.*

For, *Blessed* is the predicat of the proposition. And there is a two-fold blessednesse, *Beatitudo via*, and *Beatitudo patria*, blessednesse in this world, and blessednesse in the next. The poore in spirit haue the promises

of both, 1. Tim. 4. 8. The present happinesse is either outward and worldly, or else inward and ghostly; Outward, as Psalme 132. 16. *I will blesse her victuals with increase, and I will satisfie her poore with bread.* And Psalme 144. 15. *Happie are the people that be in such a case.* And Deut. 28. *Blessed shalt thou be in the field, and blessed in the citie, blessed shall be the fruit of thy ground, and the fruit of thy castell, the encrease of thy kine, and the flocks of thy sheep.* These temporall and worldly blessings often accompany the meeke more then the proud, because fortune, as *Charles the 5. told his sonne, Is like a woman, if shee be too much wooed, shee will be the farther off.* Howsoever it be, *godlinesse is great gaine,* and the poore in spirit want nothing, as being content with any thing. But the blessednesse promised by Christ here, surpassing all worldly treasures and pleasures is inward and ghostly, consisting in the riches of the mind, and in a sweet contentation of the conscience, which is a continuall feast, and a daily Christmas, whereby the poore in spirit are made lords, and as it were tyrants ouer the whole world, domineering ouer Iustices and laylour, ouer Iudge and Iurie. Treasons, and murders, and felonies, and other routs and riots inquired after at Sessions and Assises, are bred of discontentment and pride. But though all the Deuils in Hell, and all their agents in earth and ayre, combine themselves against one little one; yet *Qui vadit plane, vadit sane,* He that walkes vprightly, walkes confidently; The text will alway be found true, *They that put their trust in the Lord, shall be euen as the mount Sion, which may not be remoued, but standeth fast for ever.*

But here we must obserue with incomparably learned *Melancthon*, and *7 other protestant diuines*, That in this, and all other like places of holie Scripture, where good works are commanded, or commended in any, that Christ is the sole cause of our happinesse, *Without me (saith he) you can doe nothing; and without faith in*

¶ Advancement of Learning lib. 2. pag. 105.
1. Tim. 6. 6.

¶ Prov. 15. 15.

¶ Prouerb. 10. 9.

¶ Psalm. 125. 1.

¶ Com. in loc. et apolog. con. sect. Augustin. 111. de Dilect. et implor. legis.

¶ Calvin in istis. lib. 3. cap. 17.

¶ John 15. 5.

^a *Martyr. in
Rom. 4.8.*

^b *Hom. of good
works part. I.*

^c *In Psalme 83.*

^d *Rom. 14.23.*

^e *Misculus.
Maximoi.*

in him, it is impossible to please God, Heb. 11.6. Our persons must be first reconciled vnto God, hauing for Christs sake pardon of our sinnes, and imputation of righteousness, and then our workes shall be blessed and acceptable, Psalme 32. 1. *Blessed is the man whose righteousness is forgiven, and whose sinne is covered.* Blessed, ^a that is iustified, for iustification is blessednesse begun, glorification blessednesse perfected. It is a sweet saying of our ^b Church; *Faith is the nest of good workes*, albeit our birdes be neuer so faire, yet they will be lost, except they be brought soorth in true beleefe. *The sparrow hath found her an house, and the swallow a nest, where shee may lay her yong, euen shine Altars O Lord,* Psalme 84. 3. Such as are true beleeuers, hauing their vnrighteousnesse forgiven, and their sinne covered; are blessed men; and all their workes as being laied vpon Christs Altar, are a sweet smelling sacrifice to God. But saith ^c *Augustine*, Hereticks and Infidels in doing glorious acts and honorable deeds, haue no where to lay their yong, and therefore they must of necessitie come to nought; as the fathers of our common Law speake, *Moritur actio cum persona*, their actions are damnable with their persons. He which is poore in spirit is blessed, he which is mercifull is blessed, he which is a peacemaker is blessed. But as our Diuines haue iudiciously noted against the Papists, in all these Beatitudes a liuely Faith is presupposed, according to that ^d Apostolicall axiome, *Whatsoever is not of Faith is sinne*. The Saints of God are sealed inwardly with Faith, as it is in our Epistle; but outwardly with good workes, as in our Gospell. To be *poore in spirit*, to *mourne*, to be *mercifull*, are not causes but effects of our iustification, as we commonly speake out of *Bernard*, *Via regni, non causa regnandi*; ^e For the followers of Christ are blessed, not because they be *poore in spirit*, but because *theirs is the kingdom of Heauen*, That is the right exposition of the proposition, *Blessed are the poore in spirit*.

Now

Now the kingdome of Heauen in holie Scripture signifieth either the kingdome of f grace, which is heauen on earth; or else the kingdome of g glorie, which is heauen in Heauen: And both these belong vnto the poore in spirit. ^h Some construe this of the kingdome of grace, because Christ saith expresly, Luke 4.18. *The spirit of the Lord hath anoynted me, that I should preach the Gospell vnto the poore; he hath sent me that I should heal the broken hearted; that I should preach deliuerance to the captiues, and recovering of sight to the blind; that I should set at liberty them that are bruised. And I am not come to call the righteous, but the sinners to repentance. And I giue thee thanks O Father Lord of Heauen and earth, because thou hast bid these things from the wise and men of vnderstanding, and hast opened them vnto babes.* The carnal wise, *Credentes oculo magis quam oraculo*, rely more vpon their five senses, then the foure Euangelists; and therefore, ^k because they can not find a reason of naturall things, they make to themselues false gods; and because they can not find a reason of supernaturall things, they denie the true God. The curious, while they desire to know what they should not, are not able to conceiue what they should; by dying too much into the subtilties of reason, they forget often f principles of Religion. As wholsome Lawes are lost many times in the cases of the law; so Religion it selfe is lost among Sophisters in the questions of Religion. It was the Serpent that first opened *Adams* eyes, and enticed him to pricke into the secrets of God. Our care therefore (said ^l *Luther*) must be to shut vp our eyes againe, that we seeke not ambitiously to see more then almighty God would haue vs to know. Christ would haue vs to bring Faith and humilitie to his schoole, leauing our arguments at home, *Non vult nos esse christas & quaristas.* ^m He resisteth the proud, and giues grace to the humble. The ⁿ poore receiue the Gospell, as it is in our text, *Theirs is the kingdome of Heauen.*

L

But

^f *Mat. 3.2.*
Luke 18.17.
^g *Mat. 7.21.*
Acts 14.12.
^h *Hierom.*
Musculus.
Arctius.

ⁱ *Mat. 9.13.*

^k *Dr. Edes Ser.*
Physick for the
plague.

^l *Loc. com. tit.*
de pugna Fidei
& rationis humane.

^m *1. Pet. 3.9.*

ⁿ *Mat. 11.5.*

• Eubym.
Ruperr.
Caictan.

¶ Terms of
the Law pag.
103.

1 Mat. 25. 34.

1 Pet. 14. 19.

1 In Rom. 8. 24.
Idem Caictan
in loc.

1 Rom. 8. 24.

1 Tit. 2. 13.

1 Coloss. 1. 23.

1 Heb. 10. 23.

1 Alstedius
System. theol.
lib. 3. loc. 17.

1 2 Tim. 4. 7.

1 Cap. 23. 8.

1 Iohn 3. 3.

1 Heb. 2. 17.

1 Rom. 8. 14.

1 Apocalyp. 7. 9.

1 Apocalyp. 4. 4.

1 1 Pet. 1. 4.

But other expositors vnderstand this of that incorruptible crowne of glorie; for as this world seemes to be made for the presumptuous and proud: so that other only for the humble and meeke. It is *Theirs*, and that in present *Is*, and it is a *kingdome*, and that a *kingdome of Heauen*. According to the tearmes of our common Law there be two sorts of Freeholds; *A Freehold in deed*, when a man hath entred into lands or tenements, and is seised thereof actually and really; *A Freehold in law*, when a man hath right to lands or tenements, but hath not yet made his actuall entrie. Now the kingdome of Heauen is our Freehold in law, though as yet while we liue, we can not actually be seised thereof. It is ours, as being prepared for vs by God the Father: It is ours, as being purchased in our behalfe by God the Sonne: It is ours, as being assured to our spirit by God the holie Ghost, Rom. 8. 16. 17, We haue now right to this inheritance, *Habemus ius ad rem* (as *Melancthon* acutely) *nondum in re*. Or as *Augustine*, and other of the fathers vsually, the kingdome of Heauen is ours already, *Non in re, sed in spe*. The Scripture saith as much in plaine tearmes; We are *saued by* blessed hope, which is *immouable*, without wauering. *Fides inuenitur verbum rei, spes verò rem verbi*. Rom. 5. 2. Thorough our Lord Iesus Christ we haue access to Faith vnto this grace, wherein we stand and reioice vnder the hope of the glorie of God.

And we may well vnder hope reioice, seeing our reward (when our fight is finished) is no lesse then a *kingdome*. The citizens of Tyrus are described by the Prophet *Esay* to haue been companions vnto Nobles and Princes: but in that heavenly Hierusalem, euery burgesse by his *second birth*, is the *brother* of a king, the *sonne* of a king, and himselfe a king; hauing in token hereof a triumphant *palme* in his hand, and a *golden crowne* on his head. And this kingdome is not a *fading* inheritance, but a *kingdome of Heauen*, an *immortal*

tall

all and euerlasting life. Men on earth haue *Life*, but it is full of trouble, and of small continuance, not *eu-
lasting*; The damned in Hell haue an *eternall being*, but because they can not moue, but are perpetually tyed vnto their torments, it is not a *Life*, but a death. Only the rich in grace, the poore in spirit shall haue, when this world hath his end, an *euorlasting Life* without end. Tell O man what thou most earnestly desirest? Is there any thing thou louest better then life? Is there any life better then a blessed life? Is there any blessed life without hope here, and hold hereafter of euerlasting life? Yet all these things, and more then I can vtter, or you conceiue, are prepared and reserued for such as are *poore in spirit*, for theirs is the kingdome of Heauen.

¹ Job. 14. 1.

² Non dicit
pauperes spiri-
tus sed spiritum.
Caietan in loc.

¹ 1. Cor. 2. 9.

*Preached at Maydston Assises, Iuly 28. 1614.
upon the request of my much honoured and wor-
thily beloued friend and kinsman Sir Anthonie
Aucher Knight, high Sherife of Kent.*

Almightie God, which hast knit together thy elect in one communion and fellowship in the mysti-
call bodie of thy Sonne Christ our Lord; Graunt
vs grace so to follow thine holie Saints in all ver-
tuous and godly liuing, that we may come to
those vnspeakable Ioyes, which thou hast prepa-
red for them that vnfaynedly loue thee, thorough
Iesus Christ our Lord.

Amen.

AN EXPOSITION OF THE LAST PSALME.

DELIVERED IN A SERMON
PREACHED AT PAVLES

Crosse the fifth of Nouember 1613.

Which I haue ioyned to the Festivals

as a short Apologie for our
*Holy daies in the Church
of England.*

DEDICATED VNTO MY HONORABLE
friend and most respected kinsman Sir *Williams*
Monins Baronet.

By IOHN BOYS, *Doflor*
of Diuinitie.



AT LONDON
Imprinted by FELIX KYNSTON, for
William Aspley. 1615.

EXPOSITION OF THE LAST

RELIGIOUS
THEOLOGICAL
AND
SCIENTIFIC
EXHIBITION

ORGANIZED BY THE
AMERICAN BOARD OF COMMISSIONERS
AND FOREIGN MISSIONARIES

NEW YORK
1876

NEW YORK
1876

NEW YORK
1876

NEW YORK
1876





GVN POWDER TREASON DAY.

PSALME 150.

O praise God in his holinesse, &c.



ALL the Psalmes of *David* are comprised in two words, ^a *Halleluiab*, and *Hosanna*, that is, blessed be God, and God blesse; as being for the greater part either praies vnto God for receiuing mercies, or else praises vnto God for escaping miseries. This our present Hymne placed as a ^b Conclusion of the whole booke; yea, the beginning, middle, end, to which all the rest (as ^c *Musculus* obserueth are to be referred) inuitheth vs in prescript and postscript, in title, in text, in euery verse, and in euery Clause of euery verse to *praise the Lord*. Teaching these two points especially:

1. For what
 2. With what
- } God is to be magnified.

For what, vers. 1, 2. *O praise God in his holinesse, praise him in the firmament of his power, praise him in his noble acts, praise him according to his excellent greatnesse.*

Without vs, vers. 3. 4. 5. *Praise him in the sound of the trumpet, &c.*

With what, even with all that is

Within vs, vers. 6. *Omnis spiritus, &c. Let euery spirit praise the Lord, praise yee the Lord.*

^a *GHEMATA.*

^b *Lyra in loc.*

^c *In loc.*

This in brieft is the whole texts *Epitomie*, I come now to the words *Anotomie*, cutting vp euery part and particle severally, beginning first at the first, *O praise God in his holinesse*. Of which one sentence the Doctōrs haue many (though not aduerse yet diuerse) readings, especially three: *Praise God in his Saints*, *praise God in his sanctitie*, *praise God in his sanctuarie*. S. Hierome, *Augustine*, *Prosper*, and ^d other as well ancient interpreters as moderne translate here praise God in his *Saints*. For if he must be praised in all his creatures, how much more in his new creatures? if in the witlesse wormes, and senselesse vapours, Psal. 148. much more doubtlesse (as *Theodorit* here collecteth) in men, in holie men, in *Saints*, vpon whom hee hath out of his vnsearchable riches of mercie, bestowed the blessings of the ^e life present, and of that which is to come.

First, almightie God is to be blessed for giuing his *Saints* such eminent gifts of grace for the good of his Church, and for the setting forth of his glorie. So *Chrysostome*, *Basil*, *Enthymius*, *Prosper*, *Placidus*, *Parmensis* expound it. ^s Euery good and perfit gift is from aboue, descending from the father of lighis, a good thought in a saint is *gratia infusa*, a good word in a saint is *gratia effusa*, a good deed in a saint is *gratia diffusa*, through his grace which is the God of ^h all grace, *Saints* are ⁱ whatsoever they are. Wherefore praise the Lord in his *Saiags*, often remember their vertues as their true *reliques*, and as it were bequeathed ^k legacies vnto Gods people. So the wise man, Ecclesiasticus 44. *Let vs now commend the famous men in oldtime, by whom the Lord hath gotten great glorie, let the people speake of their wisdom, and the congregation of their praise*. So the Confession of *Bohemia*, chap. 17. ^l *Wee teach that the Saints are worshipped truly, when the people on certaine daies at a time appointed, doe come together to the seruice of God, and doe call to minde and meditate vpon his benefitts bestowed vpon holie men, and through*

^d Chrysost.

Basil.

Enthym.

Arabs apud

Mascul.

Lyra.

Hugo Card.

Turrecremat.

Anonymus.

^e Ephes. 3. 8. 16.

^f 1. Tim. 4. 8.

^g James 1. 17.

^h 1. Pet. 5. 10.

ⁱ 1. Cor. 15. 10.

^k Euseb Emisen.

hom. de S.

Maximo.

^l See Harmon.
confess. sect. 16.
pag. 486.

through them upon his Church, &c. And for as much as it is kindly to consider, *opus diei in die suo*, the worke of the day = in the same day it was wrought; it is well ordered by the Church of England, that the most illustrious and remarkable qualities of the saints are celebrated vpon their proper festiualls, that on S. *Stephens* day, we may learne by S. *Stephens* example to loue our enemies: on S. *Matthewes* day, to forsake the world and to follow Christ: on S. *Iohn the Baptist* his day, to speake the truth constantly, and to suffer for the same patiently. Thus in stedfastnes of faith and godlinesse of life (*non legero modo sed degere sanctorum vitas*, as one wittily) to bee followers of them as they were followers of Christ; is (as o blessed *Latym:r* was wont to say) the right worshipping of Saints, and of God in his Saints.

Againe, for as much as there is a communion of Saints, as we cōfesse in the Creed, a knot of fellowship betwene the dead Saints and the liuing; it is our dutie to praise God for their good in particular, as they pray to God for our good in generall. It is required on our part I say, to giue God most humble thanks for translating the out of this valley of teares into Hierusalem aboue, where they be clothed with long white robes, hauing palmes in their hands, and crownes of gold on their heads, euer liuing in that happie kingdome without either dying or crying, Apocal. 21. 4. and this also (in the iudgement of *Augustine*, *Hierome*, *Hugo*, *Raynerius*, and other) is to praise God in his Saints.

These reasons are the grounds of certaine holy daies established in England by law, namely to blesse God for his Saints eminent grace while they were liuing, and exceeding glorie now they be dead. Wherein our Church ascribes not any diuine worship to the Saints, but all due praise to the sanctifier: in celebrating their memorie (saith *Augustine*) we neither adore their honour, nor implore their helpe: but (according to the

^m *Maion prelat.*
in *Psal.* 22.

ⁿ *Owin epigram.*
lib. 3.

^o *Ser. on Christ-*
mas day preach-
ed at Bexterly,
& ser. on S. Ste-
phens day at
Grimsthorpe.

^p *Apocal.* 6. 10.

^q *Psal.* 84. 6.

^r *Apocal.* 7. 9.

^s *Apocal.* 4. 4.

² *Decinit. lib. 8.*
cap. 27.

^u *Tom. 2 fol. 118*

^x Philip Mor-
neus de missa,
lib. 3 cap. 11. See
Melanct. resp.
ad art. Banar.
art. 25.

^y *Tit. de sanct.*
inuocat.

^z See D. Fulke
in 1. Tim. 2. 5.

^a Bellar. de sanct.
beat. cap. 17.

^b Apud Magde-
burg. Cent. 10.
Coll. 175.

^c See Gospell
Annunciat.

^d Chemnit.
exam. Con. Tri-
dent. part. 3.
pag. 151.

teneur of our text) wee praise him alone, & who made them both men and martyrs. In the words of ² *Hierome to Riparius: Honoramus reliquias martyrum, ut cum cuius sunt martyres adoremus: honoramus seruos, ut honor seruatorum redundet ad dominum: If thou desire to doe right vnto the Saints, esteeme them as paterne, and not as patrones of thy life; honour them only so farre, & that thou maist alway praise God in them, and praise them in God.*

The gunpowder men erre very much in this one kinde of honouring God, for either they worship *his Saints* as himselfe, or else their owne faintlings, and not *his Saints*. In praying to the dead, in mingling the blood of their martyrs with the precious blood of their Maker, in applying their merits, and relying vpon their mercies; it is plaine that they make the Saints (as *Melancthon* tells them in his ⁷ *Apologie* for the Confession of *Auspurge*) quartermasters with God, and halfe mediators with Christ, I say ioynt mediators not of intercession only but of ² redemption also. Nay they make the blessed Virgin vpon the poynt their only *mediatrix* and *advocate*, so they sing, and so they say. They sing in their publique seruice, ^a *Maria mater gratia, mater misericordie, &c.* the which is Gods owne stile, 1. Pet. 1. 10. & 2. Cor. 1. 3. so they likewise say, *Maria consolatio infirmorum, redemptio captiuorum, liberatio damnatorum, salus vniuersorum.* ^b *Giselbertus in lib. altercationis Synagoga et ecclesie, cap. 20. Maria quasi maria, saith Augustinus de Leonissa, sermon 5 vpon Aue maria, for as all riuers come from the seas, and returne to the seas againe, Ecclesiastes 1. 7. so forsooth (if you will vndertake to beleue him) all grace is deriued from Mary, and ought to be returned again to Mary. We finde so much in ^d *Rosario Maria, reparatrix & saluatrix desperantis anime, &c.* That which is worse, their owne Pope (who cannot, as they teach, erre in a poynt of doctrine as Pope) calleth her expres-*

ly Deam. Per. *Bembus* in his epistles written in Pope
Leo 10. name, *lib. 8. epist. 17.* printed at *Straßburg* an.
 1609. that which is worst of all, in their most approued
 Bible: they translate *Gen. 3. 15. ipsa conteret caput*
sum: she shall breake thine head, although (as their
 owne Iesuit *Ribera* confesseth honestly) the *Hebrew*
 text, the *Chaldee* paraphrase, the translation of the *Sep-*
tuagint, and all good *Latin* copies reade *ipse conteret*,
 he shall bruiſe the serpents head, applying it to *Christ*,
 according to that of *Paul*, *The God of peace shall tread*
downe Satan vnder your feete, *Rom. 16. 20.* by this eu-
 idence you may see that the gunpowder crue praise not
 God in the saints, nor the saints in God: but on the
 contrarie the saints as God.

e In Habacuc.
cap. 1. num. 32.

Againe these *S. Peter* men (and as I haue warrant to
 terme them on this day *Salt Peter men*) erre from the
 true meaning of our text, because they doe not praise
 God in *sanctis eius*, in his saints: but dishonour God in
sanctis eorum, in saints of their owne making, vsually
 praying vnto some who were no men, and to many
 who were not holy men. It is doubted by the two
 great lights in their glorious firmament, *Bellarmino*
 and *Baronius*, whether there were euer any such man
 as *S. George*, or such a woman as *S. Catharine*. Cardi-
 nall *Bellarmino lib. de beatitudine sanct. cap. vlt. §. re-*
spondeo sanctorum doth acknowledge that they wor-
 ship certaine saints whose stories are vncertaine, repu-
 ting the legend of *S. George* apocryphall according to
 the censure of Pope *Gelasius*: and Cardinall *Baronius*
ecclesiast. annal. Tom. 2. ad an. 290. according to the
 impression at *Rome*, fol. 650. as also *de Martyrologio*
Romano cap. 2. confesseth as much of *Quiriacus* and
Inlitta; declaring plainly that their acts are written ei-
 ther by fooles or heretikes, and in his annotations vpon
 the *Romane Martyrologie* 23. Aprill, he taketh vp *Iaco-*
bū de Voragine for his leaden Legend of our English
S. George, concluding in fine, that the picture of Saint

f Cam. sanct. Ro-
man. dist. 15.

¹ Rom. 14. 23.

² Tit. 3. 11.

¹ Missal. Roman.
ex Con. Tyden.
decret. restit. in
festo Georgij.

¹ Dr. Sutclif ex-
amin. of Rom.
cap. 7.

¹ Dr. Abbot An-
tilog. pag. 3.

² Sutclif. ubi
sup.

³ Hist. lib. 3.
cap. ult.

⁴ Catalog. scrip.
in vita pap.

⁵ Houenden
annal part.
poster. pag. 298.

George fighting with a Dragon is *symbolicall*, and not *historicall*. If the Scripture be true & what soever is not of faith is sinne: then assuredly these men (as ¹ Paul speaks) are damned of their owne selues in their owne conscience, who (notwithstanding all their doubts) pray still in their publike seruice, ¹ *Dens, qui nos beati Georgij martyris tui meritis & intercessione latificat, Concede propitius, &c.* An Idoll as Paul affirms, 1. Cor. 8. 4. is nothing; Ergo, the Papiests in worshipping S. George which is nothing, commit (euen themselues being Iudges) abominable Idolatrie.

As they worship some who were no men, so many who were not ² holy men, as a reuerend ¹ Doctor of our Church accutely, *Non martyris domini sed mancipis diaboli*: the Souldiour who peirced Christs holy side was a Pagan, ³ neither doth any storie which is authentically speake of his conuersion, and yet they worship him vnder the name of S. Longinus, or Longesse, March 15. Papias (as ⁴ Eusebius and ⁵ Hierome report) held the heresie of the *Millenarians*, and yet he is honoured as a saint in the Romane Calender vpon the 22. of Februarie. *Becket* was a bad subiect in his life, and no good Christian at his death, in that hee commended himselfe and the cause of his Church vnto S. *P. Denys* and our Lady. Yet S. *Thomas of Canterburie* was honoured at Canterburie in the daies of popish ignorance more then either the worlds Sauour, or the blessed Virgine his mother: in which relation I appeale to the records of that Church, as also to the very Stones vnder his shrine worne with the knees and hands of such as came thither to worship him. *Boccace* reporteth how one Sir *Chappelet* a notorious Italian Vsurer and Cousoner came to be honoured as a Saint in France. *Sanders* among them is a saint, albeit he liued in plotting, and dyed in acting rebellion against his gracious Soueraigne Queene *Elizabeth* of famous and blessed memorie. Nay *Dauus* is *Diuus*, *Saul* is among the Prophets,

phets, *pater personatus*, father Parsons all the daies of his life was a perpetual Martyr, as his fellow *q Ribadeneira* termeth him: and yet one (who sometime was his inner man, and knew him as I presume, better then euer did *Ribadeneira*) transposing the letters of *Robertus Parsonius Iesuita*, found this *anagramme*, *Personatus versuti oris abi*: the wit-foundred drunkard, *Henry Garnet* (who did not according to the Counsell of *Paul vſe vino modico*: but as *Paulinus* pretily *modio*) that lecherous treacherous Arch-priest, Arch-traitor, Arch-diuell in concealing, if not in contriuing: in patronizing, if not in plotting the powder intended massacre, is returned a Saint from beyond the seas with *a sancte Henrice intercede pro nobis*: his action is iustified, his life commended, his death honoured, his miracles and memorie celebrated by that *Ignatian* spirit, (*portentum nominis portentum hominis*, hauing a great deale of name, though a very little modestie) *Andreas Endamon Ioannes Cydonius*: but notwithstanding his apologie, the saintship of *Henry Garnet* is so buffered by the replies and antilogies of our accuratlie learned diuines, as that his straw face will hereafter hardly be worth a straw. *Catesbie*, *Winter*, *Rookwood*, and the rest of the Cole-saints and hole-saints (who laboured in the diuels mine by the Popes mint) are numbred among the holy ones also: Babilon and Egypt praise God in them; and for them: I haue heard much of *roaring* gentlemen in *London* and *Canterburie*, but if the Lord himselfe had not watched ouer his Church, if the Lord himselfe had not written England in the *palmes* of his hands, if the Lord himselfe had not kept King *James* as the *apple* of his eye, *if* the Lord himselfe had not been on our side (now may Gods *Israell* in England say) if the Lord himselfe had not been on our side, when they rose vp against vs, if the Lord himselfe had not (out of his vnspeakeable goodnesse toward vs and our posteritie) broken their snares, and deliuered

our

q Catalog. scrip. Iesuit. in vita Parsonij.

r 1. Tim. 4. 23. c Epist. lib. 3. epist. 6.

** Sheldon preface before his motiues.*

u Eliens. epist. lectur. ante resp. ad Bellar. apol.

** Esay 49. 16.*

Y Deut. 32. 10.

** Psal. 124.*

^a *Judit. 13. 4.*

^b *Judges 5. 31.*

^c *Psalm. 126. 2.*

our soules out of that horrible gunpowder pit; these bellowing Euls of Basan, and Canon-mouthed hell-hounds would haue made on this day such a roare, that all Christendome should haue felt it, and the whole world haue feared it. ^a O Lord God of all power, blessed be thy name, which hast this day brought to nought the enemies of thy people, ^b so let all thine enemies perish O Lord, that our ^c monthes may be filled with laughter and our tongue with ioy. *Sint dini modo non vini*, let England hang such, although afterward Rome hallow such, he that hath an eye to see without the spectacles of a Jesuit, will afford as good credit to the register at Tyburne as to the Calender of Tyber: for if these be Martyrs, I wonder who are Murtherers? If these be Saints, I pray you who are Scythians? If these bee Catholikes, who are Canibals?

I passe to the second exposition of these wordes, O praise God in his sanctitie, so Munster, Pagninus, Beza, Tremelius and our old translation heere, Praise God in his holinesse: now God is holy *formaliter & effectiue*, holy in himselfe, and making other holy; the Lord is glorious in holinesse *Exod. 15. 11.* Whereas other Gods are famous for their vnholinesse, *Venus* was a wanton, *Mercurius* a theefe, *Iupiter* a monstrous adulterer, an ingenious man (as ^d *Basile* writes) would blush to report that of beastes, which the Gentiles haue recorded of their Gods. If such imputations are true saith ^e *Augustine*: *quàm mali* how wicked are these Gods: if false *quàm male* how wretched and foolish are these men, adoring the same things in the temple, which they scoffe at in the theater, *in turpitudine* ^f *nimum liberi*, *in superstitione nimum serui*: so that their Gods are not as our God, euen our enemies being *Judges Deut. 32. 31.* there is none holy as the Lord *1. Sam. 2. 2.* called often in holy Scripture *the holy one*, yea thrice holy; *holy, holy, holy, is the Lord of hosts* *Esay 6. 3.* his ^h name is holy, his ⁱ law is holy, his ^k spirit is holy, his will holy, his

^d *Lib. de legend. libris gentiliū.*

^e *De Ciuit. Dei lib. 6. cap. 6.*

^f *August. contra faust. man. li. 12. cap. 40.*

^g *Esay 1. 4 & 10. 20.*

^h *Luk. 1. 49.*

ⁱ *Psalm. 119. 7.*

^k *Mark. 12. 36.*

word

word holy, righteous in all his waies, and holy in all his
 workes Psalm. 145. 17. making vs also which are his ser-
 uants an holy people Deut. 7. 6. an holy priest-hood 1. Pet.
 2. 5. his holy temples 1. Cor. 6. 19. our bodies, our soules,
 our selues, our whole ¹ seruice holy, wherefore praise
 God in his holinesse.

^m Luther, Caluin, Vatablus, your English- Geneva bi-
 bles, & our new translation haue praise God in his san-
 ctuarie, the which in holy scripture signifieth either heu-
 en, or the temple, heauen is often called in sacred writ
 Gods sanctuarie, for ⁿ thus saith he that is high and ex-
 cellent, he that inhabiteth eternitie, whose name is the
 holy one, I dwell in the high and holy place. Christ in
 coming to vs is said to breake the heauens Esay 64. 1.
 and when he went from vs vnto his father a cloud tooke
 him vp into heauen Acts 1. and fro heauen he shal come
 againe to iudge the quicke and the dead 1. Thes. 4. 16.
 That his sanctuarie may be taken heere for heauen, is
 gathered out of the very next clause (praise him in the
 firmament of his power) the which (as ^o Caluin & ^r other
 expositors haue well obserued,) is exegetically, and ex-
 poundes the former, as if Dauid should haue said, praise
 the Lord in his sanctuary, that is in the firmament of his
 power, for the heauens declare the glory of God and the
 firmament sheweth his handy worke Psalm. 19. 1. let
 all people praise God our father in heauen, especially
 such as dwell with him ^q in heauen, O praise the Lord
 all ye blessed Angels and Saints inhabiting his sanctua-
 rie which is highest and holiest.

^r Other apply the word sanctuarie to the Temple, so
 termed for two respects especially. 1. because God ma-
 nifesteth his holines toward vs in that holy place more
 principally, calling it expresly ^l his house. 2. a sanctuarie
 in regard of our holy seruice toward God, for albeit e-
 uery day be to the good man a sabbath, and euery place
 a temple; yet the God of Order hath appointed cer-
 taine times, and certaine places also, wherein hee will
 bee

¹ 1. Pet. 3. 2.

^m Idem Gene-
 brard et alij.

ⁿ Esay 57. 15.

^o In loc.
^p Bellarmine in
 loc.

^q Genebrard
 Agellius Acer-
 nensis epist. in
 loc.

^r Luther Vata-
 blus Chald. apud
 Genebrard eng-
 lish Com. dedi-
 cated to Mr.
 Herlakinden.

^s Esay. 56. 7.

² Hooker eccles.
pol. lib. 5. §. 24.

^u Mark 11. 7.
Luke 19. 46.
Matth. 21. 13.

^x 1. Cor. 11. 22.

^y Ecclesiastes
4. 17.

^z 1. Theff. 2. 13.
^a Rom. 1. 6.

bee worshipped publicquely, saying Leuiticus 19. 30. *Ye shall obserue my sabbaths, and reuerence my sanctu- ary.* For our holines toward God concerneth vs one way in that we are men, and another way in that we are ioyned as parts to that visible mystical body which is his Church as men, wee are at our owne choyce both for time, and place, and forme, according to the exigence of our owne occasions in priuate, but the seruice which is to bee done of vs as the members of a publique body, must of necessity bee publicque, and so consequently to bee performed on holy daies in holy places. and for this doctrine the scriptures afford both patent and paterne, the patent is reported by the Prophet *Esay*: Chap. 56. vers. 7. and repeated by Christ in ^u three seuerall Euangelists: *my house shall be called a house of prayer for all people.* The paterns are manifold, *I will enter into thine house in the multitude of thy mercies,* and in thy feare will I worship toward thine holy temple, saith our Prophet, *Psal. 5. 7.* The Publican and the Pharisee went into the temple to pray, Luke 18. *Peter and Iohn* went vp together into the temple at the ninth houre of prayer, Acts 3. *Anna* fasted and prayed in the temple, Luke 2. This one word *sanctuarie* teacheth vs how we should behaue our selues in the Church as in Gods presence: Doeſt thou come to that holie place to receiue the blessed Supper of our Lord? remember that the temple is *sanctuarium, non promptuarium*, a sanctuarie, not a buttrie, ^x *haue ye not houses to eate and drinke in, despise yee the Church of God?* Doeſt thou come to pray? *I take heede to thy foote when thou entrest into Gods house,* compose thy knees, and eyes, and hands, and heart after such a deuout manner: as that thou maist not onely praise God vpon the loud cymbals, but (as it is vers. 5.) *praise him vpon the well tuned cymbals* also. Doeſt thou come to heare the sermon? remember that the preaching of the Gospel is ^a not the word of a mortall man, but the ^a power of the immor-

call God vnto saluation: and albeit the Preacher be neuer so simple, neuer so sinfull; yet the word is holy, the action holy, the time holy, the place holy, ordained by the most holy to make thee holy. Vpon whatsoeuer occasion thou comest into the Temple, remember alwaies that the ground is holy whereon thou standest, it is a *sanctuarie*, the habitation of God, and place of his holinesse: and therefore not to be^b prophaned with ordinarie though lawfull worldly businesse, much lesse with vnlawfull pastimes and enterludes, it is a place forpraise, not for playes, O praise God in his sanctuarie.

^b Canon. 88.

Or (as ^c Martine Luther interprets it) praise God in his sanctuarie, that is, for his sanctuarie, for^d shewing his word vnto Iacob, his statutes and ordinances vnto Israel, for his adoption, and his couenants, and his promises, and his seruice, Rom. 9. 4. O praise the Lord for his^e true Church established for the present among the Iewes, and hereafter in the fulnesse of time to be constituted among Christians vntill the worlds end. For this clause may bee construed of the mysticall heauen and temple, so well as of the materiall heauen and temple. The good man (I meane the true Christian) is not only Gods^f house, but also Gods^g temple, yea, Gods heauen, as^h Augustine expounds the words of Christ, *Our Father which art in heauen*, that is, in holy men of heauenly conuersation, in whose sanctified hearts he dwelleth as in hisⁱ sanctuarie. *Archimedes* in his conference with *Hiero* said, *Giue me a place where I may stand out of the world, and I will moue the whole earth*: In like manner, he that will bee reputed a Saint, and so take vpon him to remoue men earthly minded from their worldinesse, must himselfe at the least haue one soore out of the world, seeking (as the blessed^k Apostle speakes) the things aboue, that^l other may see his good workes, and glorifie God which is in Heauen, that is (according to the true soule of our text) praise God

^c In loc.

^d Psal. 147. 19.

^e Christi. Corn. in loc.

^f Heb. 3. 6.

^g 1. Cor. 3. 16.

^h Lib. 2. de ser. dom. in mont.

ⁱ Bellarm. de

Corn. in loc. vel

boc dicit de po-

pulo, vel de vita

sancta Chrysost.

Basil. in loc.

^k Coloss. 3. 1.

^l Mat. 5. 16.

God in his Saints which are his sacrarie, his sanctuarie, his house, his heauen.

Heere then all the three diuers lines (*praise God in his Saints, praise God in his sanctitie, praise God in his sanctuarie*) meet in one centric; namely, God is to be praised in his sanctuarie for his sanctitie conferred vpon his Saints, whereby they shined as ^m lights in this heauen on earth, and now shine like ^a starres in that heauen of heauen. If I were not (according to the text and the time) foreward to prosecute the Gunpowder men, as the more dangerous enemies of God and his Gospell, I might vpon this ground take vp the bucklers against idle *Nonelists*, vtterly condemning the *festiuals of holie Saints*, established in our Church by good order of law. Their principal obiection is taken out of *Pauls* Epistle to the Galathians, chap. 4. verse 10. *Yee obserue daies and monethes, and times and yeares, I am afraid of you, lest I haue bestowed vpon you labour in vaine.* To which answere is made, that there is a ^o foure-fold obseruation of

daies {
Naturall.
Politick.
Ecclesiasticall.
Superstitious.

Of all which onely the Superstitious is condemned, as *Aretius* and *Iliricus*, and ^p other Protestant Diuines vpon the place. Now the superstitious obseruation is either *Iudaicall* or *Idolatricall*; it is apparant that *Paul* meant the first hereof especially, ^q because the Galathians after they were conuerted vnto Christ, were seduced by false teachers vnto the ceremonies of the Iewes, as concerning the Sabbaths & the new Moones, and the like, the which were figures of Christ, and had their end in him. *Are yee so foolish, that hauing begun in the spirit, yee would now be made perfect by the flesh?* As for *Idolatricall* obseruing of times, it is granted easily that the *Pagans* (in dedicating feasts vnto false gods, and

^m Philip. 2. 15.

ⁿ Dan. 12. 3.

^o Iliric. in Galat. 4.

^p See Sir Christop. Heydons answer to Mr. Chambers, pag. 368. and how the fathers answered this.

Belarmin. de sanct. Cultu, cap. 10.

^q English gloss. Galat. 3. 3.

and in making differences of daies dismall and fortunate, either by curious arts, or by particular fantasies, or popular obseruations) are worthily reputed superstitious. And the *Papists* also (solemnizing holie daies of the Saints in their Churches with idolatrous worshipping of the creatures, and their Images: and out of their Churches with Epicurelike belly-cheere, reueling, & idlenesse) *turne againe to the beggerly rudiments and fashions of the world*: But the festiualls of England (celebrated according to the doctrine and Iniunctions of our Church) are verie farre from these and all other kindes of superstition. For then is God truly worshipped in the publike congregation, I say the true God is truly praised in his true Saints; on our holie daies the sacraments are rightly ministred, the Scriptures are fruitfully read, the Word is faithfully preached; all which are maine meanes to withdraw men not only from superstition and idolatrie, but also from all sortes of error and impietie whatsoever.

Yea, but the words of the Commandement are, *six daies shalt thou labour*: Ergo, there should be no holie day besides the Lords day. * Protestant Diuines answer that the clause (*six daies shalt thou labour*) is a permission, or a remission of Gods right, who might challenge to himselfe all our time for his worke, and not a restraint for any man from seruing of God on any day. For the Iewes beside the Sabbath had diuers other feasts; as *Easter, the feast of vneleavened bread, the feast of first fruits, whitsuntide, the feast of blowing Trumpets, the feast of Tabernacles*; all which (as we reade Leuiticus 23) they kept by Gods appointment holie, notwithstanding these words of the law, *six daies shalt thou labour*. And so the Christian Church in all ages hath vpon iust occasions separated some weeke daies vnto the praising of the Lord, and rest from labour. Ioel 2.15. *Blow the trumpet in Sion. sanctifie a fast, call a solemn assemblie.* y Daies of publike fasting for some great

See Ambrose
in Galat. 4. &
August. epist.
119. cap. 7.
Dr. Fulke in
Galat. 4. 10.

See Dr. Whit-
gifts defence of
his answer to
the admonit.
fol. 538. 539.

x B. Babington
in 4. com.
Caluins Cat.
Dr. Whitgift
ubi supra fol.
542. & 553.
six daies thou
maiest labour.

y Perkins aur.
Cat. cap. 23.

great iudgement, daies of publike reioycing for some great benefit, are not vnlawfull, but exceeding commendable, yea necessarie. Whosoever doubts of the Churches libertie herein, or of the practise of this libertie, may peruse the ninth chapter of *Esster*, in which it will appeare, that Gods people by the commandement of *Mordecai*, did every yeare solemnize and keepe holy the fourteenth and fifteenth day of the moneth *Adar*, in remembrance of their great deliuerie from the Treason of *Haman*. Vpon these grounds the last euer renowned Parliament enacted, That wee should for ever spend the prime part of this present fifth of Nouember in praying and praising the Lord, for his vnspeakable goodnesse in deliuering our King, Queene, Prince, and States of this realme from that hellish, horrible, bloody, barbarous intended massacre by Gunpowder. Now that I may for my part execute the will of the Parliament (sparing the *Nonelists*, and referring such as desire to bee further satisfied in this argument of holy dayes, vnto the iudicious writings of my most honoured and honourable maister, *Archbishop Whigift*, in the 2^d defence of his answer to the Admonition) I proceede in the text, *praise him in his noble acts, praise him according to his excellent greatnesse.*

Some reade *Laudate eum in virtutibus eius*, praise him in his powers: other *ob fortitudinem eius*, praise him in his power; and according to these two diuerse translations, I find two different expositions; one construing it of Gods glorious ^d Angels, and the other applying it to Gods glorious acts: For the first, it is euident in holy writ, that there bee certaine distinctions and degrees of Angels in the quier of Heauen, there be *Seraphims*, *Isay* 6.3. *Cherubims*, *Gen.* 3.24. *Thrones*, *Dominions*, *Principalities*, and *Powers*, *Colloss.* 1.16. in all which and for all which God is to be praised, as being his ^e ministring spirits for the good of such as shall be heires of saluation; as long as wee serue God, all these

^a From pag. 538.
to 555.

^a *Vulgar Latine*
Castalis.
^b *Pagnin.* In
fortitudinibus.
^c *Vatablus*
Munster.
^d *Turrecremat.*
^e *Raynerius*
in loc.

^e *Heb.* 1.14.

serue

serue vs, euen the Cherubins, and Seraphins, Angels, and Archangels. I say, so long as we serue the Lord, these pages of his honour and parts of his courts attend vs, and pitch their tents about vs: a doctrine very profitable, very comfortable, yet for as much as I hold it lesse pertinent to the present occasion I thus ouer-passe it, and hast to that other exposition interpreting these words (as our Church readeth) of Gods *noble acts*.

Now the workes of God are of two sorts, *ad intra* & *ad extra*: some be confined within himselfe, other extended towards vs: workes of the sacred Trinitie within it selfe (as that the Father begets, and the Sonne is begotten, and the holy Ghost proceeds from both) are wonderfull acts of such an high nature that it is our durie rather simply to adore, then subtilly to explore them: all his acts extended toward vs are summarilie reduced vnto two, namely the workes of creation and redemption. [†] The worke of creation is attributed in the Masse of the matter to God the Father, in the disposition of the forme to God the Sonne, in the preservation of both to God the holy Ghost. So likewise that of redemption, in election vnto God the Father, in the consummation vnto God the Sonne, in the application vnto the holy Ghost, all which are very *noble acts*, and God is to be praised in them *according to his excellent greatness*. The worke of creation is so mightie, that none could bring it to passe but the Father almightie: that God should haue nothing but nothing, whereof, wherewith, whereby to build this high, huge, goodly, faire frame; is a principle which nature cannot teach, and Philosophie will not beleue. The worke of redemption is of farre greater might and mercy, for the making of the world was (if I may so speke) onely lip-labour vnto God, *he spake the word and it was done, he commanded and it stood fast*, Psalm. 33.9. but Christ in redeeming the world said many words, and did ma-

† *Advancement
of learning lib. 2.
pag. 116.*

^ε Rom. 4. 25.

^h Psalm. 139. 13

ⁱ 1. Cor. 4. 9.

^k Placid. Par-
men. and the
english Com.
dedicated to M.
Herlakinden.

^l Psalm. 66. 4.

^m Exod. 14. 29.

ⁿ Iosua 10.

ny wonders, and suffered also many wounds. It is true that the least ake of his least finger is *infiniti meriti*, *sed non definiti meriti*, that is of an infinite merit, yet not that determined ranfome for the sinnes of the whole world. It cost him more to redeeme soules, & he dyed for our sinnes and rose againe for our iustification, hee suffered for vs, and that death, and that a violent death, and of all violent deaths the most accursed death on the Crosse.

The worke of sanctification is a noble act also, for every man if you rightly consider his making is a wonder, I am saith our ^h Prophet fearfully and wonderfully made: but a good man if you consider his new making is a wonderfull wonder, as ⁱ Paul speakes a *spectacle to men and Angels*, as the vulgar Latine runnes in the 68. Psalme, at the last verse, *mirabilis deus in sanctis*, O God wonderfull art thou in thy Saints.

But David ^k here meaneth especially the valiant acts of God in gouerning & garding his people from their enemies, ^l O come hither and behold the workes of God, how wonderfull hee is in his doing toward the Children of men, he turned the sea into drye land so that his people went on foot thorough the middest of the sea, the ^m waters were a wall vnto them on the right hand and on their left; but the waues of the Sea returned and couered the chariots and horsemen even all the hoast of Pharaoh that pursued them. Almighty God rained hailstones out of heauen vpon the cursed Amorites at Bethoran, and they were more (ⁿ saith the text) that dyed with the haile, then they whom the Children of Israell slew with the sword. And when Duke Iosua prayed, *Sunne stay thou in Gibeon, & thou Moone in the valey of Aialon: the Sunne abode and the Moone stood still untill the people auenged themselves vpon their enemies*. When Zenacberib and his innume-
rous hoast came to fight against Hezekiah King of Iu-
da, Gods Angell in one night slew an hundred eighty
and

and five thousand Assyrians. 2. Kings 19.

And vndoubtedly (beloued) there is no nation vnder the cope of Heauen hath had greater occasion to praise God in this kind then England, the preseruatiō of the most illustrious princeſſe the Lady Elizabeth vnder the fiery triall of her vnkind ſiſter Queene *Mari* was a *noble act*, and the ſeminary of much happineſſe vnto this kingdome for many yeares after, and ſo much the more noble becauſe *Philip* King of Spaine hath often confeſſed that he ſpared her life (when wildy *Wincheſter* and bloodie *Bonner* had brought her into the ſnare) not out of any pietie or pittie, but onely out of policie. Her exaltation to the Crowne was another *noble act*, ſo noble that ſome o Popiſh Prelats in their enuie burſt a ſunder and dyed for very grieſe of heart. Well might that good Lady ſing and ſay with the bleſſed Virgine, *He that is mightie hath magnified me, and holy is his name, he hath put downe the mightie from their ſeat and hath exalted the humble and meeke*: her flouriſhing in health, wealch, and godlineſſe, more then 44. yeares (in deſpite of all her foes abroad, at home, ſchiſmaticall, hereticall, open, intefline) was another *noble act*: for after once the Bull of Pope *Pius Quintus* had roared, and his fat Calues had begunne to bellow in this Iſland: there paſſed neuer a yeare, neuer a moneth, neuer a weeke (I thinke I might ſay) neuer a day, neuer an houre, but ſome miſchiefe was intended either againſt her perſon or her people: the reſiſting of the rebellion in the Northerne parts of England, was a *noble act*: the diſcouering and ſo conſequently the deſeating of *Campians* treaſon a *noble act*: of *Parris* treaſon a *noble act*: of the *Lopus Lopus* his treaſon, a *noble act*: of *Squires* treaſon, a *noble act*. Her glorious victories againſt her fell and insolent enemies the Spaniards in *Ireland*, in *Flanders*, in *France*, in their owne dominions of *Portugal*, *Indies*, and *Spaine* were *noble acts*. It was a wonder of wonders, that a *Mayden Queene*

o See M. Foxe
Martyr, in fine.

P 2, Sam. 22. 41.

9 Psalm. 118.

should at one time be both a staffe to *Flanders*, and a stay to *France*, a terror to *Pope*, a mirror to *Turke*, feared abroad, loued at home, Mistresse of the Sea, wonder of the world. Shee might truely bee called a *Prince of Peace*, for shee was Crowned in Peace, shee liued in Peace, she dyed in Peace, she was buried in Peace: and when shee had slept with her Fathers, it was another noble act of the Lord to send vs in the midst of all our feare so learned, so meeke, so pious a Prince as King *James*, in such exceeding sweet peace, that neuer a sword was drawn, happily neuer a word spoken against him. All these were noble acts, and ought to be had in a perpetuall remembrance. But of all other noble preservations (*Our deliuerance from that intended mercilesse and matchlesse Massacre both in fact and fiction; the fifth of Nouember, in the yeare 1605.*) is most noble. King *James* on this day might haue said with King *David*, O Lord which art my rocke and my fortress, thou hast giuen me the necks of mine enemies, that I might destroy them that hate me, that I might breake them as small as the dust of the earth, and tread them flat as the clay of the streete. 9 O giue thanks vnto the Lord, for he is gracious, and his mercy endureth for euer. Let *Israel* now confesse that he is gracious, and that his mercy endureth for euer. Let the house of *Aaron* now confesse that his mercy endureth for euer. Yea let all such as feare the Lord now confesse that his mercy endureth for euer. All the Congregations of the Saints in the whole world, haue good cause to thanke God our strength and deliuerer. *Scotland* hath good cause, for if *England* had been but a *Tuesday breakefast*, assuredly *Scotland* should haue been but a *Fridays drinking*, one morsell as it were for the greedy deuourer. The Churches in *France* relieved often by vs, haue good cause to reioyce with vs. Our neighbours of *Holland* haue good cause to triumphe as they doe, for if our house had been set on fire, their house being the next would haue been

quickly

2 11

quickly

quickly pulled downe. The Churches in *Germanie*, *Denmarke*, *Hungarie*, *Genena* likewise haue good cause to praise God in this noble act according to his excellent greatness.

More principally the Common-weale of England, and in it all men of all factions, and all fashions whatsoever. *Atheists* (if they thinke there be a God) haue good cause to thanke God, acknowledging his mercie toward them in sparing vs, and so sauing the bad for the righteous sake. *Carnall Gosfellers* haue good cause to thanke God, confessing that so long as *Sodom* is in *Sodom*, it can not be destroyed; and so long as *Moses* standeth in the gap, and prayeth for his people, Gods wrathfull indignation can not deuoure vs. Yea, let the *Gunpowder men* themselues (if they haue any sparke of grace) confesse that God is to be praised in this noble act; for suppose (God be thanked, we may suppose and dispose thus of these matters vnto our comfort) I say suppose, their diuelish plot had been acted, I assure my selfe our cause had been farre better, and our number farre greater then theirs; and as for our finnes (which are indeede our greatest enemies) they would haue brought into the field so many as we: so that hauing so much armour of light, and more armour of prooffe then they, *⁂ Causa inbet melior superos sperare secundos.*

⁂ *Gen. 18. 26.*

⁂ *Gen. 19. 32.*

⁂ *Psal. 106. 23.*

⁂ *Exod. 32. 11.*

⁂ *Lucas.*

But suppose the least and the worst part had overcome the bigger and the better; yet (if they bee not bewen out of hard rockes) if these *Romanists* haue not sucked the milke of wolues (as it is reported of the first founder of Rome) they would haue relented to see their native Country made nothing else but a verie shambles of *Italian* and *Ignatian* butchers. When *Alexander* saw the dead corps of *Darius*; and *Iulius Caesar*, the head of *Pompey*; and *Marcus Marcellus*, *Syracusas* burne; and *Scipio*, *Numantia* spoild; and *Titus*, *Hierusalem* made reuen with the ground, they could not abstaine from weeping, albeit they were mortall enemies. But aboue

⁂ *Luc. 19. 44.*

all other in this kingdome, the truly zealous, and zealously true hearted protestants haue greatestt occasion of reioycing; for if the Lord had not (*according to his excellent greatnes, and according to his excellent goodnes too*) deliuered vs out of this gun-powder gulfe, our bodies happily might haue beene made food for the foules, or else fewell for the fire; and that which would haue grieved our posteritie more, superstition and Idolatrie might in short time haue been replanted in this land; I meane that vpstart Antichristian religion of *Rome*, wherein many things, especially foure (as iudicious ² Fox well obserued) are most abominable.

² Martyr pag. 1.

1. Vnlimited iurisdiction, derogatorie to all Kings and Emperours.
2. Insolent titles, preiudiciall to all Bishops and Prelates.
3. Corrupt doctrine, iniurious to all Christians.
4. Filthie life, detestable to all men.

The greater was our danger, the greater was our deliuerance; the greater our deliuerance, the greater our thanks should be; for as it followeth in my text, *God is to be praised according to his excellent greatnes*. It is true that our most and best praises are few for the number, and little for the measure; whereas God is infinite for his goodnes, and in his greatnesse incomprehensible. So that the meaning of ² *Danid* is, that we should praise him according to our capacitie, and not according to his immensitie; according to the grace bestowed vpon vs, and not according to the glorie which is in him. Ecclesiasticus 43. 30. *Praise the Lord, and magnifie him as much as ye can, yet doth he farre exceed. Exalts him with all your power, and be not weary, yet can ye not attaine vnto it.*

² Basil. Musculus, Placid. parnen. in loc.

Now where the Lord giueth a greater meane, there he requireth a greater measure; where he bestoweth a greater portion of giftes, he doth expect a greater proportion of glorie. Wherefore seeing the Lord hath out of his abundant mercie conferred vpon this kingdome

inestimable

inestimable blessings, in the preaching of his word for the space of more then fiftie yeares; it is questionlesse he lookes for no little thanks or small praise, but for great thanks and great praise according to his excellent greatnesse manifested in this our deliuerance. I come therefore to the second part of this Psalme, shewing with what God is to be praised, *In the sound of the trumpets, &c.*

God is to be praised (saith ^b *Augustine*) *totis votis de totis vobis* with all your soules, and with all your selues. That therefore we may manifest our inward affections by such outward actions as are commendable, where there be *trumpets*, let them sound: where there be *lutes* and *harpes*, let them strike vp: where there be *loud Cymbals* and *well tuned Cymbals*, let them ring, let them sing the praises of God for this our most happy deliuerance; let trumpet and tongue, viol & voice, lute & life, witnes our hartie reioycing in the Lord. If our true zeale were more fierie within, it would doubtlesse break forth into moe publike workes, then it doth, against that bloody brood of the Gun-dowder crue. There haue been many collections in euery Dioces for the reedifying of the Churches of Saint *Albanes* and *Arthuret*, the which I assure my selfe were good workes: there haue been in this latter age many gorgeous, I might say glorious buildings erected about and in this honorable Citie, to the great ornament of our Country, the which I thinke you may number among your good workes: there haue bin Lotteries to further *Virginean* enterprises, and these (for any thing I know) were good workes also: there haue been many new play-houses, and one faire Burse lately built; *Paris-garden* in a flourishing estate makes a great noyse still, and as I heare *Charing Crosse* shall haue a new coat too: but in the meane time while so many monuments are raised, either to the honour of the dead, or else for the profit and pleasure of the lyuing: *Die mihi musa virum*, I pray Muse and shew me the man, who

^b In Psalm. 147.

c Cant. 4.4.

d Haggai. 1.4.

e 2 Chron. 15.2.

ioynes with that euer zealous, reuerend, learned Deane in founding a Colledge for a Societie of writers against the superstitious Idolatries of the Romane Synagogue, the which happily might be like the Tower of David, where the strong men of Israel might haue shieldes and targets to fight the Lords battaile: *Is it time for your selues to dwell in your seiled houses, and this house lye waste?*

Remember I beseech you the words of *Azariah* vnto King *Asa* and the men of Iuda, *The Lord is with you while you are with him, and if yee seeke him, he will be found of you; but if yee forsake him, he will forsake you.* Be not cold in a good cause, flie not out of the field, play not the cowards in the Lords holie wars; for albeit happily your selues are like for your time to do wel enough in despite of the Diuell, and the Pope his darling; yet your posteritie will assuredly rue it, and haue iust cause to curse their dastardly, spiritlesse and worthlesse progenitors. I say no more concerning this point, only I pray with our forefathers in the first English Letany, set out in the dayes of King *Henry* the 8. *from all sedition and priuie conspiracie, from the tyrannie of the Bishop of Rome, and all his detestable enormities, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and commandement.*

Good Lord deliuer vs.

Where note by the way, that the Popes abominable tyrannie is hedged in (as it were) on the one side with *sedition* and *priuie conspiracy*, and on the other side with *false doctrine* and *heresie*. I haue another prayer, and for as much as it is in Latine, I must entreat all such (if any such here be present, who loue *Bonauentures* psalter and the Romish seruice) to ioyne with vs in this orison.

Papa noster qui es Roma, maledicetur nomen tuum, intereat regnum tuum, impediatur voluntas tua, sicut in Caelo sicet in terra. Potum nostrum in Cena dominica da nobis hodie, & remitte nummos nostros quos tibi dedimus ob indulgentias, sicut & nos remittimus tibi indulgentias, & ne

nos inducat in harenam, sed libera nos a miseria, quantum tuum est infernum, pix & sulphur in secula seculorum.

The word of God is a f two edged sword, sharp in a literal, and sharp in an allegoricall exposition. Hitherto you haue heard the history, now there remaineth a mistery, *nihil enim hic ludicrum aut lubricum* saith *Augustine*, and therefore ^b diuines vnderstand here by the *sounding of the trumpet*, the preaching of the Gospell, whose sound went out thorow all the earth vnto the endes of the world: at the seuenfold sounding of this trumpet the wallis of ^k Iericho fall, that is all the pompes and powers of this world are conquered & brought to nought, this trumpet is mightie thorough God to cast downe holdes, and Imaginations, and euery high thing that is exalted against the knowledge of God. 2. Cor. 10.4.

^l Other say that the Saints are these *trumpets*, and *harper*, and *Cymbals*, and that their ^m members make this musicke to the Lord, our eyes praise the Lord, while they be ⁿ lifted vp vnto their maker in heauen, and waite vpon his mercy: our tongues praise the Lord, in singing ^o Psalmes, and hymnes, and spirituall songs vnto the Lord: our eares praise the Lord, while they ^p heare the word of God with attention: our hands praise the Lord, while they be ^q stretched out vnto the poore, and while they ^r worke the thing that is good: our seete praise the Lord, when they bee not ^s swift to shed blood, but ^t stand in the gates of Gods house, ready to ^u run the wayes of his commandements. In *Tympano sicca & percussa pellis resonat, in choro autem voces socii concordant* saith ^x *Gregorie* the great: wherefore ^y such as mortifie the lusts of the flesh praise God in *tympano*, and they who keepe the ^z vnity of the spirit in the bond of peace, praise God in *choro*: the *Brownist* in separating himselfe from the Church though he seeme to praise God in *tympano*, yet hee doth not praise God in *choro*: and the *carnall gospeller* albeit he ioyne with the Church

^f Heb. 4.12.

^g In loc.

^h Prosper Luther Hugo Card.

ⁱ Rom. 10.18.

^k Iosua. 6.

Strictior est tuba ex parte buccinantis quam ex altera, quia predicator strictius se debet

examinare. Hugo

Card. in loc.

^l Augustine in loc.

^m Chrysost. Euthym. in loc.

ⁿ Psalm. 123.

^o Colos. 3.16.

^p Mat. 13.9.

^q Ecclesi. 7.32.

^r Ephes. 4.24.

^s Psalm. 14.6.

^t Psalm. 122.2.

^u Psalm. 119.32.

^x Pastoral part.

^y 3. admonit. 23.

^z August.

Cassiod. Hugo

Card. in loc.

^z Ephes. 4.3.

Church in choro, yet he prayeth not God in tympane; they praise God in well tuned Cymbals who tune their soules before they preach or pray, whosoever desires to bee a sweete finger in Israel must bee learned in the schoole, before hee be lowd in the temple: the heart likewise must be prepared for praying, as the harpe for playing, if our instruments of praise be not in tune, then our whole deuotion is like *the a sounding brasse or as the sinckling Cymbal*: in Gods quier there is first *tune well*, and then *sound well*, if once we can say with *b David*, O God mine heart is ready, mine heart is ready, then our lute and harpe will awake right early: let thy soule praise the Lord, and then all that is either without or about thee will instantly doe the same.

Let every thing that hath breath praise the Lord that is *c omne spirans*, *d omnis spiritualis*, *e omnis spiritus*, let every creature praise the Lord for his estate of confection, euery Christian praise the Lord for his estate of refection, euery blessed spirit loosed out of the worldes misery praise the Lord for his estate of perfection, let euery creature, man aboue all the Creatures, and the soule of man aboue all that is in man praise the Lord, *Omne spiritus*, *i. e totus spiritus*, & all the heart, all the soule, all the mind, as the psalmist *b elsewhere*, I will thanke thee O Lord my God with all mine heart, even with my *i whole heart*, or *omnis spiritus* the spirit of euery man in euery place, for this saying is *k prophetically*, insinuating that God in time to come, shall not only be worshipped of the Iewes at Ierusalem with outward ceremonies, in the sound of the tympanes and upon the lute and harpe: but in all places, of all persons in spirit and truth as Christ expounds *David* in the 4. of Saint Iohns Gospell at the 23. verse, whereas vnbeleuing Iewes are the sonnes of *Abraham* according to the flesh only, beleuing Gentiles are the *l seed* of *Abraham* according to the spirit, and heires by promise, more Israel saith *m Augustine* then Israel it selfe. The sonnes of *Abraham*

a 1. Cor. 13. 1.

b Psalm. 108. 1.

c Agellius Patribus.

d Hieron.

August.

e Genebrard & alij plerique.

f Hugo. Tunius.

g Luk. 10. 37.

h Psalm. 86. 12.

i Psalm. 117. 1.

k Calvin, Genebrard in loc.

l Galat. 3. 29.

m Psalm. 148.

(as Christ tells vs in the ^a Gospell) are they who doe the workes of *Abraham*, and *Abrahams* chiefe worke was faith, *Abraham* beleueed (saith the ^o text) and it was imputed to him for righteousnes. Ergo, the true beleuer is a right Israelite, blessed with faithfull *Abraham*. Galat. 3.9. P some stretch this further, applying it not onely to the spirits of men in the Church militant, but also to the blessed Angels and Saints in the triumphant, for this Psalm consists of a threefold apostrophe.

1. *David* inuitheth all the Citizens of heauen, O praise God in his sanctuarie, praise him in the firmament of his power.

2. All the dwellers vpon earth, praise him in the sound of the trumpet, praise him vpon the lute and harpe, &c.

3. Both and all, let every thing that hath breath, every thing which hath either the life of nature, or of grace, or of glorie, let every spirit & whether it be terrestriall or celestiall, of whatsoeuer condition, age, sexe, praise the Lord.

It is a ^r Rabbinical conceit that this hymne consists of 13. *Halleluiahs*, answering 13. Properties of God mentioned Exod. 34. 6. 7. verses, and in that our Prophet after a dozen *Halleluiahs* hath not done, but addeeth a thirteenth, hee doth insinuate that when all our deuotion is finished, it is our dutie to begin againe with Gods praise, for as ^t of him, and thorough him, and for him, are all things, euen so to him is due all glorie for euermore: as his mercies are from euerlasting to euerlasting, from euerlasting election, to euerlasting glorification: so likewise his praises are to bee sung for euer and euer. In this life we begin this hymne singing (as musicians speake) in breifs and semibreifs a staffe or two, but in the world to come standing before the throne of the Lambe, clothed in long white robes, accompanied with all the sweet voyces of heauens incomparable melodious

^a Iohn 8. 39.

^o Gen. 15. 6.
Rom. 4. 3.

^p Genebrard.

^p Placidus parmensis & Belarmin in loc.

^t Genebrard.

^t Rom. 11. 36.

Apocalip. 4. 8.

Apocalip. 7. 12.

lacious quire : we shall eternally sing, * *Holy, holy, holy,
Lord God almighty, which was, and which is, and which
is to come, * praise, and glorie, and wisdom, and
power, and might, be unto our God for
evermore. Amen.*

Felix qui quod amat defendere fortiter aude.

Glorie be to God on high, and peace
to men on earth.

FINIS.



In this Table, (l.) is placed for the
 notes vpon our Liturgie: (w.) for the Winter
part of the Postill: (sp.) for the Spring: (su.) for the
 Summer: (a.) for Autumne: the three parts
of the Festivals are distinguished
thus, (f1. f2. f3.

A

A Brahm's bosome, fu. 69. 70
 his seede, a. 21. 24

Absolution of sin from God,
 fr. 99. 100. the Ministers absoluti-
 on after a confession, l. 2. sp. 175.
 214. 218. popish absolution. sp. 68.

Abstinence from meate, w. 9. fu. 67.
 a. 66.

Admonitions generall, f. 1. 109.

Adulterie, sinne in this kind more
 dangerous then in another, l. 101
 an exposition of the 7. com-
 mandement ibidem. the flesh is
 most prone to commit this sinne,
 a. 47. 48. the filthineesse of this
 sinne, sp. 41. 73. 74. 75. ludgements
 vpon it, sp. 49. 50. we must flie
 from it, a. 68.

Adversaries prooue without contra-
 diction, p. 95.

Afflictions are profitable, w. 163.
 163. 189. 192. f. 1. 123. f. 2. 62
 111. f. 3. 67. the righteous haue
 many, w. 49. sp. 237. 238. com-
 fort in affliction, l. 23. w. 165. sp.

104. 105. 199. 138. 239. fu. 17. 18.
 19. 20. 67. 111. 174. 175. a. 89. 99.
 143. 208. 269. f. 1. 121. f. 2. 27. 31.

Agent, three things requisite in an
 absolute Agent, l. 3. a. 176.

Allegories, sp. 94. Alleg. of the man
 descending from Hierusalem to
 Iericho, a. 43. 44.

Almes, w. 146. 280. 281. fu. 68. 69. 80.
 81. 172. 177. a. 133. 207. f. 3. 57.
 58. 59. 60.

Amen, l. 124.

Ambition, f. 3. 65. 65. 106. 114.
 boundlesse, w. 117. wickelesse, fu. 91.

Anabaptists, w. 131. 177. 178.

Angels attend Gods elect, f. 1. 62
 f. 2. 50. f. 3. 34. 35. 36. 37. 99.

Whether euery man hath a pecu-
 har Angell for his guard, f. 3. 38.
 39.

Degrees of angels, f. 3. 97.

Michael is not head of angels, f. 3.
 97. 98.

What is ment by the foure bad an-
 gels mentioned in the Reuel-
 ation, f. 3. 128. 129.

Anger, w. 286. fu. 149. 150. 151. 152.

C

153.

The Table.

153. 154.
 Antiquitie, su. 147. 148.
 Apocalyps, the commendation of
 this booke, su. 22. 23. 25. f. 1. 112.
 Apologic, for our selues in the cause
 of God, sp. 92. 115. 116. 183. f. 3. 94.
 Apostles, f. 2. 92. why twelue, sp. 131.
 f. 2. 18. when choiten, f. 1. 13. their
 mission and commission, work
 and warrant, sp. 173. 174. f. 1. 17.
 18. 19. 20. 21. 22. f. 2. 90. 91. 141.
 142. 143. foure sortes of Apostles,
 f. 1. 12.
 Apparell, su. 64. 65. 66.
 Armour, the Christians armour and
 arming, a. 160. 161. 162. 163. 164.
 165. 166. 167.
 As, a note of qualitie, not equali-
 tie, sp. 67. su. 119. a. 40.
 Astrologers, su. 189. 190. f. 3. 43.
 Auditours, w. 265. su. 188. 189. a. 2.
 3. 15. 19. f. 1. 25. foure kinds of
 auditours, su. 133.
 Aue Maria martyred by the Pa-
 pists, f. 2. 53. 54. 55. 56. 57. 58. 59.
 60.

B.

Baptisme, sp. 61. su. 14. 31. 46. 47.
 143. bap. of children, f. 1. 22.
 f. 3. 16. 17. one bap. w. 79. 80. a.
 106. 107. threefold immersion,
 su. 141. 142. why names are gi-
 uen in bap. f. 1. 133. f. 3. 17. po-
 pish applying of spertle in bap-
 tisme is apish, Au. 18. why the
 baptist called *John*, f. 3. 19. 20.
 Beggars, w. 300. 301. su. 68. f. 3. 136.
 137. 138.
 Behold, is a verie remarkable word
 in holy Scripture, w. 10. 292.
 a. 87.
 Belly gods, a. 191.
 Bible diuided into three parts, su. 1.
 it is Gods Epistle, su. 2.

Bishops, sp. 140. 141. 142. su. 225.
 226. 227. f. 1. 15. 17. f. 2. 19. 11.
 142. f. 3. 68. what kind of rule for-
 bidden them, f. 3. 73. 74. 75. 76.
 77. 78.
 Blasphemie, l. 90. au. 143. 144.
 Blind spiritually more cuiled then
 the bodily, w. 299. 300.
 Bread, three sortes, au. 116.
 Brotherly fellowship, sp. 194.
 Three sortes of Brethren, su. 149.
 Brownists, w. 112. 218. 226. 227.
 228. 237. sp. 129. 146. 187. su. 6.
 au. 84. f. 2. 7.
 Burden threefold, f. 2. 26. 27.

C.

Calling, God calls at diuerse
 times, and in diuerse places,
 w. 244. 245. 246.
 And diuerse waies, su. 89. 92. he
 calleth all, f. 2. 26. 29.
 Catechisme the little Bible, su. 89.
 Calbari both iniurie God, and de-
 ceive themselves, f. 1. 96. 97.
 Ceremonies of the Law, a. 9. 11.
 55. 135.
 Euery ceremoniall of Moyses hath a
 morall, and that ought to con-
 tinue still in the Church, f. 2. 3. 4.
 Difference in Ceremonies should
 make no rent, w. 54. sp. 6. a. 77.
 108. f. 1. 135.
 Children, w. 124. a. 88. 89. f. 3. 116.
 wherein like to children, f. 3. 110.
 111. 112. 113.
 Christ, the center of all the Scrip-
 tures circumference, l. 35. w. 11.
 88. f. 2. 71. 77. 143. our God, l. 2.
 our Redeemer, and Bishop of our
 soules, l. 26. 27. 28. 74. 122. w. 18.
 20. 27. 97. 98. sp. 66. 67. 68. 69. 90.
 106. 107. 108. 110. 111. 113. 179.
 184. 185. su. 106. 107. 108. a. 102.
 f. 2.

f. 31. 32. his birth, sp. 126. 127.
 f. 1. 61. 63. 69. his presentation in
 the Temple, f. 2. 8. 9. his proper
 name *Jesus*, appellative *Christ*,
 l. 35. w. 93. 14. 95. f. 1. 133. f. 3. 44.
 45. his humanitie, l. 36. w. 10. 83.
 84. 85. 100. 149. 166. su. 17. 21. 8.
 17. f. 1. 69. 70. 71. 111. f. 2. 46.
 his divinitie, l. 35. 76. sp. 110. 141.
 su. 173. a. 144. 215. f. 1. 51. 61.
 65. 66. 67. 68. 74. f. 2. 83. 81. 152.
 God-man, one person in two na-
 tures, w. 188. sp. 29. 67. 68. 119.
 121. 122. a. 17. 90. 100. 130. 225.
 f. 1. 62. 154. f. 2. 104. 114. our Me-
 diatour according to both, w. 99.
 100. 166. a. 225. his obedience to
 the Law, w. 85. f. 1. 137. his po-
 uertie, f. 2. 102. his Passion, l. 38.
 w. 292. 294. 295. sp. 70. 71. 72.
 113. 127. 137. 172. 180. 182. su. 49.
 f. 1. 111. f. 2. 131. how he feared
 death, su. 212. 223. 224. his des-
 cending into Hell, l. 39. his resur-
 rection, l. 40. w. 297. sp. 156. 157.
 160. 161. 163. 172. 173. f. 1. 51. 52.
 f. 2. 84. 85. 86. 140. his Ascension,
 sp. 111. 112. f. 2. 91. 132. 133. 134.
 135. 136. 138. 139. 147. his com-
 ming to ludgement, l. 40. w. 29.
 30. 31. 32. 33. 34. 35. 36. 37. sp. 232.
 su. 21. a. 124. without sin, sp. 113.
 214. the way, the truth, and the
 life, f. 2. 124. 125. his crosse, a. 62.
 63. enemies of his crosse, a. 190.
 f. 2. 51. what Crucifixes are law-
 full, a. 104.
 Christians Christs pennie, a. 200.
 the sonnes of God, l. 34. w. 86.
 su. 184. 186. a. 212. led by the spi-
 rit, sp. 25. 26. w. 35. 36. new crea-
 tures, as being dead to the world
 and living in Christ, w. 106. sp.
 153. 154. 164. 165. su. 45. 143. 143.
 a. 64. souldiours and conquerors,

sp. 166. 167. a. 87. how they doe
 not sin, w. 286. su. 182. 69. 70. 125.
 no law against them, a. 53. won-
 derfully wonderful, su. 15. 16. 142.
 Christmas, how to be kept, w. 59.
 f. 1. 63. 70. 71. 119. 120.
 Church, her prerogatives & pro-
 perties, l. 42. w. 188. su. 129. a. 95.
 f. 1. 113. 114. the kingdom of Hea-
 ven, a. 157. 158. f. 1. 113. f. 3. 101.
 no Church, no Christ, w. 188. 189.
 a. 157. one Church, l. 43. w. 188.
 su. 6. a. 95. Hierusalem above, sp.
 99. 100. our mother, sp. 102. 103.
 a littl. flocke, a. 55. f. 1. 112. Gods
 house, f. 1. 29. 30. 31. 32. 33. 34.
 Circumcision a seale of the righte-
 ousnesse of Faith, f. 1. 130. why on
 the eighth day, & in the genera-
 tive part, f. 1. 136. why Christ cir-
 cumcised, f. 1. 137. why named
Jesus at his circumcision, f. 1. 132.
 133. a threefold circumcision,
 f. 1. 131.
 Circumspection in our walking, a.
 146. 147.
 Commendation of other, f. 2. 63.
 when we may commend our sel-
 ves, w. 258. 260. sp. 182. 183.
 Communion Booke, l. 126. su. 157.
 a. 77.
 Confession of Faith, w. 165. sp. 87.
 88. f. 1. 34. 51. 112. 113.
 Confession of sinne, w. 165. sp. 89.
 su. 214. 240. 244. 245. 246. f. 2. 8.
 98. 99. publique confession, l. 2.
 auricular, w. 171. 172.
 Confirmation after baptisme by Bi-
 shops, f. 2. 159.
 Conscience, w. 181. su. 209. 210. a
 bad conscience, l. 120. w. 121.
 122. an erroneous conscience,
 sp. 177. 178. foure kinds of con-
 science, w. 199.
 Contemplation, sp. 162. 166.

Correction of three sorts, a. 182.
 Coueting, l. 106. the couetous are
 poore, w. 117. 169. sp. 31. su. 58. 59.
 Idolaters, w. 29. sp. 77. couetous-
 nesse the root of all euill, sp. 76.
 77. &c. phisicke against it, sp. 81.
 82. 83. a. 72.
 Councell, w. 152. counceils may erre,
 a. 127.
 Court, sp. 143. 146. su. 91. 118. a. 169.
 170. f. 2. 149. how farre Clergie
 men may be Courtiours, su. 225.
 226.
 Creed expounded, l. 30. Athanasius
 Creed, l. 83.
 Curioſitie, su. 24. f. 1. 103. f. 3. 46.
 145.

D.

DAmid the sonne of God, f. 2. 83.
 Death, f. 3. 52. 53. 54.
 Death, l. 68. 69. 72. sp. 169. su. 163.
 a. 87. 88. f. 1. 54. 55. 80. 81.
 Diuerſe kinds of death, su. 57. 163.
 165. spirituall death in the faith-
 full, is three-fold, su. 164. obli-
 uate fingers are dead, and
 carried out to be buried, a. 91. 92.
 93.
 Debrs, w. 2. 3. a. 198. all are debtors
 vnto God, a. 184. 185. what is to
 be done, that our debt may be
 forgiuen, a. 186. 187.
 Detraction, l. 105. su. 104.
 Deuill, w. 224. 225. sp. 22. 23. 29. 30.
 31. 34. 35. 86. 90. 91. 144. 168. 187.
 how resisted, sp. 23. 31. 32. 36.
 Discretion, sp. 16. 17.
 Drunkenneſſe a mother of miſchief,
 a. 148. 149. 150. 151. 152. 153. 154.
 155. 156. f. 2. 80. f. 3. 53. queſti-
 ons about drunkenneſſe, a. 147.
 148.
 Duell, w. 156.

E.

EAst, why we pray toward the
 Eaſt, f. 1. 248.
 End, two-fold, su. 201.
 Enuie, w. 284. 285. su. 103. 104. f. 3.
 14.
 Ephata, not vsed by Chriſt as a
 charme, a. 17.
 Epiphanie, f. 1. 145. 146.
 Epiſtles, why certaine portions of
 Scripture taken out of the Pro-
 pheis and Acts, are called Epi-
 ſtles, su. 2. why Paul did not ſub-
 ſcribe his Epiſtle to the Heb. f. 1.
 54.
 Euangelists, sp. 126. f. 1. 92.
 Euill, l. 4. sp. 200.

F.

FAme, w. 113. f. 3. 41. 42. su. 61.
 62.
 Familie, Maſters muſt inſtruct their
 houſhold, a. 171. 173. the fathers,
 w. 56.
 Faſting, sp. 67. 16.
 Faith in euidence of things not
 ſeen, a. 34. 35. f. 1. 49. 50. faithes
 act, obieſt and ſubieſt, f. 1. 56. 8.
 a particular application of Gods
 promiſe, l. 32. 51. 58. w. 10. 198.
 213. f. 1. 6. 43. 44. 211. 212. one
 ſmith, w. 214. a. 102. 103. 104. 105.
 the power of faith, w. 242. sp. 13.
 55. 56. 167. 168. 169. su. 35. 36. a.
 105. 141. f. 2. 119. 120. f. 3. 104. de-
 grees of Faith, l. 73. a. 12. 170. 171.
 a little faith is ſufficient at ſome
 time, sp. 61. su. 183. f. 2. 123. 124.
 true faith is not without loue, w.
 276. 277. 280. sp. 213. what ſoeuer
 is not of faith is ſinne, w. 109. 198.
 290. sp. 213. f. 1. 128. f. 3. 143. 144.

The Table.

Fear of God; l. 82. f. 2. 13. 70. 71.
Fasts ordained by God; su. 3. ap-
pointed by the Church, su. 3. 4.
f. 2. 138.

Feasting, w. 141. 142. 144. su. 67. a.
116. how we may feed Christ,
f. 3. 92.

Flatterie, w. 54.

Flesh, an home bred enemie, sp.
144. 168. we may not live after
it, su. 179. 180. 181. 182. how cru-
cifie it, a. 53. 54. the deedes of
it manifest, a. 47. 48. sundrie
significations of flesh, sp. 178.
179.

Forgiving of our brethren necessa-
rie, a. 181. 186. yet lawfull to de-
fend our credite by complaining
to God, and his deputies, l. 182.
183. f. 3. 111. 112.

Fortune, chance, a. 112. 113. f. 2.
75.

Free-will, su. 235. a. 5. 6. f. 2. 105.
106. 107.

Fryers, w. 241. sp. 9. 166. f. 1. 20. f. 3.
139.

Funerall sermons are not for the
commendation of the wicked, su.
70. 71.

G.

Garment of Christ, a. 213. 214.
Gentiles are now Gods Israel,
l. 27. sp. 53. 59. su. 89. a. 222. f. 1.
112. 140. 144. 149. f. 2. 51. f. 3. 133.
134.

God of gods, l. 17. 18. su. 33. 34. a.
100. 158. f. 2. 40. in Heauen, l. 3.
su. 25. one, l. 33. a. 100. 101. in-
comprehensible, l. 32. 33. almighty,
l. 33. w. 167. all seeing, l. 80.
su. 33. euerlasting, su. 26. father of
fathers, a. 79. to be worshipped
according to his word, l. 90. his

mercie, l. 77. 120. 121. sp. 54. 61.
su. 17. 34. 55. 61. 84. 87. 121. 122.
a. 81. 83. f. 2. 150. 151. f. 3. 81. 82.
his Iudgements, l. 20. su. 26. dis-
posing of euill, w. 271. su. 24. 33.
no accepter of persons, w. 161.
f. 1. 8. f. 2. 68. his prouidence, w.
244. su. 26. 98. 99.

Gospell, Gods throne, su. 34. who
wrote the Gospell, and why, w.
89. 90. 91. the commendation of
Matth. Gospell, f. 3. 91. why the
book of the generation of Christ,
w. 92. 93. in what respect the Gos-
pell is preferred before the Law,
a. 2. 9. 10. the contents and ex-
tents of it, a. 205. f. 1. 92. 93. a new
song, l. 64. 65. f. 1. 114. 115. a mis-
terie, f. 1. 142. 143. the grace of God,
f. 1. 142. the word of life, f. 3. 9. wri-
ten vnto such as are Theophili,
f. 2. 128. 129. hid onely to those
which are lost, f. 3. 83. 84. grace
from God, l. 8. w. 131. 221. 223.
267. sp. 139. 201. su. 23. 214. 215. a.
89. 176. 177. 183. f. 2. 107. 157. to
be impleied in his seruice, w. 134.
136. 153. su. 214. 216. f. 2. 98. di-
uerse gifts in diuerse measure by
the same spirit, su. 13. the seuen
gifts of the spirit, su. 31. the dif-
ference betweene being vnder
grace, and in grace, f. 1. 28. 29. fal-
ling from grace, f. 3. 125. growing
from grace to grace, w. 6. sp. 39.
great men may be good men, a.
169. 215. f. 2. 129. must be good
men, l. 14.

H.

HAnds, imposition, a. 14. Gods
hand, f. 3. 23. 24.
Health, a pretious iewell, a. 208.
f. 2. 62.

C 3

Heauen

The Table.

Heauen, a great supper, su. 85. 86.
the center of all our wishes, a.
97. f. 2. 121.

Heauen on earth, sp. 148. 149. 150.
151. 152.

Heauen in Heauen, su. 69. 70. 87.
88. 112. 113. 114. 115. 116. 186.
187. f. 3. 146. a reward of mer-
cie, not of merit, w. 252. 253.
254. 255. su. 85. 115. 171. a.
125. f. 2. 121. 123. f. 3. 120. ma-
nie mansions in Heauen and de-
grees of glorie, fa. 121. 122. f. 3.
107. 108.

Hell on earth, w. 201. hell in hell, w.
200. 234. 235. su. 71. 72. 73. 74. 165.
166. a. 126. f. 2. 108. 109. 110. de-
grees of punishment in hell. su.
170.

Hereticks are false Prophets, su.
191. their fashions, w. 114. 167.
sp. 18. a. 60. 61. f. 1. 21. f. 3. 43.
how to bee punished, w. 131.
132. 133. why God suffers them,
su. 191.

Herodians, a. 194. 195.

History, su. 198.

Holy Ghost God, L. 41. sp. 241. 244.
su. 214. 215. proceeding from
the Father and the Sonne, sp.
242. 244. 245. the Spirit, l. 41.
sp. 25. 242. the spirit of truth, sp.
243. our comforter, l. 121. sp.
240. the sending of the holie
Ghost on Whitunday, su. 4. 5.
6. 7. 8. 9.

How the Disciples were filled with
the holie Ghost, and how we
may know the spirit to be with-
in vs, su. 10. 11. how quenched,
sp. 47.

Hope, a. 204. how differing from
Faith, w. 288. 289. f. 1. 9. f. 3.
146.

Humilitie, l. 59. w. 68. 174. su.

93. 94. 96. 97. 236. a. 712. 30.
31. f. 3. 105. 113. 114. 141.
142.

Hyperboles in the Bible, f. 1. 109.

Hypocrites, w. 223. sp. 119. 219. 22.
41. 104. 118. 195. 197. f. 1. 94. 95.
123.

I.

Idleness, a. 66. 67. 133. 136.
137.

Idolatrie, su. 213. a. 48. 49. 50. f. 1.
116.

Iesting, l. 114.

Iesuits, w. 242. 260. sp. 8. a. 110. 111.
f. 1. 20.

Jewes, Gods peculiar people, l. 14.
w. 161. their conuersion, a. 222.
223.

Ignorance, sp. 177. su. 140. 211.
f. 3. 9.

Imitation, how wee may follow
other, w. 112. 113. su. 90. a.
189. f. 1. 105. how God and
Christ, w. 189. sp. 63. 64. 65. 180.
su. 179.

Indulgences, su. 144

Infants martyred for Christ, f. 1. 117.
118. 124.

Ingratitude, sp. 206. 207. a. 19. 55.
56.

Iudas a merchant, sp. 128. 134. 135.
his fault inexcusable, f. 2. 17. 18.
there be yet many Iudasess, sp.
133.

Iudges, f. 2. 69. 70. iudging of our
seilues, l. 109. 110. w. 43. 44. of o-
ther, su. 39. 120. 121.

Iudgement of God vpon sinne, l.
20. su. 199. 200. f. 1. 89. the
generall Iudgement certaine, w.
32. 33. 35. at hand, w. 6. sp. 231.
232.

Iustif.

The Table.

Justification by Faith alone apprehensive, sp. 219. su. 246. a. 21. 42. 60. a. 104. 121. 214. 221. fi. 128. 129. by Christs grace effective, sp. 179. su. 28. a. 25. 26. 42. 60. 214.

K.

Kings and common wealths honored by the Gospell, hated by popery, a. 198. 199. the things of *Cesar*, a. 199.

Kings may not respect the persons of men, f. 2. 69. all subject to the higher powers, w. 175. 176. 178. 179. Princes ought to be mercifull nursing fathers, not cursing tyrants, su. 159. a. 100. yet not too popular, f. 3. 27.

Kneeling in prayer, l. 16. fi. 77. f. 2. 112. at the name of Iesus, sp. 123. 124.

Knowledge, arts, w. 274. 275. humane learning may be cited for illustration of points in diuinity, 222. 23.

L.

Labour in our vocation, su. 131. 132. 205. 206. 207. 208. fi. 13. 14.

Laws taken for all the Scripture, sp. 96. exposit. of the decalog, l. 83. why read at the communion, l. 107. the lawes government ends at the coming of Christ, w. 81. 82. 83. a. 28. 29. f. 3. 22. the euill vs thereof, a. 27. the spiri-

tuall, a. 28. 31. f. 2. a. 2. 27. 28. why the ministrat[i]on of death and killing letter, a. 8. 9. 30. the law like *Hagar*, sp. 96. 97. 98. 164.

preached with the Gospell, l. 85. su. 30. common Lawyers, sp. 144.

Lent, sp. 1. 2.

Liberty, how farre Christians are free, sp. 101. 102.

Life present full of euill, l. 69. w. 236. sp. 154. su. 125. 217. a. 86. short, w. 236. 237. su. 221. f. 3. 7. 8. a warre fare, sp. 20. 21. a. 160. f. 3. 101. euerlasting life, l. 47. su. 125. it is the gift of God, w. 241. su. 115. 170. 171.

Light, God is light, f. 1. 94.

Lotteries how lawfull, f. 2. 20. 21.

Loue the complement of the lawe, l. 88. w. 4. 5. 207. sp. 64. su. 11. 52. 53. a. 52. 53. 129. 130. the nearer the dearer, w. 159. a. 40. 41. fi. 105. yet we must loue our enemies, w. 151. 159. 160. 170. sp. 66. su. 53. 124. 125. 127. 128. a. 43. 114. loue doth exceede all other vertues in vse and continuance, 271. 272. consisting in doing more then in saying, su. 82. yet in suffering more then in doing, w. 281. how it couers a multitude of sinne, sp. 235. 236. it commeth of God, su. 53. how God is loue, su. 54. 55. it hath two companions, a. 177. 204. our neighbours to be loued as our selues, l. 39. 40. how that is the second commandement, a. 128. how to loue God with all our heart, the first and greatest, a. 128 129.

C 4

Lust

The Table.

Lust, why called fleshly, sp. 191. the
heat thereof cooled foure waies,
a. 66. 67. 68. 69.

Luther, w. 246. f. 3. 119.

Lying, l. 71. 104. a. 70.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

M.

Meets are the gifts of God, l. 89.

w. 157. none is iustified by the

works of the law, a. 25. 26. 27. 41.

yet every man hath a Pope in his

belly, w. 77.

Midst, Christ in the midst, f. 1. 47.

Ministers preach most who live best,

l. 25. sp. 113. 114. 131. 181. su. 43.

131. 218. a. 188. f. 1. 16. 33. f. 2.

77. 131. 132. how called Priests,

sp. 108. how Pastors sp. 183. 185.

186. 187. the worthinesse of their

calling, w. 17. 38. 39. 40. 57. 70. 81.

133. 170. 173. su. 6. 24. 38. 46. 47.

130. 187. 213. 215. a. 43. f. 1. 10.

f. 2. 42. 43. 78. 80. 96. 97. f. 3. 81. 99.

their works, w. 50. 75. 76. 77. 78.

102. 103. 134. 160. 187. 190. 199.

263. 267. 268. sp. 6. 9. 37. 5. 197. 198.

su. 43. 75. 130. 135. 136. a. 1. 41.

81. 109. 110. 121. 375. 150. 195.

f. 1. 11. 14. 16. 22. 33. 102. f. 2. 15. 41.

50. 66. 67. 135. f. 3. 4. 116. 117.

119. exposed to malice and inju-

rie, sp. 7. 8. 92. su. 63. 129. f. 2. 37.

98. f. 3. 59. 71. 113. reward and re-

nerence due to them, a. 122. 123.

f. 1. 24. f. 2. 99. f. 3. 59. 117. the

terme Minister, is not contemp-

tible, f. 2. 114.

Miracles, Christ manifested him-

selfe to bee the Messias by mira-

cles, w. 63. 161. a. 10. 11. 144. we

neede no new miracles, f. 2. 41.

144. 145. true miracles knowne

from false, sp. 93.

Mirth at meales, a. 119.

Morall duties before Ceremoniall,

w. 166.

Mortification, w. 106. 107. su. 180.

181. 182.

Murmuring, su. 103.

Murther: wee may not kill other, l.

100. f. 1. 82. much lesse ourselves,

167.

The Table.

1.67. sp. 152. it is a kinde of Sacrilege, f. 1. 125.

N.

Names given in Baptisme, f. 1. 133. f. 3. 17. Gods people did vsually name their children after the names of their ancestors, *ibid.* imposition of names a dutie belonging properly to Parents, especially to the father, f. 2. 47. f. 3. 18.
Necessitie twofold, f. 2. 17.
New man, w. 11. a. 132. 134. 135. f. 2. 143.

O.

Offering of the Virgin Mary, f. 2. 10. 11.
Oppression, sp. 50. 51.
Order in all things, a. 114. 115. 216.
Originall sinne, su. 166. 167.

P.

Papists religion vpstart, w. 229. 230. 231. sp. 117. their lying and forgetie, w. 15. a. 71. their Idolatry praying to the Virgin and other saints, l. 66. w. 147. 148. 186. 296. sp. 34. 35. 58. 59. 117. 226. 227. 228. f. 1. 9. 10. 116. see serm. on gunp. treason day, pag. 4. 5. 6. 7.
Their cruelty, w. 232. 233. sp. 118. 245. f. 1. 87. see serm. gunp. treason day.
Their treachery, sp. 8. su. 42. see serm. gunp. treason day.
Their vnclane chastitie, sp. 12. 13. 14. 15. f. 1. 116.
Their railing on the Gospell, and in-

iuiring of the Scriptures, f. 115. su. 11. 198.

Their not Communicating wih vs, is in them a poynt rather of state then any deuotion, a. 108.

Parables, w. 80. why Christ vsed parables, w. 263.

The Parable of the lost sheepe, su. 105. 106. 107.

Parents to be honoured, l. 98. w. 127 their dutie to their Children, w. 119. 120. 121. sp. 62. f. 2. 9. 10. 151. why Mothers are more fond of their children then fathers, f. 3. 66. 67.

Patience, w. 283. 284. a. 205. 206.

Peace threefold, l. 70. w. 194. how farre peace with all men, w. 159. 194. 195. seeking of peace, su. 127 the wicked haue no peace, w. 193 Christ is our peace, f. 1. 48.

Perfections of Christians imperfect in this life, l. 43. 44. w. 44. 45. a. 81. 123. 125. 226. f. 1. 36. 37. 96. 97. 105 f. 2. 111. f. 3. 9. 64.

Persecutions and tribulations for the Gospell are the marks of Christ, a. 78.

Perseuerance, w. 240. a. 55. 56. 80. f. 1. 86. 87.

Peter a peere, not a prince, sp. 174. f. 2. 15. not the Churches Rocke, f. 1. 31. 32. f. 3. 47. 48. 50. 51.

Philosophers, sp. 36. 149. a. 22. f. 3. 42.

Plague, w. 210.

Pope an Anti-God, l. 84. a. 97. 100. the greatest Puritan, f. 1. 36. his office not named amongst the degrees of Ministers, f. 2. 95. ignorant Popes, sp. 95. vngodly Popes a. 111. Popes supremacie, l. 18. sp. 117. a. 96. variance about the successor of Peter, a. 98. 99.

There was a Pope *laure*, a. 71.

Poore

The Table.

Poore may serue God as well as the rich, 128. diuers kinds of poore, f 3. 136. 137. 138. 139. 140. the poore in spirit, f 3. 140. 141. 142.

Prayer, motiues to prayer, l. 1. sp. 220. 234. why God deferes our sute sometime, sp. 221. 222. 223. f 3. 13.

Why the Lords prayer vsed so much in our Liturgie, l. 2. an exposition of it, l. 3. prayers are to be made to God onely, l. 16. sp. 224. 225. 226. 228. 278. 79. f 1. 10. f 2. 25. prayer for our selues, l. 52. sp. 220. 229. f 1. 75. for others, l. 78. 2. 14. 143. for all men, l. 79. importunitie in prayer, w. 191. 302. f 3. 14. comely gestures in prayer, l. 16. 17. fu. 240. 278. f 1. 77. prayers to be made in a knowne tongue, l. 125. in faith, hope, charitie, f 3. 13. publike prayers in the Temple, w. 121. 122. 123. priuate prayer, 143. hartie prayers, l. 52. 53. w. 222. sp. 235. 2. 208. short prayer, sp. 54. 55. fu. 226. 227. the power of prayer, f 3. 30. 31. 32. 33. 34.

Prayse of God, l. 11. w. 222. why to be prayesd, and how, l. 13. 14. 23. 24. 52. 53. 54. 63. 65. 87. 88. sp. 206. fu. 36. 284. 85.

Pride, the first and last sinne, l. 59. fu. 243. 244. foure kinds of proud men, fu. 236. pride and enuie the proper sinnes of Satan, fu. 243.

Priests are the worst among Papists, 2. 110. 111.

Prognostications and predictions, sp. 196.

Pronounes, great diuinitie in Pronounes, l. 51. w. 20.

Prophecie fulfilled foure waies, w. 14. three kinds of Prophets, w.

55. who be now Prophets, w. 133. f 2. 94. how called, fu. 191. 192. 194. Prophets, Euangelists, and Apostles, the same, f 2. 95. f 3. 36. false Prophets, fu. 188. 189.

Prosperitie more dangerous then aduersitie, sp. 167. 168.

Providence, fu. 97. 98. f 3. 58.

Psalmes in diuine seruice, l. 13. w. 220. other Hymnes, l. 11. why *Benedictum*, *Magnif.* and *Nunc dimis.* vsed so much, l. 22. the difference betweene psalmes and hymnes, w. 220.

Purgatorie, w. 217. 233. 234. 2. 110.

Purifying of women, f 2. 4. 5. 6. Maries purification, f 2. 6. 7.

Queene *Elizabeths* commendations, 2. 124. and Ser. on the Gunpowder Treason day, pag. 17. 18.

R.

Rabbins, f 3. 41.

Reioycing, the good man is the merrie man, l. 56. 67. w. 18. 19. 61. 203. 12. 34. 35.

Reioycing in the Lord, l. 55. w. 60. 61. f 2. 128. our ioy shall be full in the world to come, f 1. 94.

Religion, we may not be mingle manglers in religion, 2. 65. 66.

Repentance not to be deferred, w. 101. sp. 158. 162. hartie repentance, 2. 75. ioy in Heauen for the penitent, fu. 209. repentance consisteth in mortification and viuification, fu. 139. 2. 134. the vertues of a penitent, fu. 245. 246.

Reprooue, if discreet no reproch, l. 104. fu. 158. f 2. 80.

Residence, what kind of Non residence

The Table.

dence commendable, sp. 186.
Christ not alway resident vpon
one benefice, a. 11.

Restitution necessarie, sp. 186.
Resurrection the Basis of all other
articles of Faith, l. 47. su. 232. 232.
f. 1. 6. 7. f. 2. 10. how we shall rise
again, a. 192. 193. Christs resur-
rection, a demonstration of ours,
f. 1. 51. 52. the Christians com-
fort, f. 1. 82. f. 3. 11. 12.

Reuenge forbidden, w. 155. 156.
117. 158.

Riches in them selues not euill, su.
61. a. 72.

Righteousnesse euangelicall doth
excell the pharisaicall in foure
points, su. 145. Christ is our righ-
teousnesse, a. 225. 226. 227.

Rogation weeke, why so called, sp.
219. 220.

S.

Sabbath, l. 92. 93. 94. w. 265. 266.
sp. 156.

Sacraments are signes and scales of
Gods grace, f. 1. 131. f. 2. 39. 41.
42.

Sacrament of the Lords Supper, l.
108. 109. 110. sp. 109. 158. the
cup belongs to the people, l. 114.
Christ not grossely present, l. 116.

118. w. 67. sp. 152. why the hymne
Glory to God on high, vied at
the celebration of this Sacra-
ment, l. 119.

Sacriledge, sp. 134. su. 227. 228. 229.
230.

Saints Communion, l. 45. w. 207.
the sealing of the Saints liuing
f. 128. 131. 132. 133. the rest and
happinesse of the dead Saints,
su. 28. 29. 30. why we celebrate

the memories of the blessed Apo-
stles, and other Saints, f. 1. 1. See
Sermon on Gunpowder Treason
day, pag. 3. 12. 13. 14. on Saint
George, sp. 227.

Salutations among Gods people, l.
48. f. 2. 61. obiections against or-
dinarie salutations answered, su.
156. 157. 158.

Satisfaction of the Papists, contra-
rie to the Gospels doctrine, a.
186. 187. f. 1. 96. f. 3. 6.

Schismatickes, w. 239. 260. 285. sp.
39. 116. su. 137. 138. 184. 185. 242.
245. a. 109. 120. 175. 176. 178. f. 1.
87. f. 2. 7. 19.

Scriptures authoritie, antiquitie,
vulgaritie, w. 23. 24. 25. f. 1. 108. the
new Testament hidden in the
old, l. 28. w. 294. su. 48. f. 2. 67.
their agreement, w. 12. 13. 294.
f. 1. 57. f. 3. 1. difference, f. 1. 58.
59. 60. to be read in the moither
tongue, w. 25. 296. with prepa-
ration and attention diligently,
l. 85. w. 216. 217. 218. 219. 261.
262. 264. 265. 268. 269. 273.
sp. 31. 32. su. 44. 103. 129. a. 37.
the sense is the soule of Scrip-
ture, w. 268. to bee construed
by Scripture, w. 56. and by
the best expositors, w. 56. 115.
two edges of this sword, w.
185. the rule of faith and lud-
ge, sp. 32. 215. su. 27. 75. 76. 231.
32. 35. 37.

Schoolmen, sp. 118. 171.

Sea, wonderfully wonderfull, l.
19.

Sermons haue two principall parts,
sp. 4. all Christs sermons stood
vpon Faith and repentance, su.
131. f. 1. 23. repetitions in ser-
mons commendable, sp. 43. 44.
45. 196.

Service,

The Table.

Seruitce, we cannot serue two masters, a. 65. Gods seruice most honorable, l. 68. su. 162. f. 2. 112.

113. f. 3. 12. 123.

Sicknesse, a. 207. 208. from sin, w. 162. a. 13. 140. 141. 171. 172. how we should respect the sicke, w. 167. a. 12. we may not neglect ordinarie meanes of helpe, a. 15. Christ himselfe prayed in healing some diseases, a. 16.

Sinne a worke, w. 7. a worke of darknesse, l. 75. w. 7. a sicknesse, l. 26. a. 57. 145. 172. 221. to be sorrid for, l. 113. w. 203. a. 93. f. 2. 118. a fiend that torments vs, l. 120. it seldom comes alone, w. 10. a. 221. degrees in sin, w. 212. a. 93. sundrie diuisions of sin, su. 168. sin a labour and a load, f. 2. 28. our sinnes crucifie Christ, w. 297. pleasure momentany punishment for sin eternall, sp. 50. 51. su. 165. 166. 221. the conuersion of a sinner, a greater worke then the creation of the world, a. 145. impenitent sinners farre from God and deafe, w. 71. 72. 75. penitent neere to God, su. 100. 101. a. 51. 67. vpon what feet they come to God, su. 101. 102. 103. f. 2. 30. how sinnes are mortall and veniall, su. 159. 169.

Sitting, Christ taught sitting, su. 130. f. 3. 108.

Solicitousnesse, three-fold, su. 98.

Solitarie nesse, sp. 25.

Soule immortall, l. 68. sp. 210. f. 1. 75. 81. neglected many waies, w. 247. 248. a. 140.

Spirit, foure kinds of spirits, sp. 25. what it is to be led by the spirit, su. 183. a. 53. how the spirit assureth our spirit, that we are Gods children, su. 183. 184. 185. helping

our infirmities, a. 201. 202.

Starre appearing to the *Magi*, was extraordinarie, f. 1. 152. 153.

Stealing, l. 102.

Steward, all men are stewards vnto God, and one day must giue an accompt, su. 202. 203. 209. 210. 211. a. 185.

Strangers, Christians are pilgrims on earth, sp. 190. 191.

Swearing, l. 91. sp. 210.

T.

Temple appointed both for prayer, w. 121. 122. 123. su. 41. 137.

a. 85. and preaching, su. 230.

Christ frequented the temple, su. 224. 227. and is found in the temple, w. 126. f. 1. 38.

Temptations two-fold, sp. 27. we may not thrust our selues into temptation, sp. 26. how farre God is a worker in temptation, sp. 17. comfort in temptation, sp. 155. 160. su. 17. 118. f. 1. 44. f. 2. 116. 117. 149. 152.

Thomas incredulitie, f. 1. 39. his faith, f. 1. 42. 43. whether he touched Christs wounds, f. 1. 40. 41.

Time present is the time of grace, w. 7. 125. 139. sp. 5. su. 221.

The last times of the world are the worst, a. 50.

Tongue, good and bad, l. 7. 9. of men and angels, w. 271. 272. to refraine our tongue, su. 126.

Traditions, sp. 33. su. 23. f. 2. 74. 131.

Traytors, w. 182.

Tribute due debt to Caesar, albeit he were neuer so bad, a. 199. 200. 201.

Trinitie, l. 12. 34. 82. sp. 120. 170. 239. 240. su. 36. 37. 49. 50. 114. f. 1. 68. our knowledge in this high mysterie,

The Table.

myſterie, rather an apprehending
then a comprehending, f 2. 26.
why the feaſt of Trinitie follow-
eth Aduent and Chriſtmaffe, ſu.

37.
Truth is ſtronger then all, ſu. 148.

V.

V Biquitaries in artes, f 1. 14.

Vertues, armour of light, w. 7.
115. fruit of the ſpirit, a. 52. our
bleſſedaſſe conſiſts not in the
perfection of our vertues, but in
the remiſſion of our finnes, f 1.
126. 127.

Vine, the reſemblance betweene
Chriſt and a vine, f 2. 101. 102.
103.

Vniſormitie in diſcipline, is an hedge
to vnitie in doctrine, a. 216.

Vniue, w. 95. 96. 102. f 2. 88. 89.

Vniuerſitie, ſp. 143. ſu. 192. a. 216.
f 3. 87. three ſorts of ſchollers in
Chriſts colledge, ſu. 145.

Vocation, externall, internall, eter-
nall, f 3. 123. the cauſes of our
heauenly vocation, f 2. 23. pa-
rents muſt accommodate their
children with a fit vocation, a.
217. 218.

W.

W Arre, ſp. 143. we haue great
incouragements in our ſpi-
rituall warfare, a. 167. 168.

Watchfulneſſe, ſp. 139. 140. 144. 145.
233. 234.

Weeping, how for the dead, a. 90.

Wedding of the great king, a. 158.
wedding garment, a. 159.

Wicked, one againſt an other, and
God againſt them all, w. 195. 196.
all the creatures fight againſt
them, w. 205. affinitie betweene
the wicked and the diuell, w. 224.
ſp. 87. 88. how we may conuerſe
with them, ſu. 105. a. 116. f 3. 93.
combined againſt the godly, a.
126. 127. 195. f 3. 27. 28. like Sam-
ſon grinding in the mill, f 3. 95.
how God knowes them not, ſu.
60. 61.

Wiſh of S. Auguſtine, a. 35.

Wiues dutie, w. 124. women com-
mended, ſp. 60. 161.

World, Gods epiſtle, l. 34. a Sea of
glaffe, ſu. 32. 33. taken for the
wicked of the world, w. 111. a.
15. 189. for vaine things of the
world, w. 111. 115. 239 ſp. 18.
151. 165. to forſake the world, f 1.
2. 26.

Workes of ſupererogation, are
workes of ſuperarrogation, ſu.
179. good workes follow iuſtifi-
cation, and are neceſſarie to ſal-
tation, w. 103. 104. 105. 108. 154.
242. 277. 279. ſp. 42. 52. 149. 192.
193. 217. 218. ſu. 121. 126. 144.
145. 196. f 1. 95. 96. 154. 155. f 2.
115. f 3. 124. the cauſes of good
workes, a. 178. 179.

Z.

Z Eale with diſcretion and know-
ledge, w. 169. 287. ſp. 16. ſu.
104. 184. a. 20. 178.

FINIS.

Errata.

VWords { Page 36. line 5. a fin. in marg. *quæst.* 11. *et.* 1.
wanting. } pag. 77. lin. 15. *fo.* pag. 103. lin. 5. in marg. 11. 1.

Words { Pag 98. lin. 1. in marg. *bem.* 8. for 9. pag. 113. lin. 7. a fin.
mistaken. } iustificacion, for *infirior.* pag. 132. lin. vlt in marg. 16.
for ibidem.





